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THE

EVANGELICAL REVIEW.

EDITED BY C. P. KRAUTH, D. D.
Professor in the Theological Seminary, Gettysburg, Pa.

Dr Muhlenberg
1/2 dante

D. D.

"Es sei denn, dass ich mit Zeugnissen der heiligen Schrift, oder mit öffentlichen, klaren, und hellen Gründen und Ursachen überwunden und überweiset werde, so kann und will ich nichts widerrufen."—LUTHER.

VOL. VI.

GETTYSBURG:
PRINTED BY H. C. NEINSTEDT.
1854-55.

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HARRISBURG

THE

EVANGELICAL REVIEW.

EDITED BY C. P. KRAUTH, D. D.
Professor in the Theological Seminary, Gettysburg, Pa.

AND BY

WM. M. REYNOLDS, D. D.

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THE

EVANGELICAL REVIEW.

NO. XXI.

JULY, 1854.

ARTICLE I.

REMINISCENCES OF LUTHERAN MINISTERS.

The memory of those who have been eminently useful in the church of God, should be cherished, and their virtues transmitted to posterity. They are worthy of grateful remembrance and respectful imitation. Their services should be embalmed for future generations. The language found in the burial service of the Church of England, is exceedingly beautiful, and has often been much admired: "We give thee hearty thanks for the good examples of all these thy servants, who having finished their course in faith, do now rest from their labors." The record of a good man's life should be kept, so that, though dead, he may yet speak, that his history may be not only a memorial of his fidelity and zeal, but an example to others, urging them on to increased fidelity in their Master's service, and prompting them to go forward with greater diligence in their work of faith and love. If when an individual lives he diffuses around him a saving influence, that influence, if possible, should not be lost. It should be preserved for distant people and future ages, to make a still deeper and livelier impression upon mankind. The narrative of his toils, sacrifices and excellencies, is fitted to prolong his usefulness, to strengthen our faith, quicken our zeal, stimulate our efforts, encourage our hearts, and furnish additional incentives to renewed exertions in our christian course. In the death of

every good man, we have additional evidence afforded us of the power of religion; we are impressed with the sentiment that the word of the Lord is true, that in his service there is rich reward, that *Godliness is profitable unto all things, having the promise of this life and of that which is to come.* No one can peruse the memoirs of the pious, and contemplate their character, without profit to his soul. Besides, the praise we render to departed worth, is testimony in honor of truth and virtue—testimony which cannot fail to exert a salutary influence upon the living. It is seldom we find one so abandoned as to desire to leave behind him a tarnished name or a sullied reputation, to hand down to survivors an immortality covered with infamy and shame. Many minds that would otherwise be excluded from our teachings, may thus be reached.

Among our earlier ministers, the fathers of the American Lutheran Church, we have reason to bless God, that there were so many excellent men, who exerted an influence for good, and left an impress upon the age in which they lived. In the history of our church in this country, we can point to many bright names, which christians of any denomination might be proud to recognize as their own; of men distinguished for high talent, great learning, devoted piety, ardent zeal and noble spirit, who were appreciated by their cotemporaries, and labored assiduously for the elevation of the race, and the extension of the Redeemer's kingdom. Many of these heralds of the cross would not suffer in comparison with the best men of their day, whether we consider the success of their labors, the extent of their attainments, the correctness of their life, or the depth of their piety. We encountered a serious disadvantage, in consequence of the ignorance of the German language, which in that day generally prevailed, and unintentional injustice has often been done our clergymen, because the services of the sanctuary were performed in a tongue understood by so few christians of other churches. Among the most faithful, zealous and successful of our earlier ministers,

J. C. HENRY HELMUTH, D. D.,

holds a high rank. He was born at Helmstädt, in the Duchy of Brunswick, in the year 1745. His father died when he was yet a boy. He immediately left home without the knowledge of any of the family, and was overtaken on the highway by a nobleman in his carriage, who entered into a conversation with him, and inquired whither he was going. The lad informed him that he had left home, because he was angry with God, having prayed earnestly to him during his father's illness, for

his restoration to health, but God had not answered his petition. Interested in the artless reply of the innocent boy, and commiserating his sad condition, the nobleman took him into the carriage, and afterwards sent him to Halle at his expense, to be educated. He was in the fourteenth year of his age, when he entered the Orphan House, and after having passed over the prescribed course of study, he became a member of the University, the *Alma Mater* of Dr. Muhlenberg, and other pioneers of the Lutheran church in the United States. To this institution our congregations usually looked, in our earlier history, when in want of a pastor, relying with confidence upon the Theological Faculty in the selection of the candidate, and seldom were the expectations of the people disappointed.

When the request for a preacher was on this occasion made, the attention of Dr. Francke was immediately directed to young Helmuth, who was in the twenty-fourth year of his age, and at the time engaged as a preceptor in the Orphan School. His position here furnished him with experience, and more fully prepared him for the office for which he was, in the Providence of God, destined. It also gave those, into whose hands the appointment had been committed, an opportunity to ascertain the peculiar fitness of Mr. Helmuth for the Missionary work in this Western land. They wisely judged that a man, not only truly pious, but so fluent in speech, would be just the one to send to America. The Faculty had also been most favorably impressed with the first attempts of young Helmuth at preaching. His first sermon was delivered in the Hall of the Orphan House, used for divine service, and the celebrated Bogatzky, the author of the *Schatz-Kästlein*,[1] was present, sitting in an alcove under the pulpit, concealed from the notice of the speaker. After the exercises, Bogatzky expressed his approbation of the performance, and offered him some encouragement. This was, no doubt, one reason why Dr. Helmuth retained, in after life, so much affection for Bogatzky, and regularly, every morning, read a passage in the Schatz-Kästlein. As an illustration of the facility with which he spoke in public, and of the pulpit talent he evinced, at the very commencement of his career, we are told that he and another candidate were invited by a neighboring clergyman to preach in his church, the one in the morning, and the other in

[1] Casket of Precious Treasures. This book has been translated into English, and published by the American Tract Society. Its title-page reads thus: A Golden Treasury for the Children of God, whose Treasure is in Heaven; consisting of Devotional and Practical Observations on select passages of Scripture, for every day in the year: By C. H. V. Bogatzky.

the afternoon. In those days it was customary to wear wigs in the pulpit, and it would have been regarded as extremely indecorous for a clergyman to appear in the sacred desk without one. Dr. Helmuth succeeded in borrowing a wig, and preached in the morning; but his friend, failing to procure the *essential*, could not officiate. Dr. Helmuth, with little or no peparation, again ascended the pulpit, and acquitted himself most creditably, and much to the satisfaction of the audience assembled. When the call to this Western world was first presented to Dr. Helmuth, he hesitated in reference to its acceptance. Some of his friends attempted to dissuade him from the enterprise, but in spite of all opposition he determined to go. His doubts were removed, the path of duty became clear, and he felt that if he refused the invitation, he would do violence to conscience, and resist the will of God. Like his predecessors, he was ordained by the Consistorium at Wernigerode, and after making a visit to his widowed mother, at Hanover, he journeyed to England, whence he embarked for this country. He reached Philadelphia in the spring of 1769, and was soon after elected pastor of the Lutheran church at Lancaster, Pa., where he, for ten years, labored to great acceptance, and enjoyed the respect and confidence of the people. In 1779 he resigned this charge, having received a unanimous call to Philadelphia. Here he spent the remainder of his life, discharging his duties with great ability and faithfulness, as long as his physical strength permitted him. His pastoral relations were continued until the autumn of 1820, when the growing infirmities of age compelled him to relinquish the station. He passed his time in retirement, engaged in meditation, and waiting for the coming of the Lord. He died February 5th, 1825, in the eightieth year of his age. His funeral sermon was preached by Rev. Dr. Demme, from the words: *Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.*

Dr. Helmuth was a man of acknowledged ability, which may be inferred from the fact, that he held the appointment of Professor of German and Oriental languages in the University of Pennsylvania, for the space of eighteen years, from which institution he received, in 1780, the honorary degree of A. M., and in 1785 that of D. D. In 1785, he, with his colleague, Dr. Schmidt, commenced a private seminary for the instruction of candidates for the Lutheran ministry; they continued the work for twenty years, so long as their numerous duties would allow. Among their students we find the names of

Drs. Lochman, Endress, Schmucker Sr., Miller, Baker, Messrs. Goering, Bätis, Ulrich, Jaeger, Hecht, and other ministers of our church.

Dr. Helmuth exercised an influence which is rarely possessed. In the ecclesiastical body of which he was a member, he was frequently elected to offices of honor and trust. In the city in which nearly a half century of his life was passed, he was identified with many of the public institutions of the day, and frequently occupied responsible positions. He was also favorably known as an author. In 1793 he published a work on Baptism and the Sacred Scriptures, an octavo volume of three hundred and thirty-six pages. He also wrote a practical treatise entitled *Communion with God.* He composed numerous pious works for children, and a volume of hymns, many of which have been introduced into the German collection, published under the auspices of the Pennsylvatia Synod. He was likewise editor of the Evangelical Magazine, printed for some years in the German language in Philadelphia.

As a preacher, Dr. Helmuth had more than ordinary power. It is the testimony of all who ever heard him, that he was able and eloquent. His manner was natural and impressive, and characterized by overwhelming pathos and great unction. He seemed deeply interested in the truth he was presenting, and produced upon the mind the conviction that he was in earnest, that he felt the importance of what he uttered, that he was actuated by an anxious concern for the temporal and eternal welfare of those, whom he addressed. In listening to his pulpit discourses, you were forcibly reminded of the truth of the rule laid down by an ancient master:

Si vis me flere, dolendum est
Primum ipsi tibi—

and led to the conclusion that earnestness is a necessary element in eloquence, that the great secret for moving the passions is to be moved ourselves. As an evidence of Dr. Helmuth's power over an audience, we give on reliable authority, the following incident in his life. Having been invited to pay a visit to one of our country pastors,[1] who had formerly studied under his care, and who lived in a small village in the interior of Pennsylvania, he accompanied him on a certain occasion to a small church, situated upon the brow of a hill, where, in olden times, for fear of the savages, the fathers attended the sanctuary with their muskets in their hands, and some acted

[1] Rev. Dr. Lochman, at the time, pastor of the Lutheran congregation in Lebanon, Pa.

as sentinels, whilst the others worshipped their God. The audience at this time was unusually large, and the venerable Doctor, in his usual affectionate manner, and with all that simplicity of style for which he was distinguished, presented the word of God's grace. The effect was astonishing; the attention of the audience was fixed, their feelings seemed to be at the speaker's control. Every eye was moist, every soul moved; and when, in order to impress more forcibly the solemn truths he was urging upon the fathers, he said, "*Nun stellt euch jetzt vor*,"[1] to his surprise, the old men came out of their seats, and all stood around the altar. The Doctor, not at all disconcerted, with his customary felicitous manner of turning all things to a good account, addressed and exhorted them, and then told them to take their seats. By this time the feeling of the congregation was indescribable. Not willing to let so favorable an opportunity of doing good pass, he next addressed the mothers, *Jetzt ihr Mütter stellt euch vor*—then the young men, *Stellt euch vor*, and afterwards the young women, most powerfully and affectionately pressing the truths home to their hearts.

In the year 1808 he preached the Synodical sermon at Lebanon, and such an impression did it produce on the audience, that it was remembered for years, and frequent reference was afterwards made to its power. He was exceedingly fluent in the pulpit, expressing himself with readiness and correctness. He did not write out his discourses, but usually spoke from a skeleton carefully studied. His mind was so well disciplined, and he possessed in so high a degree, the gift of speech, that he could discuss almost any question, with profit and interest to his hearers. In the winter of 1811, on a very inclement Sabbath, he gathered the few persons that were present around the stove, and delivered, it is said, a most powerful and edifying sermon on the subject of the weather. With great fidelity he preached the gospel, fearlessly declaring the whole counsel of God, and constantly having in view the great object of his calling, *Christ and Him crucified.* In the discharge of his pastoral duties he was faithful, and labored with untiring zeal for the spiritual welfare of his charge. He was deeply interested in the rising generation, and devoted much time to their improvement. He took great delight in instructing the children of the church, and indoctrinating them in the principles of the christian religion. His *catechizations* were very interest-

[1] Now place the matter before your mind, consider, but literally, now come forward.

ing and instructive. The Lutheran church, in its early history, was distinguished for the provision she made for the thorough religious education of the youth of the church, and pastors laid themselves out for the work. It is one of the peculiarities of our denomination, and ought not to be neglected. Although catechetical instruction has sometimes failed to secure the design intended, and has been the occasion of animadversion, it is, nevertheless, a valuable means of grace; it has been owned of God, and blessed to the salvation of precious souls. As early as 1804 there was a flourishing Sabbath School connected with his church, embracing two hundred scholars and forty teachers, which may be regarded as an additional proof of his desire to advance the cause of religion among his people. He was a man of prayer, and the friend of spiritual religion. It was his constant aim to promote among his people vital godliness. Prayer-meetings were regularly held in his congregation, which he approved and countenanced. Whilst pastor in Lancaster, in 1773, in a communication to the *Hallische Nachrichten*, on the state of religion and his charge, he says: "Twice or thrice a week, meetings were held in the evening, at different places, by the subjects of a work of grace, and the time spent in singing, in praying, in reading a chapter of the word of God, or of Arndt's True Christianity, and if no prayer-meeting was held on Sabbath evening in the church, the substance of the sermon was discussed. In some houses the number was rather large, there being sometimes as many as forty persons assembled at one place. The children of this world several times attempted to disturb their worship, by standing at the windows listening, and by throwing against the doors. But by grace they were able to bear it without any resistance, and even when on their way home, they were assailed on the streets, and stigmatized with harsh epithets, but they answered not a word. Some of their persecutors also, when they heard these men sing and pray with so much fervor and sincerity, not only ceased their opposition, but induced others to do the same."[1] On another occasion he writes:—"As to the spiritual condition of our church, there is at present an unusually blessed state of revival. Aged, dead sinners have been brought to life, and cried out weeping for mercy. Sinners whose case I had often regarded as hopeless, are powerfully affected, and many of them truly converted to Christ. How frequently has my despondent mind been cheered, and my sluggish heart been roused, especially during the past

[1] Hall. Nach., p. 1351.

weeks. I published a Sacramental season, and in order that I might have an opportunity to probe the hearts of my dear people, I gave them an invitation to call on me from eight to twelve o'clock, A. M., every day, for two weeks. I thus had an opportunity to converse with each one separately, and to learn the extent and depth of the work of grace in their souls."[1] He was very attentive in his visitations upon the sick, and administered to them counsel and instruction, comfort or warning, as their case required. During the terrible ravages of the yellow fever, which spread its deadly contagion over Philadelphia in 1793 and 1800, and swept away thousands of its inhabitants, most of the pastors forsook their congregations; all, who could escape the devouring pestilence ,fled. Few were left to attend to the sick and the dying, and to bury the dead. Dr. Helmuth remained with his flock, at the imminent risk of his life. Inspired with the courage which faith gives, he looked death in the face. He went to the house of mourning. Like an angel of mercy, he visited the sick, and bent over the dying, imparting the consolations of the gospel. Hundreds of our Lutheran friends fell victims to this fearful epidemic, and six hundred and twenty-five of his members he buried. On one occasion, from the pulpit, he remarked, "look upon me as a dead man," and then, in the spirit of his Master, he departed to the abode of suffering and distress. *He counted not his life dear, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus, to testify the gospel of the grace of God.*

Dr. Helmuth preached exclusively in the German language. He, as well as his colleague, Dr. Schmidt, were very determined in their opposition to the introduction of the English into the services of the sanctuary. They resisted with considerable feeling the attempt to establish an English Lutheran church in the city of Philadelphia, and were exceedingly bitter towards those who differed from them in sentiment, as to the propriety of the measure. In 1791 a pamphlet was issued, written at the request of the vestry, and signed by the pastors of the German churches, addressed to the Lutherans of Philadelphia, on the signal evidences of the divine goodness and mercy to them, urging them to acknowledge and evince their gratitude, by upholding their German religious institutions and language. In a Liturgy published in 1786, the following petition is to be found: "That the Germans of our land might never dishonor their nation, or disown their ancestry, and that

[1] Hall. Nach., p. 1344.

the German churches and German schools might be sustained and perpetuated here."[1] They were sincere in the course they pursued, but mistaken. The policy was almost suicidal to our church, and we shall never recover the ground we have lost in our large cities. If provision had been made for preaching the gospel in English to those, who did not understand the German, the Lutheran church in Philadelphia and New York might, at the present time, be as numerous as any other. The action of these excellent men, upon this subject, is an illustration of the strength of prejudice, and shows how far individuals may be carried, when their passions are excited, and their interests and sympathies enlisted in a particular direction. Instead of subjecting them to our censure, we ought, perhaps, to make some allowance for their conduct, and to feel that under similar circumstances, we might have been tempted to occupy the same position.

The latter days of Dr. Helmuth were clouded by domestic troubles. His connexion with some pecuniary transactions, involved him in difficulty, and seemed for a time to implicate the integrity of his character. But those who knew him best were satisfied of his innocence; they felt that he had been wronged. He had trusted too implicitly to those, whom he thought worthy of his confidence, and believed their representations. His whole life was a refutation of the charge.

Integer vitæ scelerisque purus
Non eget Mauris jaculis nec arcu.

He was a good man, and could not designedly have countenanced that which was improper, or sanctioned, in the most remote way, even the appearance of evil. We cannot more appropriately conclude our sketch of this venerable man, than by presenting a passage from the sermon preached on the occasion of his death, by his successor in office, when calling upon the congregation to keep in affectionate recollection their former pastor, who for more than forty years had dispensed unto them the word of life: "Every heart must acknowledge that a grateful remembrance is his due. What teacher, that spends a single year among a people, and is faithful with the talent entrusted to him by God, will not gain many a heart to himself? But he has lived so long among you, has labored among you so long, that he might have said, *I have labored*

[1] *Vide* Kirchen-Agende der Evangelisch-Lutherischen Vereinigten Gemeinden in Nord America. Philadelphia, gedruckt bei Melchior Steiner, in der Reesstrasse, 1786.

more abundantly than they all. How immense, therefore, is the debt of gratitude you owe to your teacher! how large is the number of those who, by his instrumentality, have been enlightened and brought to the truth, who have been renovated and gained to virtue, who have been comforted by him, and through his instrumentality have obtained peace with God, through the word of reconciliation! how great the number of those, who have to acknowledge after his departure, that they owe him much, yea all, inasmuch as the hour for the kingdom of heaven struck under his instruction! Many a soul will he already have met in the realms of bliss, to whom he was here the instrument, in the hands of the Lord, to obtain that happiness, but surely there are many here, here in this edifice, *who are the epistle of Christ ministered by him, written not with ink, but with the spirit of the living God.* Come then, render to him the sacrifice of your love, pay him the last honor, by preserving for him a grateful remembrance in your hearts! And especially ye, whose love is wont to endure, whom he received when infants, instructed when children, whom he dedicated to God at his altar, and whose covenant of matrimonial fidelity and love he blessed, ye his small congregation, within the circle of the more extensive one, ye who have so frequently celebrated his birth-day with pious congratulations, celebrate now, as often, the day of his departure with pious gratitude!"

JOHN F. SCHMIDT, D. D.

The transition from Dr. Helmuth to his intimate friend and colleague is very natural. Dr. Schmidt would, perhaps, have never abandoned the country of his birth, had it not been for his fond devotion to the friend of his youth, *animæ dimidium suæ,* separation from whom seemed so painful and almost insupportable. Such instances of friendship are rare, and yet how beautiful, how honorable to humanity! A well tried friend, one of kindred spirit and congenial tastes, cannot be too highly valued.

Nil ego contulerim jucundo sanus amico.

How greatly may he add to our joy, and alleviate our sorrow, lighten adversity, and render prosperity yet brighter. *Nam et secundas res splendidiores facit amicitia, et adversas, partiens communicansque, leviores.* As we tread the pathway of life, strewn with so many thorns, and beset with numerous difficulties, our nature loves sympathy; we seek for one, in whom we may confide, in whose presence we may think aloud, un-

bosom our cares, and reveal the secrets of the heart. *Quid dulcius quam habere, quicum omnia audeas sic loqui, ut tecum.* The attachment of Drs. Helmuth and Schmidt commenced in youth. It continued unbroken and unaltered through life, and terminated only in death. Although they occupied a position, in which defects in each other's character could be readily discerned, and the infirmities of their common nature noticed, yet we never learned that their friendship experienced any change, their affection suffered any diminution; that any thing occurred to awaken suspicion, or to mar pleasant intercourse. Their intimacy was of the most close and endearing character. *It was deep, intense devotion.* They lived in harmony all the time, and labored together faithfully for the good of the people, over whom they had been placed as spiritual guides, and for the extension of their Master's kingdom.

The subject of the present sketch was born in 1746. His parents resided in a rural district, the village of Froshe, near Aschersleben, and were engaged in agricultural pursuits. His father was a man of more than ordinary intelligence, and was deeply interested in the education of his children. Discovering that his son John possessed talents of a high order, he resolved to furnish him with the best advantages for mental culture, and to send him to the celebrated Orphan House at Halle, at the time under the care of that eminent man of God, Augustus Hermann Francke. The funds expended for this object were not misapplied. The expectations of the friends were fully realized—the son soon became distinguished as a diligent, persevering and successful student. His progress in the acquisition of the Ancient languages, as well as in the study of the Natural Sciences, was very rapid. In the year 1765 he was regarded as sufficiently qualified for admission into the University. Here he continued to sustain the reputation, as a scholar, which he had previously enjoyed. He engaged with great zeal in the study of divinity, and devoted considerable time to the Hebrew, Syriac and Arabic languages. His clear and acute mind also found much pleasure in philosophical investigations. As a mathematician, he was distinguished. He was fond of Astronomy, and in the accuracy of his historical knowledge, particularly of ecclesiastical history, he had scarcely a superior. During his connexion with the University, he was appointed a teacher in the Orphan School, and for two years gave instruction in the mathematics, as well as the Latin and Greek. He was considered so good an Arithmatician, that to him the first class in the school in that branch was assigned.

It was in 1788 Dr. Helmuth received a call to America, to preach the gospel. He immediately communicated the fact to his friend Schmidt, who was greatly distressed at the idea of parting with one he so tenderly loved. Soon after, in the course of a conversation with Dr. Francke on the subject of his mission, the Doctor expressed his regret to young Helmuth, that he must undertake the voyage alone, and wished that there was some one to accompany him in the enterprise in which he was about to embark. Helmuth replied that he thought Schmidt would not be averse to going with him, and suggested that the matter should be presented to his consideration. Schmidt at once cordially acceded to the proposition, provided it met with the approbation of his father, from whom having, in a few days, received a favorable response, he determined to give himself to the work.

The young men, in company, started on their journey, and proceeded to the residence of Mr. Schmidt's parents, for the purpose of bidding adieu to the scenes of his childhood. On their arrival at the house, they found the whole family were at church. The father, on his return, gave them a cordial reception, but seemed to be much affected, when he ascertained that they were already on their way to the New World. Presently the mother and the rest of the household reached the dwelling, when quite a scene occurred. The grief was intense, and exhibited itself in sobs and tears. By this time the strange news had spread through the neighborhood, and the room was thronged with inquiring and sympathizing friends. The excitement increased, and the deepest feeling prevailed. The beloved son, who was the occasion of this anxious interest, remained calm and self-composed. He uttered not a word. His friends felt as if they could not give him up; it seemed to them, as if one so lovely and interesting must not be torn from the arms of their embrace. In the midst of this state of things, Mr. Helmuth begged all present to be quiet for a few minutes, as he desired to say something to them. He took from his pocket his favorite book, *Bogatzky's Schatz-Kästlein*, and on opening it his eyes fell upon a passage adapted to the occasion, which he read. He then offered a fervent prayer to God. The influence was most happy; all became immediately consoled, the parents were reconciled and acquiesced in the son's decision, whilst the father, extending his hand to the travellers, said: "Go in the name of the Lord and, if it should be necessary, even to Turkey—the Lord be with you." The father appeared so well satisfied, that he fol-

lowed them, so as to be present at the ordination, which was to take place a few days afterwards at Wernigerode.

Thence the pilgrims went to Hamburg, from which point it was proposed to embark for London. Here young Schmidt was called to pass through a most severe conflict. After the excitement connected with the separation from his parents had subsided, he experienced a reaction in his feelings. Doubts and difficulties perplexed and embarrassed his mind. His confidence wavered, and his courage began to fail. The Lord tried his faith. He came forth from the struggle strengthened. His heart was encouraged. He felt firmly convinced that he was in the path of duty, that it was the Lord's will he should labor on these Western shores.

The young men were detained longer at Hamburg than they expected. Their passage had been secured, and their baggage already conveyed on board, but on account of some unforeseen difficulties arising, they were disappointed, and obliged to remain. Their goods were consequently removed from the vessel, and they awaited another opportunity, which they supposed would soon offer. This detention saved their life. The ship, in which they had intended to sail, was wrecked by the way. It seemed a divine interposition. It was regarded by them as a proof of God's special care over them. They felt grateful. They knew that they were not forsaken. They were assured that He, in whom they trusted, and who was mightier than their enemies, was with them, and that no weapon formed against them could prosper.

In the month of January, 1769, they sailed from London, and reached Philadelphia the following April. During part of the voyage, young Schmidt suffered considerably in health, so that serious apprehensions were excited with regard to the result. He, however, recovered, very much to the joy of his friend Helmuth, who was deeply concerned in reference to him, as he had been chiefly instrumental in inducing him to leave home and undertake the journey.

Mr. Schmidt, with his friend, was kindly received by Dr. Muhlenberg, the apostle of Lutheranism in this country. He enjoyed the hospitalities of his home for several months, until he accepted a call to Germantown, Penn. This congregation he served with great fidelity for seventeen years. He was greatly beloved by his people, and his labors appreciated. He was pastor there during our Revolutionary war, and as he was a strenuous Whig, and disposed to take a decided stand in favor of the patriotic efforts, which were made for independence, he was compelled to flee, whilst the town was occupied by the

enemy. Not very far from the spot, on which the old church was erected, is still standing the building in which the British took refuge on the occasion of that memorable battle, which was so disastrous to the American arms. Pastor Schmidt returned to his charge as soon as it was thought that his life would no longer be in jeopardy.

In the year 1785 he removed to Philadelphia, and became the colleague of Dr. Helmuth. His departure from Germantown, and his acceptance of this situation, was no doubt influenced by the desire to be more intimately associated with his old friend. This position he held until his death, in the language of his bereaved colleague, "faithfully discharging its duties, and enjoying the respect and affection of all." Whilst here he passed through the furnace of affliction, burying in rapid succession seven children, all in the bloom of life, and soon after following to the grave the beloved partner of his life. He was also himself attacked with yellow fever, during the fearful ravages of this dreadful epidemic in the year 1793. *Many are the afflictions of the righteous, but the Lord delivereth him out of them all.* Having suffered himself, he could feel for the suffering. He could truly say:

Non ignarus mali, miseris succurrere disco.

He did sympathize with the afflicted and distressed; he was always ready to minister to their comfort, and bring the relief in his power; the sick and the aged found in him a devoted friend—

"Needy poor
And dying men, like music heard his feet
Approach their beds; and guilty wretches took
New hope, and in his prayers wept and smiled,
And blessed him, as they died forgiven."

Even when in feeble health, and sickness had prostrated his strength, he was visited by the members of his church, and performed for them pastoral service. He was wont to say:—"I will labor as long as I can, and I will not spare myself, even if I should sink under the weight of my burdens."

It pleased the Lord to remove him from this world, after a protracted and painful illness, May 16th, 1812, in the sixty-seventh year of his age. He endured his sufferings without a murmur, with remarkable fortitude and christian resignation. His cheerful submission to the divine will was striking, and profitable to all who visited his sick chamber. His remains were followed to the grave by a large concourse of sorrowing friends. His surviving and mourning associate, Dr. Helmuth, delivered a brief and suitable address on the occasion, from the

words: *I am distressed for thee, my brother Jonathan: very pleasant hast thou been to me: thy love to me was wonderful, passing the love of women.* The corpse, after the delivery of the address, was interred in the vault in front of the altar of St. Michael's church, corner of Fifth and Cherry, Phil. A fortnight afterwards, the occasion was still further improved by a discourse, which Dr. Helmuth preached, from the text: *For I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek*—which text, said the speaker, contained the sum and substance of all the deceased's sermons, for he esteemed the doctrine of the atonement as precious above every thing else.

Dr. Schmidt possessed a clear, acute and vigorous intellect. He was a deep and an original thinker. His attainments were varied and extensive. He was generally regarded as a fine scholar, and from the University of Pennsylvania he received the highest literary testimonials. He never made any parade of his knowledge, but was characteristically modest, retiring and unassuming. In the pulpit he was practical and instructive. He is described in the Hallische Nachrichten, as a plain and pious preacher, whose aim it was to lead the impenitent to God, and to present before his hearers *Jesus Christ and him crucified.* He was considered by all who knew him, a sincere, upright, and devoted christian, fearing God and eschewing evil, whose constant endeavor it was to do his Master's will, preaching the truth by example as well as by precept, and laboring systematically, and with unwearied patience, for the good of souls. His actions corresponded with the words he presented from the sacred desk. His life was blameless and unsullied, a beautiful exemplification of the power of religion. He did not labor in vain. His efforts to do good were signally blessed. Through his instrumentality souls were awakened, and brought to a saving acquaintance with the Redeemer. When such a one is removed, and the church deprived of his labors, it is not surprising that his loss should be felt, and deep sorrow evinced! We may truly exclaim:—*Help Lord, for the godly man ceaseth, for the faithful has failed among the children of men.*

J. GEORGE LOCHMAN, D. D.

Dr. Lochman, so widely and favorably known in the Lutheran church, was born in the city of Philadelphia, December 2d, 1773. His parents had immigrated into this country at an early period and, although in humble circumstances, were dis-

tinguished for their probity and piety. Their son George, when yet a boy, seemed to promise much, and awakened high expectations. He developed, in his childhood, a remarkable fondness for reading. Whilst his companions were engaged with their sports, he was interested in his books, over whose pages he poured with fixed attention and the greatest delight. He also comprehended and retained what he read. At school he soon gave proof of more than ordinary mental capacity. His perception was quick, his memory retentive, and his intellect susceptible of great improvement. His rapid progress in study attracted the attention of his teachers, who rejoiced in the success of their pupil. In his youth he was deeply exercised upon the subject of religion. His convictions were very pungent, and he passed through severe internal struggles, and various mutations, before he experienced the quickening power of the Divine Spirit, and was brought to see the mercy of God, and to own and love his Savior. During his attendance upon the catechetical instruction of the church, he won the heart of his pastor, and the promptness with which he answered the questions, excited the hope that he might be inclined to the work of the ministry. The opportunity of directing the young man's thoughts to the subject, and of urging its importance upon his attention, was not disregarded by Dr. Helmuth.

In this connection, we are disposed to inquire, whether christian pastors are not sometimes remiss in duty, and unmindful of their obligations to the church? Is it an object dear to their heart, to seek out young men of suitable qualifications, in their congregations, for the sacred office, and to press upon their consideration the great work of preaching the gospel? We are not only to pray that the field, which is white for the harvest, may be furnished with laborers, but we are to put forth corresponding efforts. *The harvest truly is plenteous, but the laborers are few.* In the Lutheran church, especially, the destitution is very great. We need many men of fervent piety and the requisite talents, to supply the numerous waste places, scattered all over our Zion. In almost every pastoral district, there are those of promising abilities, who might be disposed to turn their attention to this important question, if it were only suggested. Young men have often cherished the thought and been self-moved to the work, but have never ventured to name the promptings of their hearts, because there was no encouragement offered by those who sustained to them the relation of spiritual guides. Who can tell how many gifted minds have thus been lost to the ministry? It is

said of the late Rev. James Patterson, of Philadelphia, a most excellent man of the Presbyterian church, that he was the means of introducing not less than sixty young men into the gospel ministry. It is impossible to estimate the influence such an individual exerts. The amount of his usefulness, and the extent of his labors cannot be measured. Eternity alone can reveal the results. He may set in motion a train of causes, which shall continue to operate long after he is laid in the silent tomb; he may have been instrumental in placing into stations of influence and power, those who shall act on the destinies of others, when his own name is forgotton!

When the subject of the ministry was proposed to young Lochman, it received his cordial approval. With him the inquiry was, *Lord, what wilt thou have me do?* He had consecrated himself to the Savior, and was ready to engage in any service to which he was adapted; it was the governing object of his life to do good, and to glorify God. The mother also favored the project, but the father at first made numerous objections. He was desirous, that his son should aid him in the business in which he was employed; besides, his income was so limited, that he could not possibly furnish him with the means for obtaining a collegiate education. The father did not wish him to enter upon the work without being thoroughly qualified for its duties. All opposition was, however afterwards withdrawn, when it was ascertained that the son's desire in this direction was so strong, and could not easily be subdued. The influence of the pastor in the family, was likewise exerted, in convincing the parent of his duty, and leading him to arrive at proper conclusions in reference to the matter.

After acquiring the preliminary knowledge, Dr. Lochman entered the University of Pennsylvania, at which he was graduated in the year 1789, and from which institution he subsequently received the honorary degree of Doctor of Divinity. Having completed his collegiate course, he taught for a season, prosecuting at the same time, his Theological studies, under the direction of Rev. Dr. Helmuth, with whom he continued, until his licensure, in the year 1794, by the Synod of Pennsylvania. Soon after, he accepted a call to Lebanon, Pa., where he remained for the space of twenty-one years, laboring with great fidelity, and the most satisfactory results. They were years of long and patient toil. The charge embraced not only Lebanon, but a considerable circuit in the vicinity. Our ministers, at that day, were few, and the field was extensive. Our members were scattered, and pastoral duty was

necessarily onerous. He did not, however, labor in vain. Most precious fruit accompanied his efforts. His influence was felt far and wide. He had been repeatedly invited and earnestly solicited to "pull up stakes," and "pitch his tent elsewhere, yet so much attached was he to his people, that he could not for years, feel that it was his duty to dissolve his connexion with them. In 1815, when he was elected pastor of the Lutheran church at Harrisburg, Pa., then a comparatively new and inexperienced charge, and struggling under difficulties, his convictions of obligation were so strong, that there seemed to his mind no other alternative than to accept the appointment, although he had previously refused several more eligible offers. The voice of conscience urged him, and he concluded it was God's will that he should go. The call was short but pertinent, and closed with the following language: "The Lord incline your heart to us, as our hearts have been inclined to you." His introductory sermon was preached on the 3d of September, from the text: *Whom we preach, warning every man and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus*—in which the speaker furnished a clear and impressive exhibition of the object and duties of the christian ministry, together with the obligations resting upon the people. So favorably was the discourse regarded, that the vestry resolved to have it printed for gratuitous distribution, copies of which are still extant. During his residence at Harrisburg, which was until death terminated his labors, he sustained the character of a faithful and zealous messenger of God. A fresh impulse was given to the church; the congregation prospered, and the membership was increased. During each of the eleven years of his administration, the average number of additions to the church was twenty-eight.

Owing to the extent of Dr. Lochman's ministerial labors, his constitution began gradually to decline. He had been overtasked in public efforts, to which he had devoted himself with so much earnestness, during an active service of thirty-two years in the ministry. The infirmities of age prematurely increased upon him and, ere long, disease prostrated his strength. During his protracted confinement, his sufferings were most severe, yet he bore them with patience and christian submission. Neither a murmur nor complaint was heard. The time was profitably occupied by him in concern for the church, in setting his house in order, and completing the preparation already made for his latter end. His faith in God was firm and unshaken; he relied for acceptance upon the blood of the atone-

ment, and calmly awaited the summons. To the Rev. Dr. De Witt, who visited him in his dying chamber, he remarked: "What should I now do, if I had not an Almighty Savior, upon whom to depend?" The serenity which beamed upon his countenance, and the expressions of joy and peace which fell from his dying lips, spoke of heaven. On the 10th of July, 1826, in the fifty-third year of his age, he laid down his office in the church upon the earth, to enter upon *the general assembly and the church of the first born, whose names are written in heaven.* On the following day they carried his body to the grave, attended by an immense number of sorrowing friends, who grieved that they should no longer see his face and listen to his words of affection and paternal counsel. The exercises of the occasion were conducted by Rev. Dr. Endress, of Lancaster, Pa., who preached from the words of the aged Simeon: *Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.*

From what has already been said, it may be naturally inferred, that Dr. Lochman was a faithful and most successful pastor. He was abundant in labors, fervent in spirit, and valuable in counsel. He was loved and revered by his congregation, as their spiritual father. In the hour of darkness and adversity he was with them, soothing their sorrows and ministering unto them consolation and instruction. He was frequent in his visits to the house of mourning, and the chamber of the sick. He was humane and charitable, and without any ostentation bestowed his alms, and relieved the wants of the unfortunate. He possessed an amiable character, a cheerful temper, a generous nature, a warm heart, and an aptitude for making friends and securing confidence. In his deportment he was plain and unassuming, in his intercourse accessible and conciliatory, affable and courteous, attentive to all the proprieties of life. He was regarded by some, as rather punctilious, and too particular in the observance of all the forms of politeness. It was his uniform practice to take off his hat to every one, whom he met on the street. He was careful in his expressions, discreet in his actions, charitable in judgment, and slow to ascribe an improper motive to an individual's conduct without sufficient reason, or when a good one could be assigned.

Although nearly thirty years have elapsed since his death, his praise is still on the lips of his parishioners, who yet survive. They all unite in bearing testimony to the suavity of his manners and dignified bearing. They represent him as being most particular in his care and attentions to children, who were

allured by his gentle and affectionate manner. He devoted a part of every Lord's day he spent in town, to the instruction of the young, generally known among the Germans as *Kinderlehr* His engagements in the surrounding country, however, rendered it impracticable for him to meet the children every Sabbath. It may be interesting, in this connexion, to state that the congregation at Harrisburg, whilst Dr. Lochman was their pastor, claim the credit of having removed the restriction which excluded the children of the wealthy from the advantages of the Sunday School. When this institution was first established, its excellent founder proposed to benefit only the poorer classes, who were without any instruction during the week. The original plan of Raikes has been entirely changed. The idea of admitting all classes was entirely new to this commuity.—If practised anywhere else, it was not borrowed, for the fact was not known to them. On a certain occasion, in the year 1819, several of the young members of the church met at the house of the pastor. In the course of a conversation, some one proposed *to start a Sabbath School*, another replied, *where will you get the children?* The answer was, *let us commence upon the principle of receiving children of all classes, rich and poor, without distinction, and we shall have scholars enough!* The suggestion was adopted, the enterprise commenced, and the success of the effort surpassed their most sanguine expectations.[1]

Dr. Lochman was an able and popular preacher. His style was solemn and impressive, kind and persuasive, marked by much feeling and great earnestness. The truths of God's word were proclaimed with amazing simplicity, meekness and power. There was nothing denunciatory in his discourses, no anathemas were launched from the pulpit; he seemed desirous of winning souls to Christ, of persuading men to be reconciled to their Father in Heaven. His preaching was deeply imbued with the doctrines of the cross; it was eminently practical and instructive. Many, by his affectionate and kind manner, were induced to examine the question of eternity, to ponder their ways, and to flee for refuge to the hope presented in the gospel. The careless were awakened, the weak were strengthened, the crushed and broken-hearted were bound up, the wanderer reclaimed; saints were edified and souls saved. He trained—

[1] Rev. C. W. Schaeffer's discourse, delivered on the fiftieth anniversary of the English Lutheran Church at Harrisburg.

"By every rule
Of holy discipline to glorious war
The Sacramental host of God's elect."

Many of our candidates for the sacred office resorted to him for Theological instruction. Among the number whose names occur to us are, Rev. Dr. Kurtz, Rev. Messrs. Reimensnyder, Schindle, Schnee, Stecher, Stroh, Bahl, F. Ruthrauff, J. Ruthrauff, E. Keller, D. Eyster, Shirer and A. H. Lochman.

By the church at large, Dr. Lochman was held in high estimation. He was interested in its general welfare, and labored diligently for its elevation. He was disposed to identify himself with every effort, intended to advance its best interests. The records of the Synod, with which he stood connected, show how much he was valued by his brethren in the ministry, and the influence he exercised over them. He was the early, zealous, and devoted friend of the General Synod, which has been such a blessing to the church. He presided over its first convention, assembled at Frederick in 1821. His ministerial labors so absorbed all his time, that he found little leisure for authorship. He wrote a work on the history, doctrine and discipline of the Lutheran church. Also, since his death, a volume of sermons of a devotional character, for circulation among the people, has been published.

Dr. Lochman exercised an unbounded influence. All sects and classes in the community were much attached to him, whose gratitude and love he enjoyed in an eminent degree. His opinions carried with them great weight; his views upon any subject always commanded attention. His life was a beautiful illustration of the reverence all feel for exalted piety and active benevolence. His death created a void in the church which could not be easily filled. Many a heart was struck with grief. The people of both charges, to whom he had dispensed the word of life, mourned his loss. His brethren in the ministry, especially those who composed the school of the prophets, at his own house, and were trained by him for the sacred ministry, greatly sorrowed. All felt that a good man had fallen. Hundreds gathered around his grave to pay their last tribute of love to departed worth; to do honor to the memory of one, whose virtues and labors were indelibly impressed upon their minds. Such a man needs no monumental stone or towering height to perpetuate his name. He has himself erected a monument more enduring than tablets of brass or marble—

Ære perennius,
Regalique situ pyramidum altius.

He will live in the affections of the people, and his excellencies will be transmitted, with unimpaired vigor, to posterity. His influence remains, the remembrance of his life is sweet, his rest is sacred! *Blessed are the dead who die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them.*

CHRISTIAN F. ENDRESS, D. D.

Ibimus, ibimus
Utcunque præcedes, supremum
Carpere iter comites parati.

The church has always associated with Dr. Lochman's name that of Dr. Endress. They were not only cotemporary, but they were nearly of the same age. They commenced their career together and pursued their studies in company. They were graduated at the University of Pennsylvania and both for a season, gave instruction. They studied theology under the direction of Drs. Helmuth and Schmidt, entered the ministry the same year, were connected with the same ecclesiastical body through life, lived on the most friendly terms, and frequently labored in common efforts to promote the welfare of the church. They were called away from earth to heaven, with only a brief interval of separation. The grave had scarcely closed upon the one, before it opened for the other. *They were united in life; they were not divided in death.* The church had not yet laid aside its habiliments of mourning for one beloved son, when she was called to shed tears of sorrow over the tomb of another, upon whom she leaned for support, and whose services she highly prized. Dr. Endress had only recently officiated at the funeral obsequies of his friend; now the performance of the same sad office he himself requires. The work of life must terminate! Death, with his sickle, is always ready at the appointed time!

"By all of human race death is a debt
That must be paid: and none of mortal men
Knows whether till to-morrow life's short space
Shall be extended."

The subject of the present sketch was born in Philadelphia, in the year 1775, and died in 1827. He was, consequently, at the time of his death, in the fifty-third year of his age. At an early period in life, he commenced his studies, and was regarded as a youth of rare promise. He was graduated in 1790, at the University of Pennsylvania, in which he was engaged, for a time, in teaching. Already at this period he was distinguished for his scholarship and excellence, and afforded

those presages of usefulness, which were afterwards so happily realized. His youthful piety led him to think of the sacred ministry, and soon after his graduation at college, he became a student of theology in his native city. He was licensed to preach the gospel in 1794, and immediately took charge of the congregations at Frankford, Pa., and Cohanzy, N. J. He continued for some time to reside in Philadelphia, and was employed during the week as a teacher in the English school, connected with the German Lutheran congregation of the city. Some of his pupils still remain, who retain for their old teacher a fond and grateful remembrance.

It was in 1801 Dr. Endress received and accepted a call to Easton, Pa., where, with the exception of a single year, spent in the State of New York, he labored uninterruptedly, till 1815. On the death of Rev. Dr. Muhlenberg, he was elected pastor of the Lutheran congregation at Lancaster, Pa., and at once entered with diligence and ardor upon the duties of the position. Here was opened a wide field of usefulness, in which his learning, piety and signal abilities were all displayed, in a manner creditable to himself, and highly conducive to the interests of his charge. Although he succeeded one of the most popular and successful preachers of the day, he enjoyed the full confidence and sincere regard of the people committed to his care. For a brief season, it is true, he was called to pass through a severe trial, and encounter serious difficulty, in consequence of his connexion with the effort to introduce the English language into the exercises of public worship. The Germans regarded all attempts of the kind, as an innovation upon their rights, and almost everywhere resisted the wishes of those members in the congregation, who were anxious to make provision for the spiritual instruction of their families, unacquainted with the German language. Many injurious reports, prompted by a malignant feeling, were at this time circulated, and by some believed; but the Doctor lived sufficiently long to establish their groundlessness, and to vindicate the integrity of his character. The Germans withdrew from the church, and erected an edifice to be devoted exclusively to German services. Peace was thus secured. All opposition was soon silenced. Dr. Endress' course was subsequently approved, and the verdict of posterity has pronounced the charges preferred against a faithful pastor, as gross calumnies. He enlisted a host of ardent friends, whose attachment to him was greatly increased, in view of the fearless course he had pursued. They clung to him until the last, with the warmest and most tender affection. The effort to impair his

influence and destroy his usefulness, was an entire failure.—The weapon employed proved powerless—

Telum imbelle sine ictu.

Innocence is often most successfully vindicated by the very means employed to blast its reputation. Malicious attempts to injure character usually recoil upon the perpetrator. In the beautiful language of England's favorite bard :

> "Virtue may be assailed, but never hurt,
> Surprised by unjust force, but not enthrall'd,
> Yea, even that, which mischief meant must harm,
> Will in the happy trial prove most glory."

Dr. Endress died after a brief but painful illness, which was borne with great meekness and christian fortitude. His congregation, whose interest lay near his heart, occupied most of his last thoughts, and elicited his deep solicitude. His end was calm and peaceful. He left the world sustained and cheered by the truths of the gospel, in the triumphs of a living faith, and the hope of a blessed immortality. He was buried in the old Lutheran grave-yard in Lancaster, H. A. Muhlenberg, D. D., of Reading, Pa., performing the services of the occasion. Testimony to his excellencies is furnished in the following inscription, engraven upon the stone designed to perpetuate his memory: "This monument, which covers the remains of the Rev. Christian F. Endress, D. D., has been erected by his friends, as a mark of their affection and a tribute to his worth. He served this congregation, as their faithful pastor, for twelve years, and having completed thirty-three years of his ministry, and the fifty-second year of his age, he was, on the 30th of September, 1827, gathered to his fathers, a bright example of the power and confidence that spring from the faith, which he had so long and so faithfully taught."

Dr. Endress has always been regarded as a brilliant light in the Lutheran church. He was one of the ablest and most influential among our older divines. He was emphatically a strong man, whose mind was naturally capacious and comprehensive, subjected to the most careful culture, and brought under the influence of the most rigid discipline. He had, from his youth, enjoyed the best advantages, and was distinguished by the versatility of his powers, and the range of his acquirements. He was a finished classical scholar, and accomplished in almost every department of knowledge. He had the faculty of disentangling the most abstruse subjects, and presenting the truth clearly to the mind. He possessed a discriminating mind, a sound judgment, a quickness of perception, and

great fluency of language. His life was devoted to the acquisition of knowledge, and his Theological learning was the result of deep and indefatigable study. He attained the highest honors of his profession, and from the University of Pennsylvania, he received the Doctorate of Divinity, in the year 1819. He wrote with equal facility in the German and English languages and, at the time of his death, he had in contemplation several works for the press. He had prepared for publication, a commentary on Paul's Epistle to the Romans, in reference to the merits of which Bishop White, of Pennsylvania, to whose judgment the manuscript had been submitted, expressed a most favorable opinion. We most sincerely regret that the friends of Dr. Endress have never permitted the work to see the light. It was the Doctor's habit to deliver lectures to his people on the different epistles of the New Testament.—These, it is said, were very able, and were, no doubt, written with a view to publication. During his life, he frequently contributed to the pages of the *Lutheran Intelligencer*, and since his death, several of his sermons have appeared in the *Lutheran Preacher*.[1]

Dr. Endress was a man of public spirit. He manifested a zeal for the promotion of useful knowledge, and was interested in the elevation of the people. He was active in all the great movements of the denomination, to which he belonged, and wielded an important influence. He was recognized as a leading minister in the church, and repeatedly held the most responsible offices in the Synod, with which he stood in connexion. He participated in the organization of the General Synod, and was one of its most active and devoted friends.

Although Dr. Endress was attached to the principles of the church in which he had been reared and to whose service he had devoted his life, and yielded to none in the claim of sincerity in holding them, he was no sectarian. There was neither intolerance in his views, nor proscription in his intercourse with those, who differed from him in sentiment. He venerated the standards of the church, and defended them from misrepresentations, but he did not receive them as an absolute rule of faith. He would not permit them to supplant the Bible. He was not averse to confessions, but he proposed to rest upon human declarations of faith, only so far as they derive their

[1] In 1791 Dr. Endress published, in the German language, a *duodecimo*, entitled the "Kingdom of Christ not susceptible of union with temporal monarchy and aristocracy."

light from the sacred Scriptures. His liberality of sentiment endeared him to thousands, and very much enhanced his influence. He had no sympathy with that narrow bigotry, so prevalent in the land, which is disposed to exclude from christian interest and fellowship, everything which does not originate with itself, which sees no good in that which is not after its fashion, or which is not carried on under its own auspices. He condemned the spirit of intolerance and persecution, which is the reproach and scandal of any church in which it is found. He was not among the number of those, who are continually asserting their arrogant pretensions, and exclaiming, *the temple of the Lord, the temple of the Lord are we;* who aim to shut out from the kingdom, all who will not endorse their sentiments and acknowledge their claims. There is common ground, on which all who love our Lord Jesus Christ in sincerity and truth can meet, and they should feel under obligations to sympathize on all those questions, which pertain to the cause of our common faith. We may differ from one another as to some subjects, which are not considered as essential, yet we can live upon amicable terms, and labor together for the advancement of Christ's kingdom! Shall not christians dwell together in unity? Can we not discuss points of differences, in love? What excuse can be offered for the bitter spirit, petty jealousy, angry controversy, harsh expressions, and disgraceful epithets, which are sometimes employed by the members of Christ's body, and too often disgrace the christian church? Does the gospel justify such a spirit? Does it comport with the believer's profession?

Tantæne animis cœlestibus iræ!

The personal appearance of Dr. Endress was rather striking. He was a man of athletic frame, six feet in stature, not corpulent, but muscular. His complexion was florid, his hair light, and his temperament sanguineo-nervous. He was distinguished for his urbanity and refined manners. He united the holy affinities of his office, and the delicate sensibilities of the finished gentleman. There was in his demeanor cheerfulness without levity, dignity without austerity, piety without pretension, religion without ostentation. In the discharge of his pastoral duties, he was most faithful. In preaching, in visiting his people, in catechising the children and those of riper years, in relieving the poor, not only by personal efforts, but by interesting others on their behalf, and in all the multiplied and arduous labors of a devoted minister of the gospel he abound-

ed. He will be long and gratefully remembered by the church.

> "Peace to the just man's memory; let it grow
> Greener with years, and blossom through the flight
> Of ages; let the mimic canvass show
> His calm benevolent features: let the light
> Stream on his deeds of love that shunned the sight
> Of all but Heaven, and in the book of fame
> The glorious record of his virtues write,
> And hold it up to men, and bid them claim
> A palm like his, and catch from him the hallow'd flame."

ARTICLE II.

RECOLLECTIONS OF REV. DANL. SCHERER, AND HIS SON, REV. JACOB SCHERER, OF ILLINOIS.

By Rev. Francis Springer, A. M., President of the Illinois University, Springfield, Ill.

THE virtuous dead shall speak. A surviving friend will give them utterance; a friend who loved them in life, and loves them still, with an affection that common toils, trials and self-denials cement. They labored so faithfully and ardently for the church, that it would be cruel and cursing injustice not to let their examples live. They were humble men indeed, and but little observed beyond the sphere of their own ecclesiastical brotherhood. They were not such as have filled the world with their fame: but they were more noble, tried and true than many of earth's great ones, whose theatre of action was vastly wider. Of the talent which God gave them, they made a faithful use; and by so doing, they have rendered themselves worthy for the living to imitate. This, then, becomes a reason for the preservation of their memories. They have a right to live in the literature of the church for which they labored, because they were true men, who performed their duty well, and rendered valuable services to the church, in her day of small things among the new settlements of the great west.

The Lutheran church, doubtless, has lost much, by suffering oblivion to hide from succeeding generations the lives of her early missionaries. It may be said, rather in reproach than as evidence of becoming modesty, that the Lutheran church, in this country, has not employed, as freely as other denominations have, the valuable aid which the biography of her faith-

ful sons can furnish, in the work of self-extension and perpetuation.

From the brief notices here and there afloat, like the afflicted seamen of Æneas—*rari nantes in gurgite vasto*—we may certainly infer that Lutheranism in America has embraced among its ministers, some of the choicest spirits of human kind.

It is not in the spirit of undue praise of the clerical profession, that I deem a somewhat formal notice of the life of Rev. *Jacob Scherer*, and of his worthy father, Rev. Daniel Scherer, required. A motive of justice to the church and Synod of which they were members; a regard for the memory of the dead, and a desire to render a contribution to the means of self-improvement which their lives afford, are the leading influences by which my pen is directed. Besides also, there is pleasure in studying human character; just as there is in studying the organization, development, habits and uses of a plant. We pursue Botany, or any other science, to acquaint ourselves with the laws and phenomena of the material organism amidst which we live. In like manner also, the study of man, as he passes, successively, through the various stages of his moral and spiritual development, may afford lessons of wisdom eminently useful. If, in the processes of physical nature, we can discern the benignity and intelligence of the Allwise God, the same result is equally attainable, only with higher pleasure and purer profit, from a careful study of humanity. On this occasion, two specimens are presented for our contemplation—a *Father* and his *Son*—the one expiring at the allotted maturity of threescore years; the other stricken down suddenly and unexpectedly, in the very midst of his days.

REV. JACOB SCHERER, who departed this life about noon, on Wednesday, 15th of October, 1851, was born in Botetourt County, Virginia, November 25th, 1816. His father, Rev. Daniel Scherer, for many years the patriarch of Lutheranism in Illinois, consecrated this son of his to God, and the ministry of his church, at his birth. The son was born during one of the father's excursions, at a distance of thirty miles from home, in the discharge of ministerial duties. Before he had reached his family, and ere he had seen the new-born heir to his name, the devout parent, as he journeyed along, held converse with his Maker; and, in spirit, dedicated the child to His service; and, if a son, to the ministry of the church. That act was the reverent, earnest and unostentatious vow of a faithful heart, and was never divulged to any one—not even the moth-

er—till communicated to the writer, a short time after Jacob's death. An incident so pleasing extorts the exclamation, O God, thou dost regard the vows of thy people, and keepest covenant forever! Mercy and truth are the pillars of thy throne, and in thee may frail and sinful man confide!

The quality most remarkable in the childhood and youth of Jacob, was the kindness of his disposition. This endeared him to his brothers and sisters, and rendered him submissive, respectful and obedient to his parents. He early disclosed, also, an inclination to be religious, and was often observed to withdraw from the noisy sports and frivolous pastimes common among children, and to maintain a sobriety of demeanor superior to his years. In the seventeenth year of his age, on hearing a discourse from the pulpit, by his father, he resolved to dedicate himself to God; and accordingly, he soon after united himself with the Lutheran church at Hillsboro', Montgomery County, Illinois.

Jacob had thus far been nurtured in the school of piety, and reared to habits of manly industry. He labored faithfully in the field, whence the family subsistence was derived. In business he was not slothful, but attentive, enterprising and laborious. On the paternal farm, he was a hard worker, and rendered himself almost indispensable as a supporter of the family. In his new life of piety, he was equally zealous and active. With him, church connection was only the beginning, not the consummation of piety. His improvement in the divine life was manifest. Devout, sincere and earnest, he was punctual in his attendance at church, and delighted much in the exercise of prayer; and generally employed his leisure for improvement in religious knowledge. Thus he continued while he resided with his parents in Illinois. His attendance at school during this period was to the extent of his father's means, which, with a numerous family to support, were extremely limited. Having made up his mind to become a preacher of the gospel, he set out, at the age of nineteen, upon the high career of preparation for the ministry. To him and his parents, as also to the other members of the family, this was a trial of no ordinary severity. The prospects of the Lutheran church in Illinois and parts adjacent were, at that period, gloomy indeed. Other professions and pursuits were far more inviting than the ministry of reconciliation. Destitution of the funds necessary for a collegiate and theological course of instruction, and the inconvenience and expense of traveling a thousand miles, together with the thought of a long separation, of six or seven years' continuance, while pursuing

his studies at Pennsylvania College and the Theological Seminary, at Gettysburg—during the whole of which time he could not expect, for want of funds, to visit his parents, or be visited by them—not even if sickness should invade and death threaten—all these were circumstances which threw clouds and darkness over the course, upon which our youthful christian had resolved to enter. The love of home is a holy sentiment. It is itself both an evidence and a fountain of generous impulses. Home, even in a log cabin on the bank of the Mississippi, is a hallowed spot; and becomes more dear when its endearments must be forsaken. The stripling that can turn upon a distant journey of years-protracted absence from father, mother, brothers, sisters, and all the loved objects of early childhood, without sadness and without tears, is only a truant, a hardened vagrant, and nothing better. Such insensibility belonged not to the subject of this memoir. In his case, an illustration is furnished of that denial of kindred which the merciful Savior requires: "He that loveth father or mother more than me, is not worthy of me;"[1] "and every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."[2]

As Jacob was poor, his expenses at the college and seminary were borne by the "Education Society." Thus, he, like many others, now useful as heralds of the cross, was a student by charity. In the summer of 1836, being in the twentieth year of his age, and without much previous education, he commenced his studies at Gettysburg, Pa. After continuing for a time in the preparatory school, he entered Pennsylvania College. The honest student's life is one of perplexity and cares. A young man, with plenty of money, may indeed pass through college with only a moderate share of embarrassment, provided he studies well, and conforms his conduct to the rules of the institution. If he is animated by an honorable ambition, his anxieties are only such as arise from a laudable desire to excel, and to gratify his teachers by his proficiency in knowledge. But if to these are added a sense of dependence on strangers, even for the bread he eats, the books he studies, and the apparel he wears, he will be likely to experience some degree of humiliation. In this situation the poor student, who derives his support from the gifts of philanthropic piety in the church at large, may often be assailed by

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[1] Matt. 10: 27. [2] Matt. 19: 29.

the tempter, who will endeavor to persuade him that he is unfitted, by his poverty and dependence, to be a preacher of the gospel; that God does not need him in the ministry, or *He* would have given him riches to acquire the requisite education; that the church will be rudely exacting, till the last farthing advanced for his benefit, shall be repaid; that he cannot enter the ministry as a freeman, but only as a slave, because he is largely in debt; and that, as a minister of the church, he will never be able to make money enough by preaching to procure even the necessaries of life; much less, to relieve himself from the burden of debt which his ill-directed zeal for Christ has imposed. Such is the insiduous plausibility with which the spirit of evil, and the enemy of all good, seeks to bewilder the purpose and weaken the faith of the pious young man who becomes a "beneficiary." Jacob, though naturally sanguine, buoyant and hopeful, was nevertheless often greatly depressed in spirit, by reason of his poverty. But, though penniless, he was not friendless. His fellow-students loved him, and delighted to cheer and aid him, whenever in their power. Though destitute of fortune, he was rich in the generous impulses of a noble heart; and he became especially endeared to all connected with him in college, by the manifest sincerity, intelligence and consistency of his piety. His spirit, chastened by trials, was thoroughly imbued with the unction of the gospel. Young as he was, and comparatively inexperienced, he is still remembered by his fellow-students, as presenting, at college, an admirable and attractive example of the true christian character. In attendance upon the means of grace, he was always faithful; and the exercises of private devotion were attended to with fervor and constancy.

He had a good voice for singing, and he delighted much in the melody and sentiment of the songs of Zion. Among his favorite hymns, perhaps none more frequently engaged the tones of his clear and flexible voice, than the three hundred and ninety-sixth hymn in the General Synod's Hymn-book.

1 Sweet was the time when first I felt
The Savior's pardning blood
Applied to cleanse my soul from guilt,
And bring me home to God!

2 Soon as the morn the light reveal'd,
His praises tun'd my tongue;
And, when the evening shades prevail'd,
His love was all my song.

3 In vain the tempter spread his wiles,
The world no more could charm;
I liv'd upon my Savior's smiles,
And leaned upon his arm.

4 In prayer my soul drew near the Lord,
And saw his glory shine;
And when I read his holy word,
I called each promise mine.

The class with which Mr. Scherer was graduated, consisted of eleven students. To him was allotted the honorable distinction of delivering the "Valedictory," usual on such occasions. In that address, he alluded with fitness and delicacy to himself; a lone pilgrim from the distant prairie-land of the west; fired with the heat of youthful ardor for the church of his fathers; and come to catch the glow of new influences at her altars of piety and learning in the East. Noble, persevering, self-denying youth! I can see him yet. There he stands, proclaiming his advent to the college, and bidding to its classic halls farewell. His unassuming manner, his modest countenance, his manly address, his distinct enunciation, his clear, rich, flexible voice, and more than all, the well known integrity of his heart, the purity of his principles, and the disinterested elevation of his aspirations, all conspired to give him favor in the hearts of the students, professors, and citizens who, that day, heard his valedictory.

Mr. Scherer was graduated in Pennsylvania College in 1841; and immediately after the close of the vacation, he became a student in the Theological Seminary. While pursuing his studies there, with his usual ardor, he experienced a strong inclination to prepare himself for the missionary field in Hindoostan. Himself and several others—among whom was Walter Gunn[1]—held frequent and earnest counsel with each other on that important enterprise. They were willing to go forth as herald of everlasting life, wherever the indications of Providence might lead them. The grove of forest trees adjacent to the seminary, was often witness of their fervent prayers and wrestling with the Almighty, for guidance and decision of purpose, in relation to the field of usefulness for which they should prepare. The result was, that Mr. Gunn went to the distant east, to labor, and—as the event has proved—to die, among the blind and deluded worshippers of idols; while Mr. Scherer employed his brief but useful ministry in the new and

[1] Subsequently Rev. Walter Gunn, late Lutheran Missionary in Hindoostan, where he died.

sparsely settled regions of our own great west. While the one lies entombed in the country of the far-famed Ganges, the other reposes not far from the great Mississippi.

The theological studies in the seminary occupy a period of two years; and these completed, the student for the ministry becomes an applicant for licensure to minister in "holy things." On leaving the seminary, Mr. Scherer set out immediatey for the west. This was in the autumn of 1843. He attended the meeting of the "Lutheran Synod of the West," which that year was held at Florence, Boone County, Kentucky; and by that body he, upon due examination as to his religious views, christian experience, and literary attainments, was licensed to preach the gospel, administer the holy sacraments, and perform all other ministerial acts. In 1846 he was ordained by the same Synod, in Luther Chapel, Harrison County, Indiana.

His first pastoral charge was that of Indianapolis and vicinity, in Indiana. His labors here were arduous; but he added a number of new members to his churches, and on leaving them, in the fall of 1845, he seems to have had a comforting assurance that his ministry at Indianapolis had not been wholly in vain. In his journal, when speaking of his farewell services in the Ebenezer church, several miles from the city, he says: "It is hard to tear oneself away from a congregation that cherishes such strong feelings of love towards one, as this congregation seems to have for me."

On leaving Indianapolis, he spent some time in Wabash County, Illinois, aiding his father in his christian ministrations in that quarter.

In February, 1846, he located in a German settlement near Olney, in Richland County, Illinois. On the removal of his family to that place, he made the following entry upon his journal: "Feb. 24, 1846.—We moved into one of Mr. S—'s houses, one-fourth of a mile from the state road leading from Vincennes to St. Louis, about four miles east of Olney, in Richland County, Illinois. Our furniture is truly Sucker:—no table; three stools; scarcely bed clothes enough to keep us warm. Bedsteads consist of rails let into the cracks of the wall at one end, and tied up at the other by withes, to rails set up between the joists and floor. We have a few books with us. This is to be our best accommodation for a time. We live in a little one-story house, all in one room. The rest of the week, I was engaged in fixing little matters in the house; getting up firewood, making up a school, &c."

This transcript is made from brother Scherer's journal, because it affords a fair sample of the inconveniences which he freely endured for the sake of rendering himself useful to the cause of Christ, and the church for which he toiled. His people having no regular house of worship, his public ministrations were conducted generally in school-houses, frequently in private dwellings, sometimes in the open air, and not unfrequently in work-shops and barns. His salary being quite too small for the maintenance of his family, even in the primitive style of pioneer life, he was compelled to teach a common school as a means of support. This he soon found, by experience, to be too laborious; and he records, on one occasion, that 'his health does not allow him to preach, at most, oftener than twice each Sabbath,' though at other times he had experienced no inconvenience from preaching three times on Sunday, and several times during the week.

Mr. Scherer's departure from Richland County was occasioned by the earnest desire of his ministerial brethren to engage his services as a teacher in Hillsboro College.

In the fall of 1847, his connection with the college commenced; but this was a species of employment he did not relish. He deemed himself better fitted for the active duties of the pastoral life; and, after a brief continuance, he earnestly desired a change. The Lutheran Synod of Illinois, then but recently organized, being anxious to obtain the services of some one qualified for the work of an exploring missionary, brother Scherer offered himself, and was immediately engaged for that laborious duty. In this employment he continued about two years. His field of exploration embraced Illinois and Iowa. During that period his journeyings were frequent, protracted, and often subjected him to great exposure in heat, cold, storms and floods. In his capacity of exploring missionary, brother Scherer fully realized to the Synod the hopes they had cherished, and demonstrated to the church the wisdom of their plans. He did not travel from town to town in the spirit of slothful dignity; but as a humble and faithful ambassador for Christ, he industriously sought out and visited the wandering and almost despairing members of the Lutheran communion, and imparted to them the fervor of his own zeal, and inspired them with the hope that, for the Zion from which they were exiled, a brighter day was dawning. His name is still cherished, and will long be remembered by hundreds whom he counselled, instructed, and encouraged in the ways of godliness. Previously to the explorations of missionary Scherer, the Synod of Illinois had no adequate knowledge of

the extent to which Lutheran emigration had spread over Illinois and the territory of Iowa. It was at that period also that the institution at Hillsboro (now at Springfield, Ill.,) was struggling into existence. The news that such an enterprise was undertaken by the Lutherans in Illinois, tended greatly to revive the dejected spirits of the scattered members of the church, and to prevent them from abandoning altogether the communion of their fathers.

A brief statement of the character of the deceased, may close the tribute to his memory, which this memoir is intended to present. No man was ever more laborious, self-sacrificing, and earnest in the work of the ministry; yet no one, probably, received less in return of the "good things of this life." He was poor, and in debt. Though one of the most economical of men, and favored, in this respect, with the assistance of his estimable wife,[1] he had made no progress in the acquisition of property. His faithful continuance in the duties of his professional calling, amidst the pressing discouragements by which he was annoyed, establishes for our departed brother the character of heroic devotion to the cause of Christ, and gives him an honorable place among the most faithful servants of the Lutheran church. His poverty was the infliction of his virtue; for it is fair to presume that, if, like most men, he had given his attention chiefly to the acquisition of property, he might, at least, have enjoyed a comfortable competency, and been able to lay up something for the day of weakness and decay. But the primary and all-engrossing sentiment of his soul was, to be useful in the holy office to which he had pledged the powers of his mind and the moral capabilities of his nature. He delighted to be employed in leading the wandering and bewildered victims of sin to the Savior of men. About all things else he seemed to be comparatively careless, perhaps even to a fault; but it was a fault which disclosed the benevolence of his disposition, and the sincerity and firmness of his trust in God. And who can dare to deny the wisdom of his choice? Who will venture to impugn that heart that "seeks first the kingdom of God and his righteousness?" For, after all our fretful and anxious toil for the things of the present world, what are they in comparison with the divine treasures of that mind imbued with the spirit of Christ, and consecrating all its powers, and its highest aspirations on the altar of

[1] Mrs. Scherer was the daughter of Rev. Daniel Gottwald, deceased, pastor of the Lutheran church at Aaronsburg, Pa. Mr. Gottwald was an estimable and faithful minister, and died greatly regretted by all who knew him.

usefulness; as Christ himself was useful; to our common humanity?

But however valuable the exchange which a man makes by renouncing the honors and perishable acquisitions which form the sole food of sordid minds, still his spiritual gain can furnish no justification for the selfishness and neglect of those who make no effort to impart of their abundance to the bodily wants of such as labor for the intellectual and moral good of their fellow-men. "Let him that is taught in the word, communicate to him that teacheth in all good things." This is an injunction of our holy religion; but such is the baseness of those hearts that are occupied with the gratification and the love of riches, that they steal all the advantages they can from the wholesome influences exerted on society by the gospel and its ministers, without acknowledgment, and without "rendering unto God the things that are his." For stealing money or other property, men are punished by law; but a man may steal thoughts, and appropriate to his advantage the moral restraints and self-security in person and property, which the labors of a faithful minister of God establish, and go unpunished of legal justice for an offence so mean. There is no species of exertion equal in value to that of mind, and yet none for which mankind are more reluctant to pay.

Rev. Jacob Scherer labored and suffered in mind and body beyond his strength; and there were but few who so far appreciated his worth as to come to his help. Martyr-like, he perished in the generous struggle for the church. Being apparently of a healthy and vigorous constitution, it is not unfair to presume that, dying at the early age of thirty-five, his untimely departure was owing, in part at least, to the severity of his privations, exposures and toils in the vineyard of his Lord. His dying exhortation to his weeping family was a quotation from the thirty-seventh Psalm: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

Rev. Daniel Scherer was born in Guilford County, N. Carolina, Sept. 12, 1790. He died at the parsonage of Jordan's Creek Lutheran church, in Wabash County, Illinois, April 5, 1852, being in the sixty-second year of his age.

His preparatory studies for the christian ministry were commenced in the early part of 1813, under the supervision of his brother, Rev. Jacob Scherer, and were subsequently pursued under the direction of Rev. Peter Schmucker, of Virginia.—

His whole course of literary and theological training for the sacred office, did not extend beyond the period of three years, during which time he made frequent attempts to preach in the pastoral charges of his reverend instructors, and devoted several months to school teaching. In those days, our candidates for the ministry were very poorly supplied with the means of instruction. The church had not yet entered upon the wise plan of establishing colleges and seminaries for the education of her ministers. Grace and native vigor of mind, were the best substitutes for the disciplinary processes of regular scholastic instruction. Mosheim's Ecclesiastical History, Buck's Theological Dictionary, with a scanty supply of German theology, and above all, the Sacred Scriptures, constituted the library to which the student had access. His instructor was too much busied with the affairs of his congregations—which were usually *five* to *ten* in number—to allow more than a very small fraction of his time for the instruction of his pupil.

Despite the disadvantages and discouragements of his early deficiency in the means of learning, our lamented brother attained respectability as a preacher, both in the German and the English language; and, by his wise counsels and generous sympathies with his brethren, he was often hailed, both in the pastoral charge and the Synod, as the messenger of peace. The period of his ministry was nearly thirty-seven years, during which, zeal, sterling integrity, earnestness, humble and unostentatious piety, laborious self-denial and sacrifices, for the sake of being useful to the church, were the distinguishing features of his character. An innocent sportiveness, not inconsistent with the dignity of his profession, allured to him the affections of the young, and the steady constancy of his piety, inspired them with reverence. His manner in the pulpit was deliberate, solemn and impressive. His discourses were methodical; exhibiting previous reference to the standard theologians within his reach, and copious proofs and illustrations drawn from the Scriptures of eternal truth. His language was plain, but entirely free from the vulgar rant and local phrases with which even preachers of better advantages and higher pretensions to education, sometimes violate the sanctity of the pulpit.

Mr. Scherer, doubtless, derived much benefit, in the way of self-improvement and zealous devotion to the cause of Christ, from his contact and acquaintance with several devoted and influential ministers of the Lutheran church, at that time in North Carolina. Among such was Rev. Gottlieb Shober, president of the North Carolina Synod when, (June 1821) bro-

ther Scherer was ordained. Soon after his ordination, he succeeded to the pastoral charge scattered over the counties of Rowan, Cabarras and Montgomery: an extensive field which, till then, had been under the pastoral ministration of Rev. C. A. G. Stork. This appears to have been to Mr. Scherer a theatre of incessant activity and encouraging success. He had before him the stimulus of an example well worthy of his imitation, in the character of his predecessor—a man of varied erudition, philanthropic spirit, active and laborious zeal, and overmastering eloquence.

This field of Mr. Scherer's labors being too extensive, he relinquished a portion of his charge to a ministering brother; and, purchasing a farm in Cabarras county, he settled on it, with a view to permanent continuance in that portion of the charge which he retained. But his missionary zeal incited him to explore new settlements destitute of gospel ministrations. In 1832, he undertook a tour of exploration to the northwest, traveling on horseback more than seventeen hundred miles, and proclaiming the truth of Christ to many destitute Lutherans in Kentucky, Indiana, Illinois and Missouri. Finding in Montgomery county, Illinois, several Lutheran families of his former acquaintance in Cabarras county, N. C., and being strongly solicited by them to remove to their midst, he disposed of his property in Carolina, and, after a journey of six weeks, arrived, with his family, in Hillsboro, Illinois, April 27, 1832. In the following month, he organized at that place, a church of about thirty members. He was, as far as I can learn, the first Lutheran minister to organize a church in Illinois. He is, therefore, entitled to the distinction of being the patriarch of Lutheranism in the Prairie State. After many trying vicissitudes in this pastorate, in which he remained ten years, he removed, October 1843, to the county of Wabash, where he continued to the termination of his earthly career.

Though Mr. Scherer deemed himself imperatively summoned to the labors of the gospel ministry, and was firm in the conviction that they who minister at the altar should have their support from the altar, he was often compelled, like the apostle Paul, to labor with his hands for the maintenance of his family. On coming to Illinois, he brought with him the proceeds of his home in Carolina, and purchased a new one in the village of Hillsboro, and a small farm near by.

Of the loss which he suffered by his devotion to the ministry without compensation, I cannot speak without detailing circumstances that might be deemed reproachful to the living. It may be stated also, in mitigation of the inadequate support

he received, that he was a pioneer minister of the Lutheran church, laboring among the poor and remote settlers of the newly appropriated domain of the West; that the people among whom his ministrations were performed, were unable to render to their minister a sufficient compensation; and that our church then had not yet organized the Home Missionary Society which, in the last few years, has been affording valuable aid to our ministers in the work of pioneer evangelization. Mr. Scherer, for several years before his death, might have adopted the words of Peter to the Savior, (Mark 10: 28) "Lo, *I* have left all, and have followed thee." The comfortable patrimony of his earlier years had been entirely exhausted a long time before his death. It was consumed in the support of his dependent family, because the sphere of his ministry was among those who were poor in the goods of earth. A man of less sincerity, earnestness and energy of will, would have moderated his exertions in the service of the church, or changed his ecclesiastical relations, or abandoned the ministry altogether, and justified his procedure by the plea of temporal necessity.

In his sphere, our departed brother acquitted himself in a manner accordant with the circumstances which adjusted his allotted position in life. He was a man of reading, inquiry and study. Though not eminently learned in the various branches of literature and science, which engaged so largely the attention of the more leisurely favorites of fortune, yet he was well acquainted with the holy scriptures, deeply imbued with the spirit of their teachings, and possessed an extensive acquaintance with the history of the church.

He took an active part in founding the institution of learning for the Lutheran church in Illinois, which was begun at Hillsboro, and has since been transferred to the Capital of the State. He was one of its original projectors, and continued till his death one of its most zealous and efficient friends.

In concluding this notice of Rev. Daniel Scherer, and his son, Rev. Jacob Scherer, we may be allowed the indulgence of a few reflections regarding ministerial support. The unwelcome truth must be admitted, that many of the most devoted ministers of the Lutheran church have been sadly neglected, and suffered to perish even, amidst the plagues of penury, and while steadily toiling in their sacred vocation. That is indeed a strange perversion of reason and christian principle, which denies to the faithful minister of Christ a comforting share of the goods of this life, and dooms him and his wife and children to be in continual anxiety from day to

day, for clothing, shelter and food. This unmerciful, and worse than heathenish cruelty among professing christians, towards a class of men peculiarly fitted to confer great mental and moral benefits upon the community, and the country at large, cannot fail, ultimately, to effect the disgrace and ruin of the church that persists in a treatment so unbecoming. Of a minister, the most exacting punctuality in the payment of debts is required; and the slightest failure to fulfil his pecuniary engagements, soon covers him with reproaches and distrust, which speedily ripen into overt hostility and dismissal from his pastoral charge. But the community may owe him a just remuneration for his services, from year to year, and pay only when perfectly convenient, or not at all. While the good man is expected to exhibit in his daily demeanor, the example of superhuman excellence, he is doomed to subsist without food, to be clad without clothing, to shelter and protect his family without a house, and to pay his debts, though denied the use of money.

It is not to be concealed, that much of the error of popular sentiment on the subject of ministerial support, is chargeable to ministers themselves. Being usually of a benevolent disposition, and averse to the strifes and squabbles ordinarily connected with the expedients which men adopt for the acquisition of gain, they are willing rather to be contented with a small share of earthly comforts, if thereby they can procure exemption from the charge of greediness for filthy lucre.—When they find themselves in the midst of a young, indigent, and hard-laboring community, they feel impelled by a generous sense of christian philanthropy, to labor on, even if they must suffer. They toil in hope. They look for reward on high. To console themselves in their hour of self-denial, they often look to the greatest of all teachers—the Messiah of God—who, though rich, for our sake became poor; and of whom the truth of history, not less than the inspiration of poetry, affirms:

> "Cold mountains and the midnight air
> Witness'd the fervor of his prayer:
> The desert his temptation knew,
> His conflict and his victory too."

ARTICLE III.

HOMILETICS—NO. II.

By Rev. Charles F. Schaeffer, D. D., Easton, Pa.

In a former number of the Ev. Review (Vol. V. No. XIX) we submitted to the reader some observations on the general subject of Homiletics; after specially referring to the process by which the theme of a sermon may be deduced from a text, we remarked that the view which we presented was incomplete without an exhibition of the manner in which the theme itself may be subjected to the process of partition or division. On this branch of the subject we now propose to dwell:

While public speakers who design to produce a permanent impression, are usually desirous of observing order or system in the arrangement of the materials of an address, a very great diversity of views exists, respecting the precise mode which should be adopted in arranging its details. In reference to the composition of sermons, many causes have combined to produce this diversity of views. The American pulpit, like the English, the German and the French, seems to have already assumed a character of its own; the pulpit, moreover, in the same country, exhibits different phases at different periods, influenced, to a certain extent, by gradual changes in the character of the literature of the country, by changes in the circumstances of a religious denomination, and by other causes. Surprising variations in the style of preaching are presented, for instance, by the German pulpit, in the period extending from the Reformation to the present day, and the modern British pulpit also exhibits certain changes since the age of the British reformers. Divine truth itself, is set forth in purity and fulness, in early and in recent times, by the faithful ambassadors of the Savior, but the external form, or the style of their discourses, whether we view the individual or the age in which he lives, is subject to many modifications, insomuch that, after other writers in Germany had, in many works, apparently completed the History of Pulpit Eloquence, P. H. Schuler[1] published, at the close of the last century, a work in three

[1] *Geschichte der Veränderungen des Geschmacks im Predigen.* 3 Theile. Halle 1792.

volumes, the sole object of which was to give a historical view of the changes which "preaching" had, at different periods, experienced on account of changes in the "taste" of speakers and hearers.

After Reinhard, who died in 1812, had attained celebrity, his method of arranging the materials of a sermon, was regarded with unusual favor, and during a considerable period of time, every homiletical work which appeared in Germany, acknowledged his unrivaled excellence as a preacher. Other methods subsequently began to prevail, and the latest homiletical writers do not recommend the adoption, in all its parts, of the rigorous system which he pursued in constructing his sermons. The last and most successful of the writers who advocated his theory and practice, was H. A. Schott,[1] whose work still remains unapproached by any other, in comprehensiveness and utility. The latest writer of eminence, C. Palmer,[2] who is, as we believe, regarded at present as the highest authority on the subject of Homiletics, and whose work is indeed of eminent value, on account of the many profound views which it affords of the topics discussed in it, assigns a surprisingly small space to the "Disposition," that is, to the arrangement of the materials of a discourse, or specially, the choice and arrangement of its heads. That portion of his work would be unexceptionable, if the preacher were necessarily limited to the consideration of a short passage of Scripture, and precluded from the privilege of extending his view of the subject before him, beyond the confines of the text; since he is, however, expected to set forth *religious truth*, and is permitted to derive illustrations, arguments, &c., from the whole field of revelation, while he is really under obligations to observe the laws according to which the mind thinks, he would unnecessarily resign great advantages, if he should be inadvertently induced by Palmer to sacrifice rich matter, and even logical accuracy, to a species of *textuality* which no competent authority has pronounced to be indispensable. While Palmer's views in other portions of his excellent work, are characterized by fulness and truth, and while his illustrations are chosen with great taste and skill, he seems unwilling, in that portion to which we allude, to do entire justice to a branch of Homiletics which other distinguished men have cultivated with great labor and admirable success; their convictions, resulting from intelligent experience, and sustained by

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[1] *Die Theorie der Beredsamkeit*, &c., in three volumes.

[2] *Evangelische Homiletik*, pp. 676. Third edit. Stuttgart, 1850.

intellectual science, cannot be wisely dismissed without an impartial examination. Even if he is correct in assigning to it, practically, less importance than many others do, it is still of great advantage to understand the details of a system which many preachers still adopt, to the great benefit of their hearers. We propose to give prominence, in this article, to at least one feature of it, which is often neglected or misunderstood—we allude to *the doctrine of the* BASIS OF DIVISION.

We assume that the preacher is provided with a text, and that, according to the mode which we attempted to illustrate in the former article, he has thence developed a general proposition, technically called a *Theme;* it may assume the form of a categorical proposition (e. g. That man is justified by faith alone) or of a question (e. g. What is justification by faith?) or it may simply contain a title or name of a subject (e. g. On justification, &c.) or adopt any other appropriate form, (e. g. Justifying faith, &c.). The great question now arises: How shall this theme be treated? To offer desultory remarks on it, as they occur to the mind, unconnected, and independent of one another, would militate against all the rules which demand *unity* in every sermon. Even Dr. Porter,[1] who observes an absolute silence on the subject of the Basis of Division, while, in practice, he introduces it in part, warns his students against violations of unity. "The sermon," he says, Lect. viii, "should be, I, *one* in subject, II, *one* in design, III, *one* in the adjustment of its parts to the principal end, and to each other, &c." after which, he endeavors to demonstrate the utility, &c., of introducing general heads or divisions. Indeed, no writer of eminence could probably be found, who does not fully adopt the same view; and it requires little observation to induce us to admit the validity of the two following rules, which ancient writers already established: I. *No heads or divisions are admissible into the body of the discourse which are not really included in the main proposition, or, in other words, connected with or inherent in the theme;* and II. *No heads or divisions can be omitted with propriety, which essentially belong to the conception expressed in the theme*, if that theme is to receive justice in the discussion. If these general principles are admitted, the preacher will at once discriminate between the various leading thoughts that occur to his mind when he inspects the theme, and while some are discarded in compliance with the former, others will be suggested by a recurrence to the latter rule.

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[1] Lectures on Homiletics and Preaching, &c., Andover, 1834.

In order to facilitate the process of dividing a subject, and to secure conformity to both rules, the doctrine of the *Basis of Division* has been established in this department of Homiletics, and its value is vindicated by the useful results which follow an intelligent application of it. We have ventured to anglicize in this manner the German term: *Eintheilungsgrund*, which is itself a version of the technical "*fundamentum dividendi*," and we prefer it to the possible phrase, *Partition—basis*, as less awkward in our language, and more accurate, in view of the very important distinction which rhetoricians, controlled by the exigences of their science, and the poverty of language, have made between the technical words, *Division* and *Partition.*

The doctrine of the basis of division is very simple. When the preacher has reached that point in his meditations, at which a distinct proposition or theme lies before him, he is conscious, after inspecting it, of a certain task which the discussion of it imposes on him, and the *form* of the theme decides on the nature and extent of that task: it is completed by the discussion of the several parts which, as an aggregate, constitute that theme. What are the particular heads or divisions, the discussion of each of which in detail, results in the discussion of the theme itself, so that when the speaker has disposed of them, he has performed the work assigned to him by the theme? Or, briefly, when a particular theme is presented, what is the basis of division? Does this proposition appear in the form of a question, so that the basis of division is—the answer to a question? Or, is it an assertion, and does the basis of division indicate that the sermon is to consist chiefly or primarily of arguments, or of proofs of its truth? Or, is the theme a general subject, and does, therefore, the form which it assumes (e. g. a name, title, &c., as—on faith—the duty of prayer—the resurrection of Christ, &c.) indicate, as the basis of division, a comprehensive and general view of its nature, origin, influence, importance and similar points, which when combined in one sermon, will be equivalent to a consideration of that subject in all its parts? Let us suppose that the preacher meditates on the words: "O the depth of the riches both of the wisdom and knowledge of God!"—Rom. 11: 33. *The wisdom of God* perhaps suggests itself as the main topic. A theme so comprehensive demands a *general* view of it in all its aspects, according to the basis of division; that is, the preacher may indeed, very appropriately consider, under one of the heads, the influence which our knowledge of this divine attribute does, or should exercise on the heart, but a gen-

eral view of the subject demands clearly, that under another and a previous head, he should explain the nature of that attribute, both considered in itself, and also in its mode of operation compared with other attributes, and that, after describing the manifestations of that wisdom in the external world, or in the course of Providence, or in the provision which God has made for man's redemption, he should apply the whole. Thus the eminent and profound Samuel Clark, in two discourses, discusses this theme, showing, *first*, that God must of necessity be infinitely wise, *secondly*, explaining the manifestations of his wisdom (in his works, government and laws) and, *thirdly*, showing "of what use these meditations may be in practice." On the other hand, in many cases in which this form was at first suggested, the proposition involved in it (here, for instance, it is: "That God is wise") may be assumed as admitted, in which case the sermon does not then design to prove, but to apply the particular truth. Blair gives the same "title" to one of his short discourses. A note to it informs us that he designs merely to recapitulate certain appropriate thoughts occurring in previous sermons, and he presents three heads: He considers divine wisdom as it is exhibited, I, in the constitution of human nature; II, in the moral government of the world; III, in the redemption of the world, &c., &c. Very obviously, the "title" or theme should have been: "*Illustrations of the wisdom of God*," for he does not attempt to treat the magnificent subject which the title promises, in the manner of Clark. If, after dwelling on the sincere and devout admiration of divine wisdom, apparent in the apostle's words above, the theme is suggested by his clear view and conviction of it: *Our faith in the wisdom of God*, a new basis is at once given. The announcement of such a theme indicates that it is the speaker's intention to consider the christian's *faith* or trust in divine wisdom, rather than to present divine wisdom itself as the chief topic. The latter claims indeed, a special explanation; a few illustrations, judiciously chosen, will materially aid the speaker in attaining his object: still, the hearer expects the sermon to satisfy other spiritual wants. For example, not only do infidels sophistically exaggerate the instances of apparently undeserved afflictions, or needless calamities, and the apparent incongruities in the divine administration of the world, which experience or sacred and profane history furnishes, but even the humble believer is, at times, startled by events wherein he fails to see the wisdom of God; in his personal affairs, when faith is specially needed, his trust in God's wise government of the world, is sometimes painfully

affected, and begins to waver. It is consequently the object of a sermon with such a theme, to explain the nature of our faith in God's wisdom, (exhibiting, for instance, childlike humility as a characteristic of genuine faith) to exhibit distinctly and fully the foundation on which that faith should rest (such as scriptural facts and declarations, experience, the very nature of God, &c., all indicative of the grounds of the christian's faith or trust in this divine attribute) and close with a detailed application of religious truth, as far as it specially refers to the present subject. If, after meditation, the preacher discovers that the materials last mentioned accumulate rapidly, and is constrained to omit the exhibition of divine wisdom in the particular discourse with which he is occupied, and if he perceives, moreover, that he cannot, in the time allotted to the delivery of a sermon, introduce a full statement of the abovementioned foundation, on which that faith rests, (which may claim an entire sermon for itself,) he is led to re-cast the theme; agreeably to his final decision, and in accordance with truth, he announces his intention of exhibiting the subject only in its practical aspects, and states his theme, namely: *The value of the christian's faith in the wisdom of God.* He omits the full explanations and illustrations of divine wisdom which the previous themes had required, briefly explains the scriptural view of God's wisdom, refers with equal brevity to the christian's necessary trust in that wisdom, and, assuming these points to be understood and acknowledged, he proceeds to the discussion of the main subject; it is the *value* or *importance* or *influence* of that faith. A mass of materials lies before him during the mental preparation of the sermon for delivery. Such a faith takes away the offence of the cross, and enables the believer to assent to God's appointed way of salvation; it reconciles him to the duty of self-denial, even in its most severe forms, when his reason cannot clearly comprehend the divine purpose in various commands or events; it sustains and cheers him in the darkest hours; it banishes all doubt, all fear or anxiety from his heart; it gives him power to hazard his all in God's service, and cling to his conviction of the wisdom of God in his dispensations, even when his own reason trembles in its weakness, and is awed into silence. Illustrations now crowd upon the speaker's mind; the case of Abraham naturally occurs among the first, "who against hope believed in hope," according to the striking language of Paul (Rom. 4: 18, comp. with Hebr. 11: 8, 9, 17–19) and he will, even after all the omissions to which we have already alluded, be compelled to pass over many scriptural illustrations in silence;

for he perceives a tendency, amid the rapid movements of his mind, to introduce another element, namely, divine providence, which, as it would again give too much amplitude to his materials, he carefully excludes as a prominent topic. After he has arranged the materials, and completed the sermon, it is, at length, pronounced. The hearer is instructed and edified; he has been taught to value his religion, and be grateful to God for his privileges; he is humbled before the majesty of the infinitely wise God, and resolves to obey, by divine aid, his Maker with greater fidelity and zeal. If such a sermon, discussing exclusively these topics, and omitting a detailed view of divine wisdom, had nevertheless commenced with an announcement that *the wisdom of God* should be the subject, the expectations of the hearer would not have been fulfilled—there would have been an incongruity between the speaker's promise and his performance, and, in reality, in a moral point of view, he would have violated the truth, by voluntarily assuming a task which he afterwards abandoned.

It is perhaps already apparent, that such a mode of preparing pulpit discourses, is by no means formal or mechanical, or that it imposes fetters on the mind. It is, on the contrary, admirably adapted to facilitate the free action of the intellect, and develop its resources. The logical accuracy which, as we concede, it will not permit us to sacrifice, is found in practice, as large numbers of successful preachers demonstrate, to hinder the flow of ideas, and to produce dryness, as little as the vigor of the laws of poetry in reference to rhythm and rhyme obstruct the poet's inspiration. Nothing can, for instance, be more artificial and constrained in appearance, than a sonnet; it is limited to fourteen lines, comprising two quatrains with four lines and two rhymes each, and two terzines, each with three lines and a single rhyme. Yet not only the celebrated Italian sonnets, but many in our own language, are distinguished above other short poems, by the freedom, the tenderness, and the sublimity of the sentiments which they breathe, as well as by the passionate and eloquent language in which they are expressed. The external form of the sonnet each poet observes—the style of one writer, nevertheless, re-appears in all his productions, which will strikingly differ from those of another. Thus, too, the homiletical rules to which we refer, in regard to the basis of division, may be faithfully observed, and, nevertheless, a wide difference may be perceptible in the character and style of the sermons of different preachers who observe the rules. Every distinguished writer of ancient and modern times, gradually acquired a style peculiar to him-

self, while nevertheless he conformed with unquestioning submission to the same grammatical rules which govern others. Thus too, when the preacher deliberates on the true basis of division in reference to a special theme, he may arrive at conclusions in framing the heads of the discourse, entirely different from those which occur to another, while both may observe logical accuracy with equal success. That this statement does not exaggerate, will perhaps appear from the following observations:

The preacher's liberty of action, in the arrangement of his heads, is already secured by the privilege which he enjoys, of selecting his theme, of altering, enlarging or contracting its limits, and of ultimately deciding on the subject of the discourse, without the least foreign restraint. For he surely cannot regard it as a restraint, that his theme must necessarily be of a religious (not scientific, political, &c.) character, that it must be orthodox or scriptural, and that it must be strictly adapted to the purposes of public worship. As little can he complain of subjection to restraint, when he is required to discuss his theme according to the rules of right reasoning, and observe grammatical accuracy in his language. If he chooses to announce in general terms, that he designs to discuss the subject of *Repentance*, a hearer whose spiritual state is clouded, may reasonably expect to hear his difficulties described, and a remedy suggested, for when the general subject is promised, he feels at the moment as if *his* wants were first entitled to attention; another, whose conscience is torpid, may rather need a statement involving the proof of its necessity, while all will be disappointed if the whole discourse is directed simply against the evils of a *delay* of repentance. If, however, he had announced that his subject would be the *delay of repentance*, and should, *first*, explain the nature of repentance, *secondly*, demonstrate its necessity, *thirdly*, specify the fruits of repentance, and *lastly*, when little time remains, refer to the delay of it, he has again violated his promise, and incurs deservedly the charge of crude and hasty preparation for the pulpit. In this aspect, the demand that the true basis of division should be maintained, is not intended to impose a burden on the speaker, but to secure the rights of the hearer.—We have no opportunity in this article to define the precise sense in which we would wish to use the term "extemporaneous preaching," which is most certainly *not* identical with "unpremeditated," and are consequently precluded from exhibiting the inestimable advantages which the mode that we advocate affords for *legitimate* extemporaneous addresses in

securing against needless repetitions, and aiding the speaker's memory.

It would occupy too much space, if we should set forth the whole developed system which writers who entertain the views here expressed, have adopted in reference to the systematic arrangement of sermons. It is presented in a most lucid manner, and very tastefully illustrated in Schott's great work on Homiletics; Hüffell[1] presents a more concise view, while he adheres to Schott's system. Palmer also is an eloquent and philosophic advocate for the systematic arrangement of the materials of a sermon, although he does not give prominence to the logical basis of division. His theory may receive further illustrations from the following statement:

If the theme is simply a general subject expressed in a few words, the intelligent hearer will, as we have implied above, expect a general discussion of it. If "Christian Humility," "Justifying Faith," "The example of Christ," or similar general titles are chosen, it is obvious that explanations or definitions should precede all other statements; the proofs, or the origin, or the conditions, &c., should follow; the value, importance, &c., next demand attention; the statement of the results, the means, the duties, &c., which now assume prominence, concludes the discourse. Let "the christian's hope, derived from the doctrine of the immortality of the soul" be the theme; the simple announcement of it indicates that the speaker intends not so much to explain or demonstrate the immortality of the soul, as, after assuming it to be known and admitted, to show, *first*, the nature, objects, blessedness, &c.,

[1] *Wesen und Beruf des evangelisch-christlichen Geistlichen*, in two volumes, pp. 464 and 416. Giessen, 1843, fourth edition. Our language possesses no work of this description, as far as we are aware—one that would render the same service to the pastor in supplying the want of other books, which Horne's Introduction has, by its multifarious contents, so long rendered to the theological student; the translator of this useful book would become a public benefactor. It presents views of the pastor in the most important aspects; it contains an excellent summary of homiletical principles; it gives an uncommonly full statement of the important science of catechetics, in respect to which our poverty in the English is painfully felt; It is very full on the subject of Liturgics; and it also furnishes an extensive treatise on the subject which is usually styled Pastoral Theology, affording the *Seelsorger* lessons of inestimable value respecting the *cure*, that is, the care of souls. It far exceeds in value the older and similar work of Niemeyer, (*Homiletik, Katechetik, &c.*) and even this book is superior, as a whole, in its comprehensiveness, suggestive character, and general ability, to any thing which Britain or America possesses in one volume as a manual. The increased interest in the theological sciences in these countries will, we trust, soon supply, in part at least, the many deplorable vacancies in our literature, either by original works, or faithful translations from the German.

of that hope, and *then*, its necessity, value, importance, &c. J. H. B. Dräseke, long a revered pastor in Bremen (which, we believe, he left in 1832), and distinguished for the taste and beauty of his compositions, in a sermon on Luke 16 : 19–31[1] presents the theme : *On the disbelief of a future state of retribution.* He does not prove the truth of the doctrine of future rewards and punishments, or show the influence which it should exercise on the heart and life ; if he had designed to introduce these materials, which he possibly reserved for an independent discourse, he would have probably chosen the theme : The importance (or truth or value) of the doctrine of a future state, &c. He introduces the subject by a reference to the sad decay which was observable in the soundness of faith and the spiritual life of many, and, by easy transitions, reached the text, whence he skilfully deduces his theme. The first division, evidently intended to combine the subject with truths already residing in the hearer's mind, and inform his understanding more perfectly, is an *explanation of the true nature of the disbelief, &c.* After remarking that reason and revelation alike point to man's future existence, &c., he describes the fallacious reasoning which leads to this disbelief, and explains its true character. The second, intended to forewarn the hearer, describes *its sources ;* these are found in certain errors of the understanding and of the heart, which he specifies in detail. For the purpose of still more profoundly affecting the whole moral nature of the hearer, he indicates, in the third place, the *influence* of this disbelief on the heart and on the life, as well as its effects in the hour of death, and after death, with a reference to the state of the rich man in hell, according to the text. In the fourth and last division, which, after the will is rightly influenced, is designed to regulate the hearer's life, he states *the means* which may be employed as *preservatives* against the evil which he had announced as the subject of the discourse. It is obvious that when the subject is placed in this clear light, when its nature is unfolded, its origin disclosed, its effects revealed, and means for adopting a salutary course in reference to it are furnished, the conscientious preacher may trust that the hearer has been instructed and edified ; while his mind has received light, his emotions or feelings have been moved, his will is rightly determined, and his conduct powerfully influenced, through the gracious operations of the divine Spirit accompanying the word.

If, on the other hand, the theme assumes the form of a proposition involving an assertion, it is evident that the speaker,

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[1] *Predigten für denkende Verehrer J.* Vol. I.

in giving that character to his theme, designs to occupy the attention of his hearers, chiefly with the evidences by which that assertion is sustained, and then take occasion to show the manner in which they are personally interested in it. Reinhard delivered a discourse a few years before his death, on the text, 1 Cor. 1 : 22–24. After an exordium characterized by great warmth and depth of feeling, in which he unequivocally declares his attachment to the faith of the church, amid all the assaults made upon it, he explains the text, and announces his theme to be the proposition : *That the gospel of Christ crucified continues in our day to be the power and wisdom of God.* It is complex—a certain point is to be proved—a closer view reveals the emphatic words which decide on the basis of division, namely : "continues in our day." The speaker, whose previous remarks lead to this point, evidently assumes from the text, that the gospel was once endowed with great power, and does not attempt to prove it ; the intelligent hearer feels immediately that he is to be instructed in reference to the solemn fact *that the gospel has not lost that divine power.* The *proof* of the truth of this declaration is first given. After briefly stating the meaning of the term, the gospel of Christ crucified, he announces the following four sub-divisions which constitute the proof. "For," says he, "this gospel, and indeed, it alone, still satisfies all the wants (*a*) of the doubting reason of man, (*b*) of the troubled conscience, (*c*) of the impotent will, and (*d*) of the suffering heart." After a full discussion of each of these points, he proceeds, in the second part of the discourse, to *apply* the subject in a manner adapted to the times ; for a theme in such terms is evidently chosen for practical purposes. Under four sub-divisions, he introduces (*a*) considerations, addressed to the careless and scornful, (*b*) instructions, addressed to those who have never become personally acquainted with the efficacy of the gospel, (*c*) warnings, addressed to those who misapply its consolations, and (*d*) encouragements, addressed to those who have personally experienced the power of the gospel. It would be scarcely possible to suggest a more appropriate or successful mode of dealing with the special theme of this discourse. It might indeed have assumed, with a mere verbal change, the form : The gospel of Christ continues, &c., and have been, nevertheless, discussed in nearly the same mode, and have admitted the same application, while the whole spirit of the text could be transfused into the sermon, and pervade every part of it. Other *heads* might be chosen, such as the familiar question : Why is Christ here called the power of God ? &c., &c. ; again, other

themes might be chosen, such as, the apostolic preaching of Christ crucified; or, the results of preaching Christ, &c. They might be treated in a different mode from that which Reinhard adopted, such as the usual heads: I, what is the gospel of Christ crucified; II, that it is the power, &c. The hearer might, with all these different arrangements, even if defective and illogical, unquestionably receive valuable instruction; still the admirable unity of this discourse, its directness, the ease with which the heads may be remembered, and the conformity of the whole to the character of the theme, give undeniable advantages to Reinhard's mode.

We have never doubted that the ultimate impression made by sermons less systematically arranged, may be very salutary; many have been delivered, in which the speaker's devout sentiments, and his deep anxiety for the spiritual welfare of his hearers, are far more apparent than his logic, as Watts defines the word, and nevertheless, the hearer is not only moved to tears, but also permanently benefited, for the "increase" proceeds from the power of the Holy Ghost. Still, we believe that if the hearer had been enabled by greater care on the speaker's part during his own premeditation, to retain in his mind these thoughts, which so deeply affected him, the permanent result might have been even more glorious. We do not plead for an artificial arrangement designed to display the speaker's ingenuity, but for one which a good judgment dictates. While the gorgeous eloquence and the grandeur of Massillon and Bossuet overwhelm the hearer, the artifices occurring at times in the statement and arrangement of the heads, so familiar to the French pulpit, are very perceptible. Their mode is very unsatisfactory; the absence of attention to a natural basis of division, often gives an air of constraint to their divisions, which is painful. Their heads of discourse do not always suggest themselves naturally, and from this circumstance they are not easily remembered. We regret that we have not room to furnish a few illustrations in the present article. While listening to these princely orators, as they address us in their imperishable works, we feel like the traveller who surveys in wonder a structure like the vast and superb Escurial of Spain, and from whom this combination of the styles of different architects, sustained by the munificence and pride of successive monarchs, extorts a tribute of admiration. When he withdraws from the bewildering passages which conduct from one splendid chamber to another, after seeing in detail the monastery, college, palace and other structures which compose this noble edifice, he gazes from an elevated point at

the whole fabric again. He then becomes aware, as he notices in the lofty pile before him the unwelcome evidences of different architectural styles peculiar to the different periods which gave birth to the aggregate, that if the same costly materials could be re-arranged according to one plan, and one only, the unity of design would have added immeasurably to the imposing effect of the whole, while it would have more successfully subserved the law of utility. Irregularity of design, caprice or negligence in any work on which the intellect expends its strength, is not entitled to claim the character of utility.

The basis of the division is indicated by the form and tendency of the main proposition itself. The Savior says to his disciples: "ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy." John 16 : 20. In speaking of the joy of the world, and the future joy of his disciples, he designs to teach that an essential difference exists between the two cases. Let us select the theme chosen on one occasion by Reinhard:—*The difference between the joy of the world, and the joy of true christians.* It is true that two or three heads are at once suggested, according to the popular method: I, the joy of the world; II, the joy of true christians; III, the difference between them. On arranging the materials, however, under suitable sub-divisions, it may be found that the third head is already anticipated by the thoughts which naturally belong to the first two, and repetitions will be induced which are never admissible. We consequently omit it, and confine our attention to the two which remain. As the same principles govern the sub-divisions which regulate the choice of the leading heads, we propose to describe, first of all, the joy of the world, to show its emptiness or unsubstantial or transient nature, its influence on the character, &c., but we perceive that we again anticipate, and are introducing thoughts which recur when we, secondly, describe the joy of christians. Suspecting an error in the choice of the leading heads, we again survey the theme which we had chosen, and now perceive that it indicates one purpose only, and not two or more. Moving in a narrower circle than the first view had led us to suppose, it speaks not in general of two independent emotions, but specially and simply of the *difference* between them. Here then is found the basis of division—this difference determines the heads. What is this difference, or wherein does it consist? *Where* is it found? Reinhard furnishes in the sermon the following results of his meditations: the joy of the world and the joy of

true christians differ, I, in their *sources;* (*a*) the former proceeds from the indulgence of uncontrolled desires, (*b*) the latter from a pure and devout mind; II, in their *objects;* (*a*) the former depends on objects of sense, (*b*) the latter on spiritual benefits; III, in their *mode of expression;* (*a*) the former is disorderly and violent, (*b*) the latter deliberate and regular; IV, in their *consequences;* (*a*) the former is converted into sorrow, (*b*) the latter is followed by still more exalted happiness.

If the theme assumes the form of a question, the heads naturally furnish the answer; no illustration is needed to explain this point. It may, however, be remarked, that in such cases, and indeed in all modes of arrangement, the logical order of the different points is not the sole object of the speaker's attention; it is also important to observe the rules which rhetoricians give in the choice of arguments, &c. There is a certain gradation to be observed in the arrangement of comparatively weak and of more effective arguments; the arrangement of negative propositions or adverse arguments, which require a refutation, as well as similar materials, cannot be entirely disregarded. There are, again, other considerations, which claim not merely a recognition, but serious attention; we allude to the mode of arranging the materials which may be introduced into a sermon, according to their tendency; some are adapted to influence the judgment chiefly—let the most direct and plain be chosen; others influence the feelings—let legitimate and natural views be presented, which may permanently influence the heart, to the exclusion of all which, having only a transient effect, in reality tend to blunt the feelings; others are adapted to determine the will, or exercise influence over the conduct—let these be made prominent, but also be judiciously arranged: the final result will be a salutary and abiding impression made on the whole moral nature of the hearer. The statement of the principles here involved, properly belongs to a treatise on rhetoric.

While Palmer presents a system which is intended to comply with all the rules of correct reasoning, and to observe rhetorical accuracy, he seems to assign a disproportionate importance to the principle that the text shall decide on the divisions. Nevertheless, he himself is constrained to modify his remarks, and in practice to abandon his own principle, when he discusses the case in which the mere text does not furnish direct materials, and when, according to his confession, others must be sought in the process of meditation, and *associated* with the textual matter. He twice quotes, for instance, a sketch of a

sermon by Schmid (whom we cannot identify) on the words, Luke 10: 38–42. The theme which he appears to commend, consists of the Savior's words addressed to Martha: *One thing is needful.* The divisions are: "I, what are the many things concerning which man is troubled in vain? II, what is the one thing which is needful, and how is all given to us through it?" Hüffell very correctly regards this division as altogether illogical, and asks with great pertinency: "who does not here see at once that the first head is not at all found in the theme, and that the second head is, in reality, the theme itself?" The part is made equal to the whole. His remark is equally true, that the speaker was not required, by the terms of his theme, to introduce among the heads "the many things." It seems to us as if a more direct and plain mode of division would have required, *first*, a carefully prepared exegetical and practical answer to the question: what is the one thing needful? and, *secondly*, a discussion of the question of its needfulness.

The rule which is violated in this instance from Palmer, is well established, namely, that the aggregate of the heads should be identical in spirit and design, or tendency, and in quantity or measure, with the theme. In conformity with this rule, the heads are to assume relatively a co-ordinate character also; the neglect of this principle inevitably leads either to repetitions, or to the introduction of heterogeneous matter. One of the best known discourses of Zollikofer, whose devotional writings have been very highly esteemed, discusses the theme: *The value or weight of the doctrine of our immortality.*[1] He shows its importance under the following heads: I, in reference to the understanding; II, to the heart; III, to our conduct; IV, to our enjoyments; V, under the pressure of affliction; VI, in the hour of death. It is clear that IV and V are each merely an illustration or confirmation of II, to which head, as others have observed, all the thoughts belong which are appropriate to these two, while VI cannot be fully described without a repetition of the thoughts that are appropriate to II and III. Still, such instances of inaccurate division are not as offensive as those which seem intended to display the ingenuity of the speaker, rather than to benefit the hearer. If we should, for instance, preach on the resurrection of the dead, the future judgment, or similar events, and would, *first*, demonstrate their possibility (metaphysical or other matter) then, *secondly*, show their probability (reasoning from the

[1] *Predigten über die Würde des Menschen.* Vol. I. p. 409.

divine attributes, &c.) and *thirdly*, prove their certainty (from Scripture, &c.) could not the intelligent hearer deem this course reprehensible? Why—he would justly ask—expend valuable time in proving the first two heads, when the third, if proved, is a sufficient proof of their truth also? (The case is however different, when the sermon is adapted to opposite classes of hearers, as when the preacher discusses the immortality of the soul, &c., and in one part of the sermon addresses the skeptic on philosophical grounds, and then furnishes the believer with scriptural evidences.)

Reinhard has himself censured similar lapses in his own sermons; as an illustration, we select, after inspecting a number of his sketches, one of them to which we are not aware that any one has taken exception, but which seems to be a departure from the accuracy by which he was characterized. Its peculiarity lies not in any repetition, as in Zollikofer, but, contrarily in the introduction of extraneous matter. He deduces from 1 Cor. 15: 1–10 the rich theme: *The importance of the resurrection of Christ.* It cannot escape attention that when this phraseology is employed, it is certainly not the speaker's intention to introduce prominently the usual arguments which prove the truth of this fact; such a discussion, if required by the circumstances, would have been adapted to the theme:—The truth (and importance) of the resurrection, &c. As a general reference to the truth of the fact may, nevertheless, be proper, a brief exhibition of the mode of demonstration would be appropriately assigned to the exordium, or, rather, be placed immediately after the explanation of the text. He has, however, in this instance, sacrificed logical accuracy to the symmetry which he loved, according to which two sub-divisions under the respective heads, are usually introduced, only when the heads themselves are four in number—the mnemonic purpose is obvious, and worthy of high appreciation. His arrangement is the following: I, its obvious credibility; proved by *a*) numerous, and *b*) reliable witnesses. II, its immediate undeniable consequences; thence *a*) the disciples derived their peculiar spirit and energy, and *b*) the church its origin. III, its necessary connection with the whole doctrine of Christ; of which it was *a*) an indispensable part, and *b*) the indispensable evidence. IV, its enduring influence on the mind and heart of man; *a*) to which it gives a salutary direction towards spiritual and eternal things, *b*) while it establishes the hope of eternal life. The facts and reasoning appropriate to the second head, really constitute in part, the proof of the first head, rendering it superfluous; the truth of the first head might be

at once assumed, in view of the reasoning of the second head, in order to avoid repetitions.

In this case the application of the principles which require a strict textual mode of discussing the subject, would involve not only a considerable consumption of time, if they should be honestly observed, but also occasion much painful thought before satisfactory results could be obtained. If the speaker attempts to diminish the labor of the task by curtailing the text, and confining himself, for instance, to verses three and four, he will be compelled, by the same principles, to give as much prominence in the sermon to the words "Christ died," as to the words "he rose." If he, nevertheless, concludes to adopt this course, and is even permitted to furnish a sermon of unreasonable length, he will either discover that the august theme of the death of Christ, is by no means fully presented, even after the widest limits of the sermon have been reached, and that the consideration of the resurrection must be omitted, or else another inconvenience will be experienced: it lies herein, that after he has summarily considered the words "Christ died—rose again," (simply stating the purposes for which he died, and the evidence of his resurrection, which the textual mode demands in the words "he was seen, &c.) the hearer has, it is true, received religious instruction, but his views of these solemn events, in their design, &c., if even somewhat enlarged, are not better arranged, have not been more fully completed, and are not more clearly presented in that admirable consistency which they are capable of receiving, than they were at the commencement of the discourse; little opportunity, besides, was found for presenting those considerations in detail, which would be adapted to move his feelings aright, and lead, by divine grace, to holy action.

We do not desire to be understood as if we objected to the textual mode in general; we regard it, on the contrary, as possessed of such distinguished advantages, that it is entitled to the most serious attention and profound study of the preacher; it is in this mode, difficult as it confessedly is, when *legitimately* practised, that he should frequently address his hearers, and, if we are permitted by circumstances, we propose to dwell more fully on the merits of this mode on a future occasion. Our objections are directed simply against the principle that the so-called textual mode is the only one which should be adopted in practice. While we would protest against such a principle, which, if always formally applied, would in many cases render sermons jejune, and defeat the great purpose of

preaching, we also feel desirous of vindicating the other mode, which adopts the law or doctrine of the basis of division from the charge of imposing a burden upon the preacher's mind, and forming a mechanical style of sermonizing. The last illustration may serve our purpose. Reinhard had selected from the text one phrase—"he rose," and placing it in connection with the spirit of the whole text and chapter in which it occurs, as, for instance, verse seventeen, he arrived at the theme: *The importance of, &c.* We merely conjecture that such a process occurred. But has he exhausted the subject? Does the doctrine of the basis of division, when thus applied by him, admit of no other treatment of the subject? It seems more probable, on the contrary, that when the preacher is well acquainted with the scriptures, sound in faith, and accustomed, in his whole spiritual life, to think, feel and act, by divine grace, in the spirit of his Master, he will derive incalculable advantages in his preparation for the pulpit, from the adoption of this mode of preaching; a mass of materials, suited to a particular sermon, will at once be found in his enlightened mind and devout heart—the mass, not heterogeneous, but unarranged, will assume order, consistency and beauty, when he proceeds to meditate with a view to the composition of a sermon. Let us adhere to the theme already stated, as the central point of action. Our divisions are to conform to it singly, but in the aggregate to constitute it, so that no important thought essentially belonging to the main subject is omitted—they are, further, required to be co-ordinate or independent of each other; they must, nevertheless, exclude all that is foreign, or not really involved in the theme. Reinhard evidently asked: *why* is it important? The answers he arranged under the second, third, and fourth heads. Other modes of discovering a basis of division occur. If the resurrection of Christ is important, the question is equally natural: *To whom* is it important? The answer informs us, during the meditation, that three personages or distinct classes are here interested—the Savior himself, who rose, his disciples, on whom the work of testifying concerning it to the world devolved, and the hearers of the gospel in all ages, to whom the tidings must be of unspeakable importance. This view offers a basis of division—we adopt three heads, for this resurrection is important in three aspects: I, it demonstrated the divine mission of *Christ;* (he had frequently referred to it as the evidence thereof—it was his own triumph—thereby his human nature attained glory, in reference to Heb. 12: 2, &c.; in general, his exaltation). II, It established the faith of the *Apostles;* (their faith had been

severely tried, e. g. Luke 24: 21; their fears previous to the event; their subsequent boldness before all men; the heart-felt joy with which they could proclaim the name of the *risen* Savior, &c.) III, it edified the *church* in succeeding ages (in the aspects in which the New Testament presents the word "edify," whence rich materials are derived.) Further reflection may possibly suggest that the subjects here presented could scarcely be discussed satisfactorily in one sermon, without burdening the hearer's memory, or overlaying thoughts which, whenever introduced, should occupy a prominent position; the third head, though adapted to show this importance, &c., would unreasonably prolong the discourse, and the preacher concludes to omit it, and introduce it on another occasion. He seeks another basis for the narrower circle which he now describes. The resurrection of Christ was unquestionably important to all who were *personally* connected with it; another glance reveals (in passages like Acts 2: 32; 1Cor. 6: 14; Eph. 1: 20; Col. 2: 12; &c.) the immediate presence of the *Father*. Three analogous heads now occur; the resurrection is important as, I, an illustration of the *Father's* love (or, as further deliberation may suggest—of his truth or attributes in general, exercised in the event, and manifested for the purpose of glorifying his name, or of his Providence, &c.) II, an evidence of *Christ's* power to save (the possession of which, Matt. 28: 18, is proved by the event—our faith in which glorifies him) III, a confirmation of the faith of the *Apostles*, (who could not else have continued the great work; and the faith and joy of believers in general, may still be noticed appropriately, even if briefly). The train of thought which the exordium is to present, or the mode of subdividing and discussing the heads, or the nature of the application, may possibly render it expedient, before the composition commences, to reverse the order of the heads.

If subsequent examination should exhibit the first head in an unsatisfactory form, as it does to us at this stage, another change is suggested. Why has the resurrection always been regarded as important? It assumes this character, both in view of God the author, and also in view of man, the recipient of its benefits. We combine the first and second heads in the last sketch, and analyze the third, in accordance with this new basis. The resurrection is important as, I, an illustration of the divine attributes (in which the power and grace of Christ, &c.—Providence, &c., are also involved, and the truth of the christian religion appears by implication). II, a confirmation of the christian's hope (his hope, derived from the

word through the Spirit, founded on his faith, impelling to a holy life, 1 John 3 : 3). But here the second head, even when preceded by the former, appears to be a somewhat meagre exhibition of the *importance* of the great event; the hearer, (unless many sub-divisions do ample justice to the theme) naturally feels dissatisfied in his heart, if he remembers the words in the same chapter, verse 17–19, and has reason to object to a statement which seems to omit essential truths. Anxious to be of service to him, to the utmost extent of our ability, we seek another basis; for instance, in the principle of contrasts. *What* renders the resurrection of Christ *specially* important? If, in itself, it is a wonderful event, other events have doubtless occurred, in which the same divine and glorious attributes are, in different degrees, revealed. Thus, the creation of the angels in all their orders, is a divine work of amazing grandeur; still, it does not so powerfully awaken our emotions as the resurrection of Christ. Wherein lies the *difference* between these two divine processes, to both of which the adoring mind assigns high importance? Have not the angels also entered into certain relations with the human species, as messengers of God and as ministering spirits? Unquestionably, in the last aspect, their creation is also an event of importance to the believer. His mind and *heart* discriminate, however, easily between the two events; hallowed views and feelings produced by the divine Spirit through the written word, declare that "Christ is all," Col. 3 : 11. Passages like Eph. 1 : 18–23, Heb. 1 : 4, 5, &c., at once show the incomparable importance of Christ's resurrection, in view of its influence and results, wherein we are personally interested. This thought we seize; the actual influence or the results of the resurrection, whence it derives its importance in one aspect, and on this basis we proceed to divide the theme. It is important, I, in extending our religious knowledge; (here many of the former thoughts seem appropropriate; specially, the exaltation of the human nature of Christ, clearer and fuller conceptions of the person of Christ, involving right views of the Lord's Supper, which is now revealed in all its solemnity and divine power, agreeably to the teaching of the church). II, in establishing our faith in Christ (referring specially to the divine mode by which not only an appropriate atonement was made for sin, but also its acceptableness demonstrated, and man's justification rendered consistent with God's attributes, with a reference to Rom. 4 : 25). III, in confirming our christian hopes (after discriminating briefly between faith and hope, the influence of the latter on the heart and conduct, is

also shown, with a special reference to the christian's well-founded hope of his own resurrection.)

At this point in our meditations, however, we become conscious that we have either insensibly moved from the central point, and illogically connected extraneous matter with it, or chosen a theme too comprehensive for one sermon, for, on glancing at the last sketch, we perceive that the whole system of christian doctrine and ethics begins to appear, and the arrangement as it stands, indicating so many ramifications of religious truth, imperiously demands at least one sermon for each head, while we desire to compress all that is appropriate to the main theme in one sermon. We resume the process of reducing the amount of materials, and, reserving a portion of the most important for other discourses, we apply a limit to the original theme. The resurrection of Christ is important in many aspects, as our meditation has already disclosed; the last two heads indicate its importance in reference, especially, to our moral nature; here a new basis occurs. We resolve to exhibit this importance in as far as it relates to our *spiritual state*, omitting the historical allusion to the apostles, as well as the reference to the Savior in his own history, and, on surveying the new basis, resolve to show the importance of, &c., in, I, enlightening the mind; II, tranquilizing the conscience; III, encouraging (purifying, &c.) the heart, and IV, rightly directing the will. Or, if we enter another of the many avenues which are now disclosing themselves, as we move from the central point, we could adopt *the outward life* as a basis, and show the importance of, &c., by exhibiting its influence on the conduct. I, it *explains* the connection between this life and the life to come (the idea is obvious; the influence on the conduct is explained and proved.) II, it furnishes powerful *motives* to the believer to follow after holiness. III, it affords divine *aid* in addition to the motives (specially, the spirit given subsequently to the Savior's ascension, as the Head of the church, John 16 : 7.) IV, it awakens the most animating *hopes*, (of a future union with Christ, founded on this glorious termination of his work, and conducting to a holy life, 1 John 3 : 3). On reviewing the progress now made, we perceive that we have really wandered from the original theme; as no constraint, however, is imposed upon the preacher, save that which the observance of the rules of grammar, of correct reasoning, &c., impose, of which none complain, we now conclude our meditations by adapting the terms of the spoken or written theme ultimately chosen, to the one which, present in the mind, really dictated the theme; we announce the theme:

The influence of the resurrection of Christ on the believer's outward life (conduct, conversation) or more simply; *on the believer*, (his heart, &c.) or another of an analogous character.

It is not necessary to protract our illustration, although this process is by no means completed at the point at which we pause through fear of fatiguing the reader; other views, each of which will suggest a corresponding basis of division, conformable to the theme chosen, or requiring a change in its phraseology, will readily occur without additional description, supplying the deficiencies which still remain in the above, such as the consideration whether the language should not be: The influence *of our faith in* the resurrection, &c. Curiosity, perhaps, prompts us, after our own meditations are concluded, to recur to the sketch from Reinhard, given above; we observe the admirable taste with which he excludes all heads that would give a disproportionate length to the discussion, or any of its parts in particular, without precisely sacrificing any essential point. Still, we are inclined to think that the sermon itself, in the printed volume, cannot equal many others from the same author. For a theme of such gigantic proportions overpowers; it cannot be grasped by the mind, it can only be approached in the time allotted to a discourse. Doubtless the remarks made by the speaker, under certain sub-divisions, were so general and brief, owing to the amplitude of the subject, and the limited time assigned to the delivery, as to give less satisfaction to the mind and heart of the hearer, who listened when the heads were announced, than he usually derived from the discourses of this remarkable man.

After the preacher has obtained a clear view of the general purpose of the sermon which he desires to prepare on a certain text, and perceives materials accumulating during his meditations, he may often facilitate the process which we have now described in detail, by an early decision, in view of existing circumstances, respecting the form of the theme, since the basis of the division often becomes at once apparent. If he, for instance, perceives a disposition on the part of his regular hearers to neglect the Lord's Supper, and decides on delivering a sermon in reference to the subject, he easily selects an appropriate text, which may establish his conclusions. The obvious theme presents itself: *The duty* (obligation) *of the christian to partake of the Lord's Supper.* After considering the spiritual wants of his hearers, he perhaps becomes aware that a distinct statement of the grounds on which the duty is established, is first of all required. It possibly occurs to him subsequently, that many believe themselves to be absolved from

the duty by peculiarly unfavorable personal circumstances; still, he desires to show that no reasonable grounds of exemption from the performance of the duty really exist, sufficient to justify that frame of mind, and he is anxious to free them from their embarrassments. He may now adopt a simple basis, and enumerate the various arguments by which the obligation is made apparent, and under each head or argument, answer the ordinary objections. If circumstances demand a more prominent notice of these objections, he discusses *the grounds of the duty* under the first head, the *difficulties* which attend the performance, in the experience of many, under the second, and the *means* by the application of which the performance of the duty may be facilitated, under the third, and close with an appropriate admonition. Or if these difficulties and means seem to him, under the existing circumstances, to need less attention than a direct and forcible statement of the truth that the duty of confessing Christ is one from which none are exempted, he may give the theme either the form of a question (why is the believer placed under obligations to partake, &c.? or, is it the christian's duty to partake, &c.?) or of a proposition (that it is the duty of every believer to partake, &c.) and in either case, each of the reasons which he assigns will constitute a head, and the aggregate will constitute the answer of the question, or the proof of the proposition; the speaker is careful to embody his thoughts in terms so expressive that two or three, or at most four heads, will indicate the whole. If he has reason to believe that his hearers admit the duty, while the special evil in the case lies rather in a general religious stupor, he endeavors to arouse them by presenting the same subject indeed, but in another form; he then designs not so much to explain a duty which all admit, as to urge his hearers to comply with it, by suggesting appropriate motives: the theme assumes the form: *The motives by which the believer is influenced to partake, &c.* Again may he select a basis from several which occur. He may, first, *explain* these motives, secondly, indicate their *sources*, and thirdly, describe their *character* (or their weight, &c.) or, in a more simple mode, and according to another basis, find them, according to their classes, *first*, in the reverence which is due to the Savior who instituted the ordinance, *secondly*, in the design of the ordinance itself, and *thirdly*, in the benefits which it affords, which division he adopts by glancing successively at the *founder*, the *institution itself*, and *the individuals for whom* it is intended.

It does not constitute a part of our plan to present any sketches of which we can speak in the language of animad-

version alone. Still, one illustration may be taken without impropriety, from Simeon, whose "skeletons,"[1] we trust, will yet be consigned to the tomb to which they belong, and be permitted to rest in peace. In one of his sketches, which lies before us,[2] the text is chosen, 2 Thess. 3 : 1 ("Brethren, pray for us that the word of the Lord may have free course, and be glorified, &c.") and the "title" of the sermon is: *The spread of the Gospel.* The sermon, which the editor credits to Simeon's Horæ Homileticæ, is intended to conform strictly to the text. The heads are: I, "what we should desire for the word of God;" the answer is given: No. 1. "that it should have free course," and the author enlarges on the subject of the circulation of the scriptures; a number 2 does not follow. II, "that it should be glorified." This phrase is explained, and the author shows that the word of God is glorified, "first, in the conversion of sinners," and, "next, in the edification and salvation of saints." III, "how that desire is to be obtained." "From God alone," is the answer; hence the necessity of our prayers. The sermon concludes with, "1) a word of admonition, 2) a word of encouragement." No one can deny that this division might allow of a full explanation of the text, and an animated application. Still, if the sketch is correctly printed in the volume in which we find it (for we suspect that Simeon meant III to be II, which would give a very different aspect to the whole) the preacher would be exceedingly embarrassed, if after having disposed of the first head, which seems to promise an explanation of the text, he finds under the second that an essential portion had been overlooked, and that the words "be glorified," demand notice. Should we not "desire" this particular also, as well as the former, ("free course")? Is the preacher honest (omitting any notice of the illogical and careless division) in excluding the glorification of the word from our desires? Besides, if the sermon is designed to conform to the text, the apostle surely does not intend to discuss the "spread of the gospel," but to *demand* emphatically *the prayers* of the Thessalonians for that well-understood divine blessing. The theme should consequently rather

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[1] We do not know the name of the individual who first used this unwelcome word in English homiletically, or in a technical sense. Even the anatomist errs in his application of it; it designates, strictly speaking, a *mummy*, or a corpse that is *dried*, and not the osseous system. The Germans use the words *Entwurf*, *Disposition*, &c., to which our English words, *Plan*, *Sketch*, &c., correspond.

[2] Theological Sketch-Book, or Skeletons of Sermons, carefully arranged, &c. In three volumes, Baltimore, 1844. We take the sixth sketch of Vol. I, which is the furthest point we have reached in examining the work.

assume the form: The apostle's admonition (to christians) to pray for the spread, &c., and his reasons or motives in giving the exhortation, its propriety, its claims to our attention, &c., should be set forth, or, possibly, the following form might be ultimately chosen: *Our prayers for the successful preaching of the gospel;* the sermon might refer, in every sub-division, not exclusively to the spread of the gospel itself, but to the prayers which the apostle asks for it. The complete sketch, after the several parts are adjusted to each other, would perhaps assume the following form, while other minds would devise other forms:

I. The subjects of these prayers:

a) That the gospel may be freely received by men—"free course."

b) And manifest effectually its divine power—"be glorified."

II. Necessity of these prayers:

a) It arises from the obstacles to success which the gospel continually finds,

b) And the inability of men to remove them.

III. Character of these prayers:

a) Ardent—to be characterized by fervor.

b) And believing—characterized by faith.

IV. Encouragement to offer these prayers:

a) Derived from the blessed results which follow the successful preaching of the gospel,

b) And from the efficacy which believing prayer possesses.

Conclusion: The success of the preached word considered —1) in the world, 2) in our own land, 3) in the congregation, 4) or the individual hearer.

On collecting thoughts for these sub-divisions, we become conscious of one defect already; the second of IV belongs in part to the domain of the second of I. A change or modification of one of them is necessary, or I, *b*) may speak of the gospel's power as apparent in *others*, and IV, *b*) of its power which believers have experienced in themselves. Further consideration may expose and correct other defects, and the sketch with its several subordinate trains of ideas be so arranged, as to be remembered with ease when the sermon is to be delivered.

It is instructive to select, occasionally, in this manner, from the mass of volumes of sermons circulating in the land, any sketch, and test the value of the principles of Homiletics, by

observing in the sermon chosen, the advantages gained by their application, or lost by their neglect. Dr. Porter, of Andover, to whose work we have already referred, was influenced by the want of a suitable text-book on Homiletics, to publish the lectures on the subject, which he had been compelled to prepare; he appends five sermons intended to illustrate five different classes of sermons, according to his own distribution of such addresses. We select the "Historical Sermon" on Dan. 6: 10, a text which, he informs us, was suggested by a sermon on it written by Bishop Horne; he incidentally illustrates here, the suggestive character of the present study. The following sketch we extract from the sermon, which is furnished with a theme, heads, sub-divisions and application, but no exordium, the want of which is only imperfectly supplied by the historical and textual matter which furnishes the theme.

"The subject which this example (Daniel continuing to pray to God, unmoved by the king's edict) suggests for our consideration, is *Religious Decision.*"

I. What things are implied in the character of Religious Decision?

a) It implies a clear and steady perception of truth and duty.

b) Another ingredient is rectitude of design.

c) Another, coincidence of the judgment, the passions and habits.

d) The last, trust in God.

II. What are its practical operations?

"In illustrating this head, I shall refer to the example of" Daniel.

a) First, he was eminent for his habits of devotion.

b) Secondly, he was eminent for courage.

Dr. Porter then, for want of time, mentions, after he has discussed this last sub-division, "only a few points of reflection suggested by this discourse."

First, "that worldly and skeptical men betray the weakness of their own principles, when they represent the christian religion as inconsistent with magnanimity."

Secondly, "that eminent usefulness must be founded on stable piety."

In the conclusion he dwells on the questions:

a) What manner of man ought a christian to be?

b) How would you, who are in the habit of neglecting prayer, have felt and acted, if you had been placed in the circumstances of Daniel? &c.

The matter here presented is so excellent, that the difficulties in the arrangement are easily overlooked, and we would not propose to subject the sermon to a homiletical examination, if it had not been furnished as an illustration of the correct mode of applying the rules of the science. The reader will, possibly, feel that the absence of symmetry in the respective proportions of the two principal parts, gives an undue length to the former, and compels haste or excessive brevity in the discussion of the second. Strictly speaking, it seems as if the third sub-division of I is, in part at least, anticipated by, or involved in the first; such a *perception*, &c., when the terms are properly weighed, ("clear" and "judgment"—"steady" and "passions") is scarcely possible without the *coincidence*, &c., afterwards distinctly presented, not as subordinate to, but co-ordinate with it. Thus too, in Part II, we might object both to the occurrence of certain features in the two sub-divisions, ("courage" being less definite, perhaps, than "a faithful discharge of duties, regardless of consequences,") and to the non-occurrence of others, which may suggest themselves to the reader. The chief defect which we lament, lies in the unsatisfactory discussion as a whole; the hearer is taught by this discourse, not only to esteem *religious decision*, but to desire its possession. Ought not the speaker to satisfy the want of which he has made his hearers conscious? After moving their emotions, and giving a right direction to the will, should he not have furnished them with a guide for regulating their conduct, by indicating the scriptural *means*, by the faithful application of which they would acquire the grace of religious decision, of which he describes the nature and results? To this point he would have been necessarily led, by proposing to present a view of the whole subject in its general aspects, *as far as it stands in relation to the hearer.* We would dispense with homiletical rules, if it is the preacher's object simply to present an abstract view of a subject; the homiletical basis of division is designed to remind the speaker of the practical design of preaching, and enable him to select from all the materials before him, precisely those, which in their natural order and logical combination, are best adapted to edify the hearer and guide him in the way of life.

We have, however, become so diffuse, and entered so much into detail, that our space is exhausted by one only of the many points which we wished to introduce into this article. If any reader has had patience to follow us so far, we owe him an apology for dwelling on a subject regarded by many as unimportant, and even exposed occasionally, when misunder-

stood, to animadversion. Our apology we find in the fact that the basis of division is a topic to which comparatively few advert, and which is consequently free from the charge of triteness at least, even if its value is denied. We regret, too, that owing to the space which we have occupied in developing the general principle, we cannot apply it extensively to the *subdivisions* of a discourse. It is, however, obvious that the rules according to which the leading divisions are framed, apply, by parity of reasoning, to the sub-divisions; although these may seem to be less rigid in their demands, a failure to observe the general principle will impair their effect; the hearer will not readily follow the speaker in his progress, and his memory will be less able to retain the substance of the discourse, which is unquestionably an evil not beheld by the preacher with indifference, if it be in his power to guard against it. In selecting an illustration as a substitute for our own remarks, we prefer one which is textual; we are not insensible to the claims of the text, while we advocate the rights of the theme. Let the text be John 10: 27; "My sheep hear my voice, and I know them, and they follow me." Let us, further, present the hearer with a theme which may subsequently recall to his mind, as he reads the passage in his closet, the message which, in the fear of God, we endeavored to deliver. In view of the pleasing associations which the Oriental mind connected with a shepherd and his flock, the main proposition shall be: *The cheerful view which the Savior presents* (in the text) *of the relation subsisting between himself and his followers.* Three heads are furnished by the text: I, they *hear* his voice; II, they *follow* him; III, he *knows* them; the first and third clauses are placed in juxta-position, as the subject or nominative is the same in both, and the application of the whole may be facilitated by reserving the middle clause for the concluding part. What basis of division shall be adopted in the sub-divisions of the three heads? We might, under each, *explain* the respective words: what is it to hear, &c? or assign the *reasons*, in answer to the question: why do they hear, &c.? But on testing this basis, we perceive that if the heads are retained, we might be led, under the second head, to fatiguing repetitions of thoughts appropriate to the first. A more direct, simple and comprehensive basis is, the answer to the question: *How* do they hear, follow, &c.? that is, a description of the *manner* in which they hear, follow, and are known. Under I we find, on a recurrence to general scriptural doctrines, that they hear *a*) in faith, *b*) always, (watchfulness) and *c*) gladly (the believer's joy in God). Under II we show that they fol-

low *a*) unweariedly (growth in grace) *b*) conscientiously (sense of responsibility) and *c*) gratefully (they obey through love). On raising our eyes to the good Shepherd, his august presence is, as we at once perceive, not confined to a point of time in the believer's existence; for the purpose of assisting the hearer's memory, we describe III, Christ's knowledge of his people *a*) in all the circumstances of life (its joys and sorrows) *b*) in the closing hours of life (views of eternity, &c.) and *c*) through all eternity (the blessedness of heaven). Other minds would possibly be led, on preparing a train of ideas under each sub-division, to adopt either a change, as, for instance, to transpose I *c*) *gladly* and II *c*) *gratefully*, or to devise an entirely different collection of materials. The alteration of position of the middle clause, might seem to some an unnecessary or unnatural act. The reasoner resumes the study of the passage exegetically, and may, ultimately, adopt another division, which will more strictly conform to the deep meaning of the words "hear" and "follow." The former is referred to the believer's knowledge, &c., the latter to his action; and the remark of the deeply-seeing and devout Rudolf Stier on the passage,[1] is highly suggestive.

We conclude the present article by appending a few illustrations of the general subject; our selections from Reinhard, rather than from others, is guided by the feeling which inclines the exhibitor of a picture gallery to call the attention of a discriminating visitor to paintings by the best master, in preference to articles, meritorious in themselves, but inferior to the productions of an artist who is unrivaled in his works; the visitor may possibly question the accuracy of the judgment of the exhibitor, and prefer other magnificent paintings, but will not deny that those to which his attention was directed, are also worthy of admiring and profound study. The theory of Palmer, which is too important to be considered and illustrated at the close of the present article, may, possibly, hereafter receive attention.

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[1] "Die Stimme des Herrn als Hirtenstimme hören, das allein ist das rechte *Hören*, womit sich die Schafe zu erkennen geben. (Vergl. Joh. 18, 37 und Offb. 3, 20). Hören und *Nachfolgen* — das sind wohl die zwei grossen und wichtigen Haupstücke auf seiten der Schafe; doch wird ja wirklich der Uebergang aus dem Ersten in das Andre, die Beilegung der Kraft zum Gehorsam im Wandel nur vermittelt durch die liebende Versicherung des Herrn für den Gehorsam im Glauben: Ich kenne dich, du bist mein!"—Stier's Reden Jesu. Vol. 4. p. 511.—The publishers of this work, which is of distinguished value in a homiletical aspect are busily engaged in supplying the numerous orders for the second edition, and have already transmitted vol. IV to this country.

The first four sketches which follow, need a word of explanation. According to the well-known usage of the church in Germany, &c., divine service is held both on Whitsunday and on the following day; the same rule applies to the festival of Easter, &c. For each day a scripture lesson is appointed (pericope) which is the text prescribed for the sermon of the day. When Reinhard was called to occupy the pulpit on two successive festival days, he often prepared two sermons on the same general subject, and seems to have assigned a high value to this continuity of the two discourses. The text for Whitsunday is John 14 : 23–31, and for the next day, John 3 : 16–21. The first pair of sketches he, accordingly, constructed on the running theme: "Reflections on the origin of the church of Christ on earth." Each sermon has also a subordinate or special theme; to these we have prefixed, respectively, the letters A and B.

A. The manner in which it originated.

I. Pure in its sources:

a) In the spirit in which Christ established it,

b) And in the spirit in which the apostles continued the work.

II. Extraordinary in the circumstances:

a) Wonderful events attended it,

b) The immediate results indicate the presence of a special divine influence.

III. Exalted in its design: (the design for which the church was established, namely:)

a) Truth

b) And holiness.

IV. Benevolent in its results:

a) In reference to the age in which it originated,

b) And to all succeeding ages.

B. The influence which a view of the origin of the church of Christ should exercise upon us (or the advantages which such a view affords.)

I. It serves to awaken the conscience:

a) For while it reminds us of our high vocation,

b) It makes us acquainted with the state of our hearts.

II. To confirm our faith:

a) Alike in God's providential care of us,

b) And in the divine mission of Christ.

III. To increase our zeal in the service of God:

a) It reveals the elevated character of the body, (church) with which we are connected,

b) And the divine aid on which we may, through life, rely.

IV. To animate our christian hope:

a) In reference, as well to the welfare of the human race,

b) As to our own immortality.

On the festival of Whitsuntide, in a subsequent year, he chose for the two sermons on the same texts, the general subject: "That at this season we commemorate the noblest victory which the truth ever gained." He arranged the materials thus:

A. The proof of this proposition.

I. This victory was (of all others) the most wonderful:

a) Whether we regard the special circumstances chosen,

b) Or the agents employed,

c) Or the means applied in securing it.

II. The most beneficial:

a) It was a defeat of the scornfulness of infidelity,

b) Of the power of superstition,

c) Of the delusions of the senses.

III. The most momentous:

a) In view of its extent,

b) Of its permanence,

c) Of the variety of its results.

B. The application of this proposition.

It renders us important aid,

I. By establishing our faith:

a) In the divine government of the world,

b) In the divine origin of the religion which we profess.

II. By affording a warning:

a) Against indifference to truth in general,

b) To the christian faith, in particular.

III. By offering encouragement:

a) Alike in our efforts to grow in grace ourselves,

b) And to advance the interests of the cause of religion among men.

IV. By furnishing consolation:

a) Amid all the trials of life,

b) And in the closing hours of life.

We are not aware that Reinhard preached funeral sermons on particular occasions; the wide range of subjects, however, from which he chose his themes, naturally afforded views which would have been appropriate under such circumstances. We cannot forbear to append a specimen, as the conclusion of this article. The words which suggested the thought, occur in John 16: 16.

Theme:—On the parting of friends, occasioned by death.

I. The light in which it should be viewed:

a) As a dispensation of God,

b) Wherein he has certain designs,

c) And which may become a blessing to the enlightened believer.

II. The preparations for it, which duty requires us to make:

a) Frequent meditations on it previous to the occurrence,

b) A wise regulation of our attachment to our friends,

c) Diligent and habitual attention to every religious duty.

III. The manner in which it is to be borne when it occurs:

a) With devout self-control,

b) With humble submission to the divine will,

c) With cheerful hope.

ARTICLE IV.

THE GREAT WANT OF THE CHURCH—THE REASON OF IT, AND THE REMEDY.

The Harvest and the reapers. The sermon before the General Convention of the Protestant Episcopal Church in the United States of America, &c. By Charles Petit McIlvaine, D. D., D. C. L. Bishop of the Protestant Episcopal Church in Ohio. New York: Printed for the Convention by Bidlin & Brothers.—1853.

The American Almanac, and Repository of Useful Knowledge for the year 1854. Boston: Philips, Sampson & Co. London: Sampson, Low & Co. Paris: Hector Bossange.—1854.

The laborers are few! This language of our Lord is not inappropriate, in many respects, to the circumstances of our world, at the present moment. He made use of it to show

what was then the great want of the church. We may make use of it for the same purpose, and as descriptive of the great want of the church, at the present time. The fact which it proclaims, he thought of enough importance to be mentioned, dwelt upon, and prescribed for. Looking out upon the great harvest field, opening immediately before him and his chosen apostles, looking beyond this, to the whole world, which needed to be reaped and garnered up, into the kingdom of God, and then looking upon the little company before whom this mighty work was opening, he gave utterance to this expression: "The laborers are few." There is an abundant and precious harvest of immortal souls waiting to be reaped, and gathered in to the praise and glory of God. But the number of reapers, in the ministry of reconciliation, is mournfully small.

But, as we have said, this state of things is not confined to the period of our Lord's earthly ministry, or that of his immediate followers. In some respects, there has been a scarcity of laborers ever since that period. There is such a scarcity at the present moment. One of a somewhat unusual character. "Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst of water, but of hearing the words of the Lord." All classes of serious and earnest christians admit the existing evil. Many begin to forebode, in our own experience, as in that of the next generation, a fulfilment of this prophetic declaration. Professors of Theological Seminaries report fewer graduates than they sent forth six or seven years ago, to meet the wants of a population increased nearly one-third more upon its whole number, since that time. Church councils, and conventions, and conferences, and associations, tell us that this deficiency is not made up by an increase of candidates studying for the ministry privately; that the deficiency, or rather falling off of this latter class of candidates, corresponds with that of the former.

"The complaint of the want of ministers," says Bishop Meade, of the Episcopal church, is universal through all our borders. Amongst all denominations in our country, the proportion of ministers to the people has been for some years diminishing. The population of the whole land has been, indeed, for a long time, outgrowing the ministry." One of our Presbyterian Seminaries graduated, a short time ago, some half dozen students, to meet more than ten times that number of vacant spots asking for ministers, and where they could have

been employed with immediate prospect of usefulness. And not long after, the same disproportion was revealed between the graduated candidates and the vacant parishes of another denomination. The special want of the church, at this day, is not money, learning, ability, influence, or respectability; but men. Nor is it so much a want in mere numbers of men. The efficiency of the present ministry would, perhaps, be increased by their being decimated. There is a want of earnest men, to preach the word earnestly, from the love of it, from a love to him who gave it, from a love to the souls which he died to ransom from destruction. The note of alarm making known this deficiency, has been clearly sounded. All, therefore, are aware of its existence, and the statements just quoted, are only made, to give definiteness to this fact, of which all have heard, but of which few have any adequate conception. The infidel scoffs, and mocks, and rejoices. The faithful few mourn, and ask in anxious solicitude: "Lord, how long?" But the church is comparatively asleep.

Let us, therefore, endeavor to look clearly at this fact. We address ourselves to you, reader, as to a servant of Christ. Your profession implies that you feel, or ought to feel, a deep interest in this matter. Join with us in earnest prayer, before you read any further, that if you possess such feeling of interest, it may be increased; that if you have it not, it may be called into existence, and perfected. May we not ask of you, also, to seek a blessing from on high upon this effort for the cause of our common Master. Such a blessing upon it from him, that it may not be a labor altogether in vain.

What, then, is this fact? "The laborers are few." The number of efficient laborers in the ministry, or otherwise, for bringing souls to Christ, is small. In what respects is this statement applicable to the present condition of the church and the world?

I. "The laborers are few," in comparison with the whole work which is placed by the Master before his people for their performance. "The field is the world." Christ died for the world, and has left this fact in charge with his church, to be proclaimed to all who are concerned in its reception. Hardly one-third of this field has yet been reached by the church, in the fulfilment of her duty. And the vast amount of baptized heathenism, and worldlines, and ungodliness to be taken from this third, will greatly heighten this comparison. The whole available force of civilized christendom, brought into the field, would find, if disposed to work, abundant employment. The whole force of real, that is, converted christendom, reasoning

upon mere human probabilities, and leaving out of sight the divine promises of success to faithfulness, would be overwhelmed in the unequal conflict.

II. Again, "the laborers are few," not only as compared with the great harvest-field, the world, but with those portions of it open to christian effort, and, in the Providence of God, inviting it. Great openings, in this respect, have taken place during the last century. Eighty years ago the missionary could hardly find a safe place for the sole of his foot in India. Within a shorter period his life would have been in constant peril, and his labors frustrated by the slavers, and native princes, on the western coast of Africa; and within a shorter period, still, he was closely shut out from China. British dominion in one of these countries, colonies in the other, and treaties with the other, have removed all these outward obstructions. Missionary labor among the heathen inhabitants, may be safely carried on. The same openings to christian effort present themselves among the aborigines of this continent, the islands of the Pacific, the almost continents of Borneo and Australia. Confining our view merely to those portions of our globe now open to the gospel, by their position and circumstances, asking and praying for it, and then contrasting the numbers engaged in the ministry, or preparing for it, with this, the work waiting to be done, and we cannot but feel that "the laborers are few."

III. Again, "the laborers are few," as compared with the work to be done in christian countries: much fewer than the ministerial lists would indicate. How many Romish Priests are preaching a pure gospel, or have any conception of its meaning? How many in the South and Eastern churches are in the same deplorable condition: unable to do better, if they would, unless through purer instruction. How many worldly and godless men, in Protestant communities, are professedly preaching what their lives, and opinions, and feelings contradict. How many others, sincere to a certain extent, but blind with ignorance, and its usual companion, self-sufficiency, are leading the blind, into every form of extravagance and fanaticism. Every deduction suggested by these questions, while it manifests the fewness of the laborers, reveals, at the same time, an additional amount of labor for their performance. There are, doubtless, exceptions, but usually the unconverted minister has an unconverted congregation: the majority of them, if saved at all, to be saved by the labors of some one else. Let any intelligent reader bear in mind the immense mass of worldliness and infidelity in Europe, and this country;

untouched by the influences of a pure gospel; let him remember how many, in Romish countries, are but little better than baptized Pagans; how many are destitute, in Protestant countries, even of this outward badge of christianity; let any christian citizen of this country especially note the immense tide of vicious, depraved, and ignorant immigration annually flowing in upon us, the destitute and thinly settled portions of our native population, the rapidity of increase with both of these classes, let him bear in mind the hundreds and thousands in our large cities, into whose dens of vice, and infamy, and destitution no missionary has ever found his way, and he will need no argument to prove the comparative fewness of Christ's faithful ministers: will not need to be told that "the laborers" for the benefit of these numberless ignorant and miserable ones, "are few."

IV. Again, "the laborers are few," as compared with the actual demand made by organized congregations, or who are prepared so to be, and are asking from church authorities and councils for ministers to render their organization complete. Two startling facts, illustrative of this point, have already been mentioned. They may be multiplied to almost any extent, and from almost every denomination of christians. There is not only a want of missionaries for the heathen, at home and abroad, but, in many cases, for christian people desiring their instruction. We do not enter upon the question whether any christian community should allow itself to remain in this state; whether, as in apostolic times, some one of their own number should not recognize his providential call, and be set apart for this necessary work. We simply state the fact as it is: that there are many organized churches without ministers, and many that only need ministers, and have more than once asked for them, to perfect such organization. What a fact to reflect upon, when we remember the last command of our Lord, and the obligation upon his church to preach the gospel, not only to her members, or to those in her immediate limits, but to "every creature."

V. Again, "the laborers are few," as compared with those who are laboring in other callings. There are no vacancies, of any long standing, in the political world. There is no deficiency of candidates in the medical, mercantile, legal, or other honor-seeking or money-making professions. Every village of any importance has its one or more of physicians and lawyers waiting for practice. And every large city counts its scores who have become superannuated in thus waiting; who have unwillingly eaten the bread of idleness until they

have grown gray with disappointed and heart sickening expectation. The gold of California and Australia finds no want of laborers to gather it: these laborers being, in many instances, the very elite of the rising generation. No mercantile speculation which promises to pay, stands still for want of men or money to carry it on. No gift, either of the people or of the government, is without its multitude of eager applicants. Every commission in the army and navy is not only filled without difficulty, but when thus filled to the gratification of one applicant, is so to the chagrin and disappointment of others. It would not, perhaps, be extravagant to say that the disappointed candidates, in any one of these pursuits, if converted men and earnest preachers of the gospel, would more than fill the deficiency in the home demand for ministers in our country.[1] "The children of this world are wise in their generation." What would be thought if, in any of these professions, a deficiency like that in the ranks of the ministry should be exhibited. If these laborers were few, would it not indicate, and be recognized as indicating diseased or morbid action, in some part of the body politic?

Thus far, in our view of the scarcity of laborers, we have seen cause mainly for regret and lamentation. It would be a sad state of things for our world, if these were the only aspects under which this deficiency could be manifested. It might be a source of grief, and lamentation, and earnest prayer and effort to the church under the same supposition. But this supposition, by no means, comes up to the facts of the case. If this were so, the church would be blameless. She might regret, but would have no cause for penitence and humiliation, in view of the present state of things. As it is, however, there are such causes. "The laborers," again, "are few,"

VI. In comparison with the available material to be found in the church, the baptized sons and daughters of christian fathers and mothers, capable of being influenced, and prepared for this work. It is, of course, impossible to say exactly what should be the returns, in any christian family or congregation, of faithful, prayerful effort, directed to this object. Calcula-

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[1] Since writing the above, we have seen a statement in the National Intelligencer, to the effect that there are one thousand applications on file in the Navy Department, for the position of Midshipman. The majority of them, of course, to be disappointed in getting in at all. And of those who get in, a very large number to remain stationary in their profession, and become gray upon a salary ranging between $300 and $750. The whole number of Theological students, reported in the different Seminaries for 1852-3, is a small fraction over thirteen hundred.

tions of this kind, as in those of mortality, or the effect of different modes of medical treatment, or the annual rate of increase in a population, can only be made over broad surfaces, and as inclusive of a considerable length of time. And yet, without aiming at such exactness, we can reach a practical result that is sufficiently mortifying. Some fifteen years ago, it was computed by Dr. Baird, that there were, in our Evangelical churches in America, near three millions of communicants. Making a rough estimate, this number may be divided into five hundred thousand families. Multiplying this by the average of households, we shall have two millions of children, one million of the male sex under christian influence, either of parents or guardians. While, as the result, we have a list of about thirty-two thousand five hundred of working clergy, teachers and professors, local preachers, drones, superannuated and incapables; and, as mentioned a little further back, from twelve to fifteen hundred candidates for the ministry. But dropping this method of reaching a result as one too unsatisfying in its character, the reader can easily satisfy himself, upon this point, by his own observation. How many congregations of forty, fifty, or even one hundred families, have been in existence for fifteen or twenty years, without sending a single one of its young men as a candidate for the work of the ministry? Do you not know, christian reader, of scores of christian families, in which sons and daughters are raised and educated for the world, and from whom the world receives its warmest votaries? Is it not the exception, rather than the rule, that even the *converted* sons of christian parents devote themselves rather to the ministry than to the profession, the farm, the merchandize, or the arena of political contest? It has been said, and we believe truly, that there is power in any community to make what it will of its young men. Specially is this the case where the moulding influence begins in childhood and infancy. What, then, must we think of this humiliating deficiency? The question commends itself to every christian parent, and pastor, and instructor of youth, as one of the highest importance. It is not, indeed, to be anticipated that every child of christian parents, or even every converted child of such parents, should enter the ministry. But ought the disproportion to be so great? Ought there to be so few laborers for God and the good of men, so many in the service of self and of this world?

VII. Last of all, "the laborers are few," not only as compared with the available material, in the children of christian families, but as compared with the actual membership of the

church. It may safely be assumed that there are, at least, four young men to every hundred communicants. This will give the number of one hundred and twenty thousand christian young men, from whom ministerial recruits may be enlisted: about four times the number of those of all kinds, and all ages on the clerical lists of our country, and ninety times the number of our theological students. Nor is it merely to young men that we must look in instituting this comparison. We believe that there is an erroneous and mischievous sentiment prevalent upon this subject, which is keeping some of our most efficient laymen, at middle age, or beyond it, especially those with households, from this work. A worldly idea of the ministry, that of regarding it as a mere profession—one son being the heir, another in the army, another in the church—if it did not originate, has greatly strengthened this false impression. Our Lord did not choose his first ministers entirely as young men, or as men unencumbered with families. Nor does such seem to have been the case with his apostles. And yet, so far as we can see, there were specially weighty reasons in the exigences of that period, for confining his work to this class; to the young, the single, and unencumbered. The risks, hardships, and privations were much greater. There are many christian laymen, not among the young, who may draw a practical inference from this fact. There are many such laymen, at this moment, like Peter or Barnabas, at middle age, or beyond it, with families, who yet, like these eminent servants of Christ, possess peculiar qualifications for the work of the ministry. Men who, in the ten, or fifteen, or twenty years of life yet remaining, would do more than nine-tenths of those who begin earlier, and labor longer in the same undertaking. Men who, in many cases, have acquired, by intercourse with their fellow-men, and otherwise, an aptness for this work, who could not have been obtained in any other way. Taking this portion of available material into the account, we see still more clearly the great deficieney. A deficiency of that character which implies unfaithfulness, which shows that the church is not wanting in means, but in will and heart to strive for the honor and glory of her Master.

Thus far, we have seen the deficiency, going upon the supposition that our lists of the clergy include only those who are sufficiently at work, and that these are equally distributed. But this supposition is not consistent with the real facts of the case. There must be a further reduction on the score of inefficiency, worldliness, false doctrine in the ministry itself, which will greatly increase this deficiency. Then, again, it must be

borne in mind that labor is unequally distributed: many villages and towns needing only one or two clergymen, having the services of one of every denomination, and, as a natural effect of this, depriving many of the thinly and newly settled rural districts, and the overcrowded masses of the vicious and poor in the large cities, of ministerial service altogether. Remembering these further deductions to be made, and we need no argument to show us that "the laborers are few."

II. The Reason.

And now the question comes up: what is the reason or cause of this deficiency? Why does such a state of things exist? An important step in the way of removing an existing evil, is to find out its cause. If we would have a permanent cure, we must begin, not with the plaster, but with the probe: clean out the wound first, and then anticipate the healing process. Before attempting to give the answer to these questions, it may be well to glance at one or two reasons or answers, which, although sometimes given, do not really meet the difficulty.

I. "The laborers are *not* few," from any want of importance in the work itself, or from the fact that it is of less importance now than when our Lord first made use of this language. It is not only in itself the noblest and most elevating employment in which man can engage, but one of the most stringent necessity, of the highest conceivable importance. What can be a more grateful employment than that of serving God in his earthly sanctuary, of saving souls, of comforting the desolate, the widow, the orphan and the afflicted? What employment can be dictated by a higher and more urgent necessity, than that of snatching immortal souls as brands from the burning? These souls are as precious now, as when our Lord was upon earth. We are as much benefited as were the first preachers of christianity, in striving for their salvation. And God is now, no less than then, glorified by the obedience of his creatures, and dishonored by their rebellion.

II. "The laborers are *not* few" from the fact that there is any release from the original obligation resting upon the church, for making the gospel known among men. The command: "go ye into all the world and preach the gospel to every creature," was applicable, in some respects, as well to all classes of christians, in the time of our Lord, as to the apostles. Nor is it less so to the whole church at the present moment. His promise of being with his church and ministers until the end of the world, is based upon their obedience to this command.

And the great reason upon which this command and all these promises rest, that "of all power being given to him, the rightful owner," is, and ever will be unchangeable.

III. "The laborers are *not* few," from the fact that there are overpowering obstructions to success, either in the work itself, or in the present circumstances of human society. The work itself has been going on already for eighteen centuries: always successful when undertaken in the right spirit. Human souls, under the simple preaching of the gospel of Christ, may be, have been, and are now being converted to God: have been thus converted from the most debasing influences of vice, ignorance, and false religion. The success of the past is a guarantee for the success of earnest and faithful effort in future. And so, also, as to the outward obstructions presented in the state of society, whether in heathen or christian countries: they are not greater than those which have already been met and overcome. They are not in fact as great. The facilities for preaching, and influencing men for good, in christian countries, are hourly increasing. And there has never been so favorable a season for labors among the heathen. The missionary has so often proved a protector to commerce, that commerce willingly extends to him protection in return. Men of the world, who care little for the gospel as a hope of salvation, or as a moral restraint upon themselves, are yet glad to see its restraints upon others. Instead of every thing being against the gospel, as in the time of our Lord, the current, even of worldly sentiment, is in its favor.

IV. "The laborers are *not* few," because sufficient provision is not usually made for the comfortable support of the christian ministry. We have blushed to hear clergymen themselves give this as a reason; and held down our head in shame, when such a thing was done in an ecclesiastical council, without a rebuke, or expression of disapproval, from the delegates there assembled. Suppose that Paul or Peter had argued in this way, or had been influenced by such reasons? Where would have been our christianity? The support of the ministry is, indeed, in the large majority of cases, of the most slender character. But has it ever been much more abundant? Is it not better now than in some earlier periods? If, as we think we shall be able to show, there is a radical defect farther back, we shall find that these two facts, a want of ministers to fill existing vacancies, and a want of adequate support to those already laboring, both proceed from the same source, and not one of them from the other. What that source is, we shall

indicate in its proper place. But, assuming, as we must, that christianity is what it was in apostolic times, and that it demands as much from its preachers and followers now, as it did then, we cannot for a moment regard this as an excuse or reason for the present state of things. It may, and does keep out some who had better be kept out. But it will have but little influence upon those who are inwardly moved by the Holy Ghost to this great duty.

In none of these causes, therefore, does this fact of ministerial scarcity find its origin or explanation. The work is now, as ever, of the most elevated character, of the utmost importance, of the most absolute necessity: not less so now than it was eighteen hundred years ago. The obligations to its performance are not at all diminished. The inward difficulties have not increased, those which are outward have lessened. The explanation of this fact is not to be found in the work itself, in the material to be wrought upon, or in the Lord who commands it to be done. We have but one other place in which to look for this explanation: and there it will be found. *It must be looked for in the church.* The professed people of God have not, in this matter, come up to their obligations. While every thing outside of the church is propitious, and while within it there is an abundance of material, both of men and money, if employed in prayerful dependance upon divine grace, to bring about a millenium before the close of this century, there is actually a deficiency of ministers to meet the demand at home: to meet the calls of those who are willing to pay for the gospel, not as a necessity, but as a luxury.

Now, it is of the utmost importance that this fact should be understood. We should not only know of this scarcity, but where it originates, and, if possible, how it thus originated. Thus far we have seen the evil, and we have located it. Our business now is with the manner in which it originates, and is perpetuated. What, therefore, do we find in the church, as aiding us in this investigation?

I. One of these facts which presents itself to the most casual observer, is the comparatively small amount of religious interest in that class and sex upon which the church is dependent for her ministerial laborers. There is a disproportionately small number of male professors of religion. Especially is this remark true in reference to the young. The christian mother, through the influence of daily association and intimacy, leads the impressible daughter into the paths of peace and of piety. While the sinful example of the father is no less powerful in moulding the equally impressible son to his own

moral image of ungodliness. In many christian communities a want of personal piety, instead of being regarded by young men as a cause of shame and humiliation, is rather looked upon as one of pride and self complacency. Even when some regard is felt for religion, it is kept to ourself, shuffled out of sight, as little said of it as possible: such regard being identified with the idea of superstitious weakness. We thus sometime find young men scoffing at the dearest convictions of the mothers who bore them, treating these convictions as the vagaries of weak and ignorant superstition, and then priding themselves upon their unnatural baseness. Nor is this perverted sentiment confined, as to its power of doing mischief, to those by whom it is cherished or openly avowed. Like all the prevalent sentiments of a class, it is communicable. It is shared by many of the worldly, who, in words, disclaim it; and it sometimes exerts a portion of its mischievous influence even upon the young christian. Many are thns deterred from taking as decided a stand in religion as is incumbent upon them, in their position. The quantity of choice material for this work, either of young or middle aged men, inside of the church, is disproportionately small. But in this small number there is a still smaller one of courageous, decided, and single hearted disciples; of men who are ready to confess their Master upon all occasions: to do it in that position which has ever been the chosen point of sneer, and gibe, and scoff to the witling and the skeptic, the christian ministry.

II. But this evil must find its origin in something further back. Especially is this the case, where these young men are the children of christian parents. The crying sin of our country, of the households of our country, is the open and utter disregard, in many cases, of all christian discipline and subordination. The children of American freemen, who, of all others, ought to be taught to govern themselves, and who can only be thus taught by being governed, are not only allowed to be their own masters and mistresses before they come to years of capability, but also to be the rulers of their weak and misguided parents. And the effect of such sinful folly, is just now what it ever has been, from the beginning of creation, and what it ever will be to the end of time: the unchecked development of a depraved nature, children of christian parents not brought up in "the nurture and admonition of the Lord," but allowed to grow up in the spontaneous exercise and development of native depravity and ungodliness. Where there are Elis to bring up families, there also will there be Hophnis and Phinehases. The males under such tuition, of course,

suffer most. Their temptations are not only greater, from differences in education, in other respects, from their more immediate contact with worldly action and sentiment, from the fact too, that they are under much less restraint than the other sex, in matters of outward propriety. What would blast the reputation of one sex, is overlooked, or treated as a venial sin in the other. In fact, young men are often practically taught that they are expected to "sow their wild oats," or more truly thorns, before they settle down. That is, they must be allowed to enjoy the world for awhile, before they give it up; to indulge their sinful and pleasure-loving inclinations, before they engage in the service of God: to do this in fact, as preparatory for such service. And the end of all this is just what the word of God, and the past experience of the world lead us to anticipate. They reap as they sow, both parents and children. The parents see their harvest in a household of ungodly, infidel, and sometimes openly vicious, and scoffing sons. And those sons reap no less surely, a harvest of sin and misery, both here and hereafter. And the church suffers, both in the quantity and quality of her membership. Many who ought to be in her fold as supporters, and leaders, never enter it. And of those who do, many have been so dwarfed and stunted, both in their growth and in their capability of growing, that they are barely able to live as private christians; if they enter the ministry, they either disgrace it by inefficiency, or do but little towards the performance of its proper duties.

III. But this state of things, this evil of which we have been speaking, while originating partly in the cause just mentioned, does not find in this its full explanation. This explanation is still further back. Children are sinfully left to the impulses of their own evil hearts, as they grow up, because they are not dedicated aright to God, in the beginning. Their baptismal obligations are two frequently assumed under the single idea that the eternal safety of the child may be secured. The promises which they then make, when fulfilled, and the obligations there assumed, when recognized by the child at years of moral agency, as personally binding upon himself, are regarded as having nothing more in view than his own escape from hell, or attainment of heaven. The fact that he is given to God, that this gift, in the terms of the deed, is made without reservation, that to do God's work, and advance his glory, and obey his will, is the great business of his life, these facts, involved in his baptismal dedication, have never been acted upon, or even distinctly realized. There is a desire, of course, in the bosom of every parent, dictated by natural affec-

tion, and shows, in common with the impenitent, that his or her child may secure the bliss of eternal life. But little beyond the propriety and necessity of selfishly working out their own salvation, is ever thought of, or placed before the minds of their children. Some interest is thus felt in their spiritual welfare, but not enough, nor altogether of the right kind. The question of personal dedication to God—whatever may be the profession to the contrary—is treated as one of subordinate and secondary importance. Days of carefulness, and nights of sleeplessness, are expended in the consideration of their earthly welfare, their earthly education, position in society or in business, pursuit of future interest, reputation, or success in literature, science, or politics. The great question of the child's future christian course, the importance of a decided christian character, of his christian activity and usefulness, the most efficient mode in which he can be taught to serve God, to benefit his fellow-men, and secure his own highest welfare for time and for eternity, is disposed of in a few moments; with a few vain regrets, perhaps, that they themselves, or their children, take so little interest in subjects of so much importance. The decided conversion of these children to God and his service, is not anticipated, and prayed, and striven for: and as a natural consequence, does not often take place. They are practically taught that religion is not the main and paramount business of life; that even if it be so, it is confined to the matter of their own personal salvation. And the result corresponds. The majority pay no attention to religion whatever: put it aside for every thing else which claims attention, or put it off until "a more convenient season," which is hoped and looked for, in the far distant and indefinite future, of unemployed leisure. While the ministry who do pay some attention to this matter, go no further than what concerns their own safety. Beginning with this low and inadequate conception of the christian calling, even when most sincere, they fall far short of what is involved in their profession. The church, as from the cause just before mentioned, thus loses a large majority of the young, of young men especially, who ought to be in her fold. While those who really enter, have been taught to take the lowest possible stand consistent with their escape from eternal destruction; are almost perfectly ignorant of those pure and elevating motives which give force, and vigor, and breadth to the christian character. How many spiritual paralytics in the church, to be "saved as by fire," perhaps not saved at all, could trace their inefficiency and worthlessness to the cause which has been indicated. They are vigorous, active, and energetic in all oth-

er respects. But they are inefficient and cold hearted in doing the work of the Lord. And when that work is one which, like that of the ministry, involves harassing care and labor, with no returns in wealth, or personal aggrandizement, the laborers offering for it, are very few. So far from being educated for this work, they have been educated *vs.* it: in views and maxims which would deter them from its performance, and lead them to look upon others who act differently from themselves, as visionary, if not fanatical.

IV. But there is something still further back. These contradictions and inconsistencies can admit of but one explanation. And we merely cheat the church, and delude ourselves, and skim over a wound which ought to be opened, when we refuse to look this explanation, and the fact upon which it rests, fairly and honestly in the face, or stop at some secondary cause of this existing deficiency. It is no doubt important for us to know some of these secondary causes; to see in what manner they are operating. It is well for parents to be reminded that their children have not been dedicated to God in good faith, and according to the terms of the dedication; that there is a want of sufficient interest in that part of religion which has to do with the extension of Christ's kingdom amongst men; that religion is too frequently confined, both in contemplation and in act, to the effort of securing individual salvation. But if we know thus much intelligently, we know something more. We know that the only satisfactory explanation of these facts, is a low prevailing sentiment and standard of duty, such as can only coexist with a low tone of christian character, in christians of all classes. Such facts as have been mentioned, do not, and cannot arise out of mere mistake, want of information, or mere differences of opinion. "Out of the abundance of the heart the mouth speaketh," and the hand doeth, spontaneously and gladly, to the honor of the Master. Abundance of grace, if in the heart, will overflow; will work out, in some way or other; will be manifested to the glory of God, to the benefit of man. Where we see a contradiction between a man's profession and his life, there are but two modes of explaining it. He is either a hypocrite and self-deceiver, or he occupies the position of one whose reason is convinced, while his heart is not at all, or but slightly affected. We may say that the reason of christendom is fully convinced, but that its affections are slightly moved: not at all aroused to the overwhelming importance of its own rational convictions. Let the great heart of the church feel in accordance with what its reason has long since decided, and all will

soon be right. Here is the explanation. Christian parents do not, like Hannah, give their children as a glad free-will offering to God, because they are not possessed of Hannah's love and gratitude. Christian children do not yield themselves unreservedly to the Lord who bought them, because they do not appreciate that love of Christ which passeth knowledge: that love of Christ to the sinner which passeth all human comprehension, that responsive love to Christ, in the bosom of the consciously redeemed sinner, which realizes the incapability of any return, but devout gratitude and thanksgiving. A want of vital piety, of decided christians and decided ministers, in many cases a want of converted christians and converted ministers, is at the bottom of all this difficulty. Whatever may be said of exceptional cases—the more noble because they are so—it cannot be denied by any intelligent observer, that the prevalent tone of christian feeling and sentiment, in regard to this matter of dedication to God in the ministry, especially to the missionary work, or where the person gives up flattering prospects of an earthly character, is most lamentably low, and not only unjustifiable, upon scriptural grounds, but utterly inconsistent with the controlling influence of a majority, or even a respectable minority of high-toned and decided christian disciples. When the traveller in Alpine regions allows himself to yield to the influence of cold, so far as to indulge in slumber, his destruction is imminent; is certain, if there be no providential interposition to rouse him, and force him onward. So is it with the christian life, individually or collectively. Spiritual slumber, brought on by coldness, is the prelude to spiritual death. There are too many in this state of slumber: the process of sleep and of freezing going on simultaneously. If we can rouse these, elevate the standard of christian activity, impress upon christians a sense of their obligations to glorify their ascended Master, this scarcity in the ranks of the ministry will soon disappear. There will be no want of ministers when the church is made up of an active, earnest, and single-hearted laity. Nor would there be a present deficiency of such a laity, if the existing ministry were faithful. It is useless to attempt to lay the blame of this deficiency upon any one class. The very nature of the fault makes it evident that all classes are implicated. A want of vital piety in all parts of the christian body, is the palsying influence which is withering and drying up what must ever be the strong right arm of the church—an abundant supply of effective ministerial laborers.

And here we see the explanation of a fact, to which we have already made allusion: the inadequate support of the christian ministry. "The laborers are few," because there is a want of vital and earnest piety in the church, leading the disciples of Christ to enter upon his work, in this sphere of duty. And the support of these few laborers is miserably inadequate, in some instances no support at all, from the very same cause, the absence of that vital piety which would lead the church to appreciate the value of this ministerial labor, and to keep those engaged in it from the pinchings of abject poverty. We have heard of various schemes by which this deficiency in the ministerial ranks is to be filled. One of these would procure adequate salaries, so as to make the young men of our land feel that they are not really leaving all for Christ, when they give up the prospects of a lucrative profession, and enter upon his service in preaching the gospel. Another would establish a church University in each of our various denominations, and provide abundant means for educating all, especially the indigent, who may desire to give themselves to the ministry of reconciliation. Another would raise the standard of ministerial scholarship, particularly in that now necessary department of ministerial preparation, the physical sciences. All very important. But do not these well intentioned schemers see that there is just the same difficulty in carrying out their schemes, that there is in regard to this existing numerical deficiency? That the difficulty in each and in every case rests upon the same foundation. If it be a want of vital and earnest piety, which prevents christians from entering the ranks of the ministry, will not the same want neutralize, and bring to confusion all these other schemes? If the church will not give the material, can any scheme for educating, elevating, or sustaining the existing or probable material, be of any real value? On the other hand, if the church be sufficiently roused to meet this one universal want, of which we have been speaking, will she not spontaneously meet all these others? We are carried back, in every case, to the same evil. And until that evil be understood, and removed, we have no hope that these different plans, however good under other circumstances, will now come to any thing. These other things, the miserable support of the ministry, their inadequate preparation, the insufficient provision for the support and education of indigent candidates, are not *causes* of the scarcity of which complaint is made. They are common effects, with that scarcity flowing from the same cause. There is a deficiency of real piety, both in quantity and in quality; a want of single-hearted de-

votion to Christ, and his work, in all classes. This is the only satisfactory explanation of any one of these difficulties. While it explains one, it explains all. Nor can any partial expedient be of avail, until this common and wide-spread cause of mischief be seen, understood, repented of, prayed over, and honestly resisted and overcome.

III. The Remedy.

What is this? Is it at our command? And if not so, altogether, how far? What, under divine aid, can we do? What must we do towards the removal of this evil and deficiency from our sphere of influence?

I. We must be deeply humbled before God. Our Savior told his disciples to pray to the Lord of the harvest that he would send forth laborers. This direction we would never forget. But there is a spirit to be cherished in the offering of our prayers, under the present emergency, which it is specially important to bear in mind. It should be prayer deepened in its character by repentance and self-condemnation. We can conceive of circumstances in which a church, faithful like that at Philadelphia or Smyrna, to the extent of its power, might offer such prayer, simply in view of the destitution of others, and without any conviction that the cause of such destitution was to be found in their own unfaithfulness. But no such feeling of innocence can now be properly indulged. Self excuse, under present circumstances, is a bad sign, as to the christian character, of him who offers it. And we are persuaded that those who are least culpable, will be the most ready in their assent to our conclusion. It is our own fault and sin, as christians, not the extra opposing influences of human society, savage or civilized, that this state of things is in existence. If we do not feel thus humbled, we should pray for grace to enable us to be so. It is a cause of shame to the church, and to each one of its members, that the ranks in her ministry are not well filled; that they are not well filled, both as to quantity and to quality; that in either of these respects there is a want of laborers. The individual church member should feel self-condemned and humbled, that he has not more faithfully used the privileges of his church membership. And the church should be no less humbled and abased, that her collective spirit and influence have not incited such member to duty. Unless we abase ourselves in respect to this matter, before God, we shall not be exalted. Unless we confess with shame and confusion of face, that our own sinful inconsistency, and cold-

ness, and worldliness of spirit, have helped to bring about this deficiency, we have no good reason to hope for its removal. We must endeavor, by honest self examination, to find out where we have sinned. And being truly penitent in view of such sin, we shall be best preserved from its commission in future.

II. But this humbling of ourselves in penitential contrition before God, must be accompanied by something else: by honest resolutions of amendment. If this scarcity be the fault and sin, as well as the misfortune of the church, it must be remedied by the repentance and reformation of the offending party. As it is placed in our power to sin, so also, under divine grace, it is placed in our power to find the remedy: this remark being as applicable to each member individually, as to the whole church collectively. One and all, we are called upon, not only to humble ourselves before God, to ascertain how far we have been guilty of the sin of helping to produce this evil, but also diligently to find out, and use such means as may bring about a change. None are exempt from obligation to the performance of these duties. The most obscure and humblest christian, if in earnest, may make his influence felt; may bring down upon the church the richest showers of divine grace and blessing. No earnest effort or prayer is entirely wasted and lost when put forth in singleness of heart for the advancement of Christ's kingdom. Every christian must ask: "Lord what wilt thou have me to do?" Must answer conscientiously, and act accordingly: "Curse ye Meroz, because he came not up to the help of the Lord against the mighty." "Cursed is every one that doeth the work of the Lord deceitfully."

But while such may be the duty of christians of all classes, there are special aspects under which this duty may present itself to particular classes. To some of these we may now address ourselves.

I. Christian pastors have a special field of duty in this matter. So far as they are able, they should produce and keep up in the minds of their hearers, a feeling of interest in this subject. There is a natural and constant temptation, both to minister and people, to limit christian effort to their own circle; to provide themselves with all the necessaries and luxuries of religion, and then, with a feeling of self-complaeency, as if some good work had been performed, to rest perfectly satisfied. This temptation should be specially guarded against by the christian pastor. The majority of his hearers depend upon him for information on these subjects, and for a proper direc-

tion to their efforts and labors of love. And however it may be with some few exceptions, will not go beyond his limit in their performances. He should, therefore, be fully awake to the extent of the present deficiency: where there is material in reach, should use all proper means to enlist it in the service of the Master. Let him place the wants of the church and the world before his hearers; let the young be faithfully told that they have been given to God, that as professed christians, they have given themselves to God, are therefore bound to do his work wherever needed; let parents be told to give up their sons and daughters for the work of the Lord; let all be made to understand that they are not their own, that they have been purchased by Christ to himself with his own precious blood, and great progress will have been made to the removal of the existing deficiency. While the blame of this does not wholly rest upon the ministry, they doubtless have their full portion. And until they are fully awake and at work, there is but little hope, humanly speaking, of any great change for the better. The flock may be induced to follow. But, in the great majority of cases, it certainly will not lead.

II. Christian parents, too, have a most important sphere of duty in this matter; are under the most sacred obligation not merely to avoid placing obstructions in the way of their offspring, as is sometimes sinfully done, when these children are desirous of serving God in the courts of his sanctuary, but to encourage and help them forward to such desires and resolutions. That son, the pride of your heart, who would give up all for Christ, may, if your feelings of vanity are gratified, take a lofty position among his fellow-men. He may mount the topmost round of the ladder in his profession: may adorn the halls of science, the seat of justice, the legislative chamber, or the councils of the executive. His earthly success may afford delicious incense to your pride and self complacency, to the last moment of your earthly existence. Yes, he may do all this! And yet his life may be a perfect failure, in the worst and most terrible meaning of that expression. He may die, at the last, perfectly wretched, and hopelessly wrecked, as to the interests of his immortal nature. May not only be crippled and injured as to his christian character, which indicated the path of duty, but through the influence of these earthly pursuits, may lose that character altogether. Let none of these too common obstacles be put in the way of your children. Rather let all means be employed to turn their hearts and minds in this direction. "I have lent him unto the Lord," was the language of a mother in Israel, in regard to her first born; "I

have lent him unto the Lord: as long as he liveth he shall be lent unto the Lord." How frequently has such a vow been registered on high: God working in his providence, by his gifts, and the influences of his spirit, to bring about a fulfilment. Parents have a great work to do in fitting and sending forth laborers into the Lord's harvest-field. It is a work which may involve sacrifice of earthly prospects, and earthly interests, which may demand prayer, self-denial, and constant exertion. But it is a work demanded by the necessities of our world, by the command and the example of our ascended Master: a work, moreover, which none but christian parents can successfully accomplish.

III. Christian children, too, have a special question of duty presenting itself, in connection with this subject, for their consideration. Every young person dedicated to God in the season of childhood, should ask, am I living in accordance with this vow, which has been registered on high? There may be, in the bestowal of peculiar gifts and means, a ministerial call to many a young man, who will live and die in sin; and who will be judged, among other things, for neglect of that call, on the great day of manifestation. The fact that children of christian parents do not personally assume their baptismal obligations, does not release them, in any whit, from their fulfilment. And when the ten talents of learning, powers of persuasion, of argument, or illustration, which can so well be laid out, and living in interest to the praise and glory of God, are wasted, the receiver, according to the amount, will be held accountable. And if this be so with the impenitent children of christian parents, specially is it so with those who have personally assumed their baptismal obligations. It may not be the duty of every young christian to enter the ministry. But it is the duty of every such an one, seriously and conscientiously, to ask and determine whether he should or not. The number thus employed is much smaller than it should be. Failure in duty, in this respect, also, by those who in education and ability are the elite of the church, has, in many cases, opened the doors of the ministry to the infirm and the incapable. The church has thus been injured, positively as well as negatively. There is a great work upon the young christians of our generation; a great void in the ranks of the ministry, which they alone can fill. Other classes may do much, but if this class be not aroused, and excited to faithful discharge of duty, the Master will still continue to be mocked by enemies, and wounded in the house of his professed friends.

IV. But, as before mentioned, this work is not necessarily, in its personal performance, confined to the young. The christian converted to God, at middle age, or even later, may be, of all others, the man best fitted for ministerial usefulness. The healer of human bodies may become, and from the very experience of his former profession, the skilful healer of souls. The pleader for temporal interests and possessions may become, and like the physician, from the very experience of his former profession, a more effective pleader for the interests of the soul, for those treasures and possessions which are eternal. The mere fact that one is settled in life, that he has studied, or begun the practice of a profession, or any important avocation, is no sufficient proof, although too frequently regarded as such, that Providence is not calling him to another of more usefulness, self-denial, and exertion. Especially does the subject present itself to this class, during such a season as the present. If the young men of the past generation had been faithful, there would now be little lack. May not the middle-aged layman be now called upon, in the providence of God, to make up for this deficiency? to make up for the deficiency, and it may be, the delinquencies of his own youth, and early manhood.

V. But it should be borne in mind, that all this will come to nothing, if another instrumentality be not recognized. "Pray ye the Lord of the harvest that he will send forth laborers into the harvest." This, after all, is our great dependence, in the effort of bringing souls to the knowledge of God. The Lord of the harvest must be entreated for the life giving influences of his holy spirit. These influences must be sought, not only to open the way and bless the efforts being made, but to excite others: to arouse and awaken the church from its dreams of selfishness and worldly indulgence. They must be sought to give all classes of christians a distinct and vivid perception of the great work before them, of the transcendent value of that work, of the welfare of immortal millions depending upon its performance. This influence of the spirit is needed to induce every member of the church to ask this question, Lord what wilt thou have *me* to do? And not only to ask it, but in the clear light of eternity to give it an honest answer, to follow up that answer by a consistent and decided course of action. "Pray ye the Lord of the harvest," *that out of his church he will raise up and send forth laborers.* This is the way in which he ordinarily accomplishes this object. He may indeed strike down a Saul of Tarsus in his wickedness, and send him out to preach that gospel which he formerly opposed and per-

secuted. He may, indeed, work upon the minds of the unregenerate, by a strong sense of the miseries and necessities of a dying world, and thus lead them, by a desire of benefiting others, to a knowledge of their own need; to faithful effort, as well for their own salvation and the glory of God, as for the benefit of those around them. Such miracles of mercy God may, and sometimes does work. His most usual mode, however, is to awaken his people, to send forth his laborers from among these people. For such an awakening we should earnestly and habitually seek in our prayers. Let the church of Christ be thus aroused and purified, let the Lord of the harvest send down upon it the showers of divine grace and blessing, a spirit of increased prayer and supplication for the advancement and extension of his kingdom, and ere long we may anticipate an abundant increase in the number of the laborers. Prayer offered in the proper sense of the word, the earnest desire of the heart being put, for the moment, in language; the uttered prayer giving definiteness to the desire, and in the utterance increasing its intensity; prayer of this kind will always be productive of something else. He who thus prays, sincerely and earnestly, that laborers may be sent into the harvest, will be induced either to go himself, or to contribute of his time and means to interest and send out others, to sustain and encourage those who have already gone out upon the same errand of mercy.

But who will pray? If the explanation which we have suggested be the proper one, and this existing evil go down to the very foundation and root of personal religion, in those whom we urge to pray, how can we hope that our call will have any effect? We are well aware of this difficulty. And we have little hope that prayer of any account, "effectual, fervent prayer that availeth much," will be offered by the large majority of christian professed people, until they have seen their sin, have been deeply humbled, confessed, and repented of it, truly in the sight of God. It must be emphatically the prayer of penitence and self-reproach, and self-condemnation. And nothing but a general conviction of delinquency will lead to such prayer being offered. In our call to prayer, therefore, we would not hide from ourselves nor from our readers, that there are but few who will respond, but few who are enough in earnest so to do. It is this mournful fact which has made the call necessary. And yet, if we move at all, this must be the first step. If the large majority are heedless and indifferent, as to this great want of the church, all are not so. If the many hear the call to prayer and humiliation, and immedi-

ately forget it, there are a few by whom it is remembered and laid to heart. "Those few that fear the Lord and really call upon his name," should now begin to speak one to another; to see their work in this crisis; to look to the Lord of hosts for strength and victory. There is ever "a remnant according to the election of grace." The seven thousand who scorn to bow the knee to the contemptible Baal of money, scientific or literary reputation, political or social advancement, will never be wanting to the spiritual commonwealth of Israel. In the darkest days, and most depressing seasons, there are some few who are faithful; who are prepared to respond to such a call as is made in the language of our Master. Humanly speaking, here is our hope. Let those who really fear the Lord, and think upon his name, speak often one to another, and, likewise, with one accord speak to him, and he doubtless will hearken; will not only spare them when he makes up his jewels, but will bless others through their supplications. Let the few, then, who are in earnest, who are humbled by a knowledge of prevailing worldliness, and of a Master's name thus dishonored, let these pray to this Master for an increase of laborers. Ten righteous men would have saved Sodom! One good man stood between the living and the dead in the camp of Israel, and the plague was stayed. And who shall say what is impossible, to those of whom we have been speaking, concentrating their prayers upon this great object. "The effectual fervent prayer of a righteous man availeth much." And never is it more available than when occupied for the spiritual good of man, the advancement of Christ's kingdom. *Our way of relief is through a revival of religion in the church.* This must come through an abundant outpouring of the Holy Spirit. God in sovereign grace, may vouchsafe such an outpouring, irrespective of human agencies. But he only gives us reason to anticipate it upon certain conditions. He must first pour into the hearts of his people a spirit of supplication. And this spirit, on their part, must be strengthened by earnest exercise and repetition. He originates the desire. But he demands that such desire be placed before him, in prayer, and become emphatically our own, by adoption and open acknowledgment, before we can expect to receive and enjoy its full benefit.

VI. And this brings us to the last point to be noticed. There must be an increase of piety, not so much of quantity as of *quality*, among the professed people of God. We have traced the evil through all of its secondary causes, to its fountain head, a want of vital religion; to a low standard of piety,

prevalent among the great majority of christians. The evil suggests the remedy. The mode in which that remedy, in some respects, must be sought and applied, by certain classes, we have already noticed. In connection with all these, and to all classes we would say, cultivate more earnestly and diligently than you have ever hitherto done, all those graces of the spirit which pertain to the christian character; which glorify the Master; which fit you for his presence in glory. The efficient ministry must be made up from an efficient and faithful laity. Where there is such a laity, such a ministry will always spontaneously develop out of it; there will be no deficiency, either in men or in means, for carrying on the work of the Lord. This, after all, is our great want: a higher standard of personal piety, both among ministers and people. Let those, therefore, who are now ministering at the altar, think of this, in its application to their own character, and to their influence upon others. Let parents and children, old and young christians, see that they are growing in grace and in the knowledge of Christ. Let the church be in earnest, and at this moment she can muster the men and the means to conquer the world. It took but three centuries to bring the Roman empire to the feet of the Galilean fishermen. And if the same spirit which went with them, should stir upon the hearts and minds of his professing people, sending them out by fifties and by hundreds, to preach a gospel which they understood and felt, should go with them in their preaching, it would not be long before the kingdoms of this world were the kingdoms of Christ. His name would receive that honor which is its due: would be fully glorified on earth, as it is now by saints and angels in heaven.

There is one startling thought, which presents itself in view of all that has gone before. The present deficiency, if not made up in the right way, will be made up in another. The religious sentiment of the human heart, will have a ministry of some kind. And if the right material holds back, or is deficient, the wrong kind will push itself in, and find employment. The ranks will be filled, in quantity, if not in quality. This principle has already begun, in one respect, to manifest itself in our country. The children of wealthy parents, and young men educated, and well qualified intellectually, hold back from it, and take up with those earthly prospects which are always open to this class. And, as a natural consequence, many who are less qualified, in these respects, have to do their work. The proportion of our clergy, and candidates who have not graduated in any college, and whose acquirements have only

been made under the disadvantage of a hasty preparation for a theological course, is extremely large. And this principle thus operative in an intellectual point of view, will be equally so in another. If the pious youth hold back, if there be a deficiency, the worldly will do their work. As in England and in Germany, godless men, and even infidels, and atheists, from ambitious and worldly ends, will undertake to reap the Lord's harvest-field. This is one way in which God curses the unfaithfulness of his people; in which he is now cursing a large portion of christendom; with which he is threatening, if the evil be not already begun, our own country. If we would escape this course, in its worst and most terrific form, if we would remove the present indications of its deserved approach, if we would honor our Master, we must be in earnest. The work is his, and it will be done. But if done in our time, it must be by our co-operation and faithful use of his means. and if we are merely useless and unprofitable servants, we may be doomed to their portion; certainly have no good reason to anticipate any other.

ARTICLE V.

MARTIN LUTHER AS A POET AND A MUSICIAN.

Martin Luther's Geistliche Lieder mit Randzeichnungen von Gustav König — den zu seinen Lebzeiten gebräuchlichen Stimmen. Herausgegeben von Philip Wackernagel. [The Hymns of Martin Luther, with marginal cuts, by Gustavus Koenig—and the tunes used during his life. Edited by Philip Wackernagel.] Stuttgard: S. G. Lisching—1848.

By W. M. Reynolds, D. D.

The German language is distinguished by the number, as well as by the deep devotional spirit, and high poetic beauty of its hymns. Albert Knapp speaks of his extensive work, the "*Evangelischer Liederschatz*,"[1] the second edition of of which contains nearly *four thousand* hymns, as being a selection from between eighty and one hundred thousand hymns,

[1] Evangelischer Liederschatz für Kirche, Schule und Haus, etc. von M. Albert Knapp. Second edition. Stuttgard and Tübingen—1850.

which he had examined with a view to its compilation. And Wiggers (Kirchliche Statistik, I. 113) believes the Lutheran church alone to have produced some *seventy thousand* hymns. Nor is the quality of these hymns inferior to their quantity. True, it could scarcely be otherwise than that among nearly one thousand writers who, during the last three centuries, have undertaken to sing the praises of God in the German language, many would do this with a feeble and broken voice, and with a stammering tongue. Yet it is scarcely a question, whether any other people can point to such an array of great names, and to such a body of poetry, at once devotional, popular, and fulfilling the highest demands of art, as is to be found in Albert Knapp's, or any other judicious and general collection of German hymns. Luther, Paul Speratus, Nicholas Decius, Michael Weisse, Hans Sachs, Paul Gerhardt, Angelus Silesius, Simon Dach, John Rist, Tersteegen, Hiller, Lehmus, Klopstock, Woltersdorff, Zinzendorff, Gellert, Lavater, and others, whom it seems almost invidious not to mention in this connection, are names dear to every christian heart, and whose hymns bear on them the unmistakeable stamp, alike of true genius and of unaffected piety. To make a collection of German hymns, whether for public or for private use, is, therefore, a work chiefly difficult, on account of the vast extent and infinite variety of the materials that present themselves to the hesitating hand of the compiler. Just as the shipwright, in some wide western forest, might stand with uplifted axe, not only uncertain as to which of the noble oaks or pines he should use for his purposes, but also filled with admiration of these gigantic works of God, and spellbound by the music which, like the voice of God himself, re-echoes through the aisles of that cathedral which Jehovah himself hath reared to his own glory.

Comparing this richness of German devotional poetry with the poverty of that contained in his own language, the English student cannot but inquire into the causes of this difference, we might almost say, contrast. Frequently as this has been asserted, we are not prepared to admit that the English race is less poetic than the German, nor has it less of a religious character. The Anglo-Norman race, upon both sides of the Atlantic, can certainly compare, in both these respects, with its brethren upon either side of the Baltic, or upon the banks of the Rhine, or on the hills and plains once covered by the dark Hercynian forest. We too, have our great poets, from Chaucer to Byron; and Shakspeare, and Spencer, and Milton, and Byron, are names not unworthy to be placed alongside of those

of Klopstock, and Wieland, and Goethe and Schiller. Nor did the Reformation strike its roots less deep, and less completely take possession of the popular mind in the land of Wickliffe and of Knox, than it did in that of Luther and Zwingli.

It is plain, therefore, that we must look elsewhere for an explanation of the difference between English and German devotional poetry. This explanation, I think, we find in the personal character and taste of Luther, and his influence upon the German mind and heart. His influence upon the German language and literature is well known, and acknowledged to have been scarcely less than upon the religious ideas of the world generally. Roman Catholic writers have assigned the *literary* merits of his translation of the Bible, as one of the leading causes of the success of his efforts for the reformation of the church. This is an exaggeration, undoubtedly, as we find the Reformation successful in other countries without this translation; but it is, at the same time, a high compliment to Luther's literary abilities. Nor is this, by any means, undeserved. The high intellectual character, the lofty genius of the great German Reformer, is more and more appreciated, as it becomes better understood. And the whole of this was brought to bear upon sacred psalmody, as a part of the devotional life, both of the church and of her individual members. Luther was deeply impressed with the importance of consecrating every part of human nature, and therefore, the fine arts, as one of its highest developments, to the service of christianity. He was by nature a poet, and music was familiar to him, and one of his highest enjoyments from his earliest life. All are familiar with the fact that, when a mere boy, he supported himself, in part, by singing what he calls his "*bread-rhymes*," at Magdeburg and Eisenach, being then distinguished for the sweetness of his voice. Of the power of music over him in after life, we have the incident put upon record by Seckendorff, that when, in the midst of his mental conflicts and rigorous fasts in the monastery at Erfurt, he had fallen down in a swoon, he was aroused and restored by some of his musical friends coming in and playing one of his favorite tunes.

This taste for music accompanied him throughout life, was almost the only relaxation, beyond the society of his friends, in which he indulged, and was the constant companion and stimulant of his private and social devotions. His "Encomium of Music," published in 1538, is written out of the fulness of his heart. "To all the lovers of the liberal art of music,"

says he, "I wish grace and peace from God the Father, and from our Lord Jesus Christ. I most heartily desire properly to praise and extol this beautiful and wonderful gift of God. I perceive that it has great and manifold uses, and is so glorious and noble an art, that I scarcely know where to begin, or where to leave off in my praise, or how to express myself as the subject deserves, and as it ought to be honored and valued by every one. I am so overpowered and impressed with its excellency, that I am conscious of my inability to do it justice. For who can say, or indicate all that might be said upon the subject? However willing any one may be to do this, much will escape his notice, and, in short, it is impossible for any one properly to praise, and sufficiently to extol this noble art." In his conversations with his friends, he used to say, "Music is a delightful and lovely gift of God. When I have been worn out and exhausted, it has often refreshed, revived and strengthened me to preach. Satan is a great enemy to it, and does not stay long where it is practised; it is a good antidote against temptation and evil thoughts. It chases away the spirit of sadness, as was seen in the case of king Saul. Some of our miserly nobles boast of having saved our gracious prince[1] three thousand florins a year, by retrenching the expenses for music. But, in the meantime, they waste thirty thousand florins for useless objects. Kings and princes should encourage music, as it is their duty to do in regard to the liberal arts and good laws. Music is the best cordial for sorrow; it soothes and animates the soul. It is the half of discipline and of the school, and makes men more gentle, modest and discreet. I have always loved music; he that is skilled in this art is possessed of good qualities, and qualified for almost anything. It is a noble, delightful gift of God. Next to theology I esteem and honor music. We see how David and other saints clothed their pious thoughts in poetry, verses, rhymes and songs; for in time of peace music rules. I would not give what little skill I possess in music for something great. Music must be retained in the schools. A school-master must be able to sing, or is not worth having. Nor should young men be appointed to the ministry, unless they have been properly taught, and have practised this art in the schools. With those who despise music, as fanatics usually do, I am not pleased, for music is a gift bestowed by God, and not by man."

Himself an excellent composer, he was far too elevated for anything like professional jealousy, admiring the distinguished

[1] John Frederick, Elector of Saxony.

composer Lewis Senfel, musician to the Duke of Bavaria, none the less because he was a Romanist, and did not belong to his party in religion. On one occasion, when some of Senfel's Motettes were sung, Luther praised them very warmly, observing, "I could not for my life compose such a piece." In the midst of one of the most exciting periods of the Reformation, when he was still at Coburg, awaiting the result of the diet of Augsburg (Oct. 4, 1530), he found time to write to Senfel a letter, characterized by his usual heartiness, and expressive of his high admiration of that musical talent with which he saw that he "was endowed and honored by God himself." He begs him to send him the music for the hymn, "*In pace in id ipsum*," which he declares had always been a favorite piece with him. He desired to have it arranged for several (four) voices. At the same time, he expresses the hope that his correspondence with Luther would be no injury to the musician at the Bavarian court, which he compliments on account of its patronage of music, intimating that it would be unworthy "even of Turks, to find fault with the admiration excited by a common love of art."[1]

But it was not merely the music, without regard to its application, that Luther thus admired. He was well aware that this art, like every other gift of God, might be abused and misapplied. It was this that first led him to the composition of hymns, and the adaptation of them to suitable and popular tunes. Mindful of his own youthful experience he had especial reference in this to the wants of the young. In the preface to the first edition of his hymns (1524) he says: "These hymns are also set for four voices, for the simple reason that the young, who ought to be educated in music and other liberal arts, should have something to take them away from love songs and corrupt music, instead of their learning something profitable, and taking pleasure, as becomes the young, in that which is good." The magnificent music of the Romish church did not, any more than its other imposing ceremonies, blind him, as it has unfortunately done so many, even in our day, to the deficiencies and mummeries of the accompanying services, and to the want of suitable words as an accompaniment. In regard to this he has expressed himself very plainly in the admirable preface which (in 1542) he wrote to his "*Christian Hymns for Burial*:" We have taken the beautiful music used by the Papists in Vigils, Masses for the dead and burials. . . . But we have given a new text or words, for

[1] See the letter in De Wette's "Sendbriefe Luthers," IV, 180.

the higher honor of our doctrine of the resurrection. . . . The music and the notes are excellent, and it would be a pity that they should perish; but the texts, or words, are unchristian and silly, and should pass into oblivion. . . . . They have a great deal of fine music and singing in the cathedrals and larger churches, but this only serves to adorn a great deal of poor and impious language. We have, therefore, put away these vain and dead texts, taken from them their fine music, and substituted for it God's holy and living word, to sing the same therewith to his honor and praise. That such beautiful musical adorning may, by its proper use, serve its great Author and his people, to his honor and praise, and to our improvement and edification in faith, his holy word being impressed upon our hearts by this sweet music—thereto may we be aided by the Father, Son, and Holy Spirit. Amen."

That these were sound principles upon which to proceed, and that Luther approached this work of furnishing the evangelical church with a suitable psalmody, deliberately and intelligently, will, I suppose, be conceded without much difficulty. But whence came the hymns that were to correspond to this music and to realize this theory? Here also Luther led the way, and brought forth the hymns of the evangelical church, from the profoundest depths of her experience. He raised her first notes of praise to God and triumph in her Redeemer, from amidst the fires of persecution and at the stake of martyrdom. The edict of Worms (May 26, 1521) ushered in the darkest and gloomiest period of the Reformation. Though it did not, as the Papal legate, Alexander, fondly hoped it would, "prepare a bloody bath for Germany, and turn the hands of the Germans with fury against their own vitals,"[1] it spread dismay all around, and finally kindled the fires of religious persecution, and poured forth the blood of many faithful martyrs of Christ, especially in the Netherlands, There, in 1522, the Inquisition "for the rooting out of the Lutheran heresy," was established by imperial authority, and those monsters, *Nicholas Egmondt* and *Francis von Hulst* placed at its head. The prisons were soon filled, the rack and other instruments of torture daily plied their deadly work, and some of the most illustrious defenders of the faith thus persecuted, were soon selected as public examples, whose formal condemnation and death at the stake, was to deter others from embracing their errors. *Henry Voes* and *John Esche* were the first of those who, on the 1st of July, 1523, were burned at the stake, in the great

[1] Seckendorff (as quoted by Rudelbach) lib. I, 158.

market square of Brussels, in the presence of an immense concourse of people. This horrible event spread like the signal fires of an invaded country, leaping from hill to mountain top, with amazing rapidity, through all Germany, as well as through the Netherlands. But the effect was very different from what the inquisitors and civil and religious authorities who had united in the condemnation and execution of these martyrs, anticipated. The hearts of all who could feel, were filled with pity, love and admiration of these heroic victims. Luther was not shaken by the thought that this might be his fate also, at no distant day, but he seized his pen, and poured forth his first notes of triumph, in that first of his poetical efforts, "*The Song of the two martyrs of Christ, burned at Brussels by the sophists of Louvain, in the year* 1523." Set to a well known popular tune, all Germany took up this song, raising it in one mighty chorus to the praise of God, the memory of his faithful martyrs, and the strengthening of their own faith.

Similar in their character, though different in their occasions, were most of the other original hymns of Luther, to which he gave utterance from time to time, until near the close of his earthly career, his last effort in this direction, a translation of the old Latin hymn of St. Ambrose, "*O lux beata trinitas,*" being first published in 1541.

The hymns of Luther are not numerous—only thirty-six all together. Yet we ought, perhaps, rather to wonder, that amid his manifold avocations, he found leisure even for this amount of labor in this direction. He also himself composed the tunes for a number of these hymns. But neither for hymns nor for tunes did Luther rely upon his own unaided efforts. We have already cited his language in reference to the transfer of music from the existing church service. Still more ready was he to do this from the earlier and purer periods of church history. He did the same in regard to hymns. Some seven of these are translations or imitations of earlier latin hymns, and of the well known hymn of John Huss, whom he does not hesitate to call a "saint." A few are also taken from the few German hymns that were then in vogue.

But Luther was not satisfied to depend upon his own unaided efforts, or that of his still more feeble predecessors. He called to his aid all the energies and the choicest spirits of reviving literature and religion. Like all men of true genius, he was unfeignedly modest and distrustful of his own abilities. Soon after having made his first attempts at the composition of hymns, he writes to his friend, *George Spalatin*, in language like this: "I desire, after the example of the prophets

and ancient fathers of the church, to compose German hymns for the people, in order that by means of singing, also, the word of God may be established among us. We are therefore looking all around us for poets. And as you have both fluency and taste in German, and have exercised this gift withal, I beg you to aid us in this matter, and make an effort to put some one of the Psalms into verse, of which I send you a sample of my own. I should wish, however, all new and fashionable words to be omitted, and the most common and simple words, though, at the same time, such as are pure and appropriate, to be employed, so that the common people may be attracted by them. The sense of the Psalms should also be given, as clearly and closely as possible. The version must, therefore, be free, giving the sense suitably, without any anxiety as to the words of the original. I am not so gifted as to be able to do what I could wish. I shall try, therefore, whether you can be a Heman, an Asaph, or a Jeduthun. I would ask the same thing from John Dolzigk, who is alike fluent and elegant in his style, that is, if you are at leisure, which, I fear, is not too much the case."[1]

But neither the Court-preacher, Spalatin, nor Dolzigk, the Counsellor and Marshall of his Electoral Highness, the wise Frederick, appear to have answered this call, if indeed they had the ability which Luther's partiality here ascribes to them. But there were others, though not in general moving in a sphere so lofty, whose hearts and lips were touched with the divine fire of genius, humbly and gratefully consecrated to the praise and service of the great King of kings, and of his most gracious Son, our prince Immanuel. Paul Speratus, J. Agricola, C. Creuziger, Justus Jonas and C. Hegenwalt, together with Luther, supplied the materials for the first German hymn book of which we have any knowledge, that namely of 1524, published under the title of "*Enchiridion oder eyn Handbuchlein*," of which we shall speak more particularly hereafter. This book contained twenty-five hymns, eighteen of which were composed by Luther, the others by the writers just mentioned. But the number of his assistants in this work, continued steadily to increase, until by the time the last edition of Luther's hymn book that made its appearance during his life, was published (in 1545), it contained nearly one hundred and forty hymns, composed by not less than thirty different authors. Of these, the most distinguished were Laz. Spengler, Hans Sachs, the Margrave Casimir, Maria, Queen of Hun-

[1] See De Wette's "Luther's Briefe," &c. II. 590, 591.

gary, Nicholas Decius, and Michael Weisse. In reference to the last named author, we have another instance of the fact that, where genius, talent, and merit were concerned, Luther rose superior to all party prejudice and personal considerations. His dissatisfaction with the views of the Bohemian, M. Weisse, in regard to the Lord's Supper, did not prevent him from receiving with gratitude, and incorporating in his hymn book the best of his hymns. With characteristic honesty and straightforwardness he says (in the preface to his hymn book of 1545) "The hymn '*Nun lasst uns den leib begraben*,'" which is sung at the grave, and bears my name, was not written by me. Not that I reject it, for it pleases me well, and was written by a good poet, named John Weis, notwithstanding his having fallen into something like fanaticism in the matter of the sacrament. However, I cannot appropriate any man's labors to myself."

Thus did Luther, alike by his example, his exhortations, and his generous appreciation of the talents and labors of others, call forth and stimulate the best minds of the day in Germany, and as far as his personal influence extended, to employ their pens in furnishing the church of God with hymns which it might sing to his praise, and to its own edification and comfort. Thus did he give an impulse to that lofty strain which the German church has ever since continued to raise to the glory of Almighty God, and of him who has purchased them with his own blood, and sanctified them with the Holy Spirit sent down from heaven. It is not without reason, therefore, that we ascribe to Luther so prominent a place among German writers of hymns, and so great an influence in the development of sacred poetry in the church of the Reformation.

We do not, however, claim for Luther the very highest rank among writers of hymns. He may, indeed, be called "the father of German hymnology," as regards both poetry and music. But German poetry was then in its infancy, as was, in fact, also the language. His influence upon both language and poetry, was confessedly great, but both have been vastly improved and polished since his day. Many of the words that he employed, have naturally grown obsolete, and the rhythmical structure of German verse, especially, has been greatly perfected, polished, rendered more regular, freed from unsightly excresences, and invested with new life and power. No one familiar with the subject, can have failed to observe the improved form of versification in the German language,

from the time of Luther to the present day, and it requires no great art to make smoother and more regular verses than those of Luther. It is easy, in this respect, to criticise even the finest and loftiest of his productions, such as his "*Nun freut euch, lieben Christen g'mein*" (No. II.), "*Komm Gott Schöpfer, Heiliger Geist*" (No. XVI.), or the celebrated "*Ein feste Burg ist unser Gott*" (No. XXVI.), whilst others are utterly irreconcilable with any correct principles of versification. It is, in fact, remarkable that the few latin poems that Luther has left us, are much smoother and more correct than those which he wrote in his mother tongue. The explanation of this is undoubtedly to be found in the superior cultivation and perfection of the latin language, and its versification at that period.

Nor are the contents any more than the form of Luther's hymns, absolutely perfect, though he here naturally rises higher than in that which is less immediately connected with the higher principles and spirit of his art. Many of his hymns have what we might call the almost universal fault of German hymns, that is to say, they are entirely too long. Both the spiritual condition demanded by the hymn, as a part of our devotions, namely, a high degree of fervor of feeling, and the physical effort required for singing, preclude the idea of our singing hymns containing much more than half a dozen stanzas. This is virtually acknowledged by the almost universal practice in German churches, of singing but two or three stanzas of a hymn at one time. But what is the use of having so many stanzas in a hymn, if they are not to be sung? As to dividing them, by singing one or two before the sermon, and the same number after it, nothing can be more absurd, so far as the hymn itself, and the feelings it is designed to excite are concerned. The train of thought suggested by one stanza, and transferred to its successor is, of course, lost, when the mind has been drawn off to other subjects. Luther, however, has this fault in a less degree than many of his more polished successors. But two or three of his hymns (among which we do not count his "*Hymn of the two Martyrs*," which is properly a ballad) are objectionable on this account. We find more fault with their being so frequently of a historical character, which is almost always inconsistent with the devotional hymn. Many of the ideas introduced are also entirely too gross, at least for the present state of refined society. It is certainly unreasonable to suppose that any christian congregation can now sing, with general edification, in such language as that contained in the last stanza of the hymn "*Christ lag in*

Todes Banden," or the second and third stanzas of "*Nun komm der Heiden Heiland.*"

But to the age in which they were written, the hymns of Luther were wonderfully adapted, and so, naturally, contain much that cannot but commend them to the attention and admiration of all ages. Here, with some slight abatement, we cheerfully adopt the judgment of *Wackernagel*:[1] "Luther's hymns were wonderful in this, that in respect to language they presented themselves to the people as something with which they had long been familiar. Where he added new stanzas to an old hymn, they seemed to have always been a part of it. This character of never passing away, of appearing as though they had always been, and of never growing old, was also inherent in his own hymns. He wrote for the people, who were enshrined in his heart, and his language was, therefore, necessarily the language of the people. This he practised in his preaching, carefully searched for and incorporated in his translation of the Bible, and wrote in this his hymns. All his writings are monuments of this language, and have fixed it forever, so that nothing more healthful, fresher, or truer, whether as regards the contents, or the form of this foundation of all our mental cultivation and literature, can be found. This was the language which he introduced, instead of the Latin, into all the offices of the church; this honest, true and thoughtful language of the people, which contains the treasures of centuries of experience, the universal language of the German people, not the peculiar language of officeholders, of the literati, or of men of science. Luther converted the language of the people into the language of the church, just as in architecture we speak of ecclesiastical architecture, that is, a language which alone is meet for the church; the language of the church forever. For this language never grows old. The people still speak it at the present day, as it spoke it in days anterior to Luther, and will long continue to speak it, and will ever desire to hear it from the pulpit, in the administration of the sacraments and in hymns. And should it once become antiquated, i. e. not universally the same with the language of Luther, yet this does not hinder, but hallows its continued use in the church."

This last sentence is not very clear, and the leading idea is certainly not consistent with the general statement that the language of the people is to be the language of the church, for the living language of the people can certainly never be

[1] "Geistliche Lieder Martin Luthers," p. 27, 28.

"antiquated." Nor can we but regard the portion which Wackernagel endeavors to establish in the paragraphs immediately succeeding, as extravagant and unsound. To maintain that "unity of *belief*, is impossible, without unity of *language*," is to deny the reality of the gift of tongues, bestowed upon the church on the day of Pentecost, when the same faith was proclaimed to the representatives of "*every nation under heaven*," and received by each "*in his own tongue wherein he was born.*" See Acts 2: 5, 8. To say that the language of a people does not change from age to age, is directly in the face of the whole history of literature. This is quite a new gloss upon the old text, "*vox populi vox dei*," namely, "that the language of a nation is unchangeable." We should rather assent to the *fifty-second* thesis of *Claus Harms*, in which he says that "every translation of the Bible into a living language, should be revised every century, in order that it may continue to live."[1]

There is more ground for the following statement in reference to the reception and influence of Luther's hymns, in the commencement and extension of the Reformation: "This was wonderful in them, that they were so familiar, and yet so new, that this glorious spiritual song, in the language of the people, occasionally heard here and there by an individual, was now universally heard and brought home to all. And no less wonderful were they in regard to their contents: the evangelical doctrine which, like some few of the hymns, had been here and there preserved, arose in new fulness, and with new blessing upon every congregation, whilst the whole people confessed their sins and turned unto the Lord. How poor must the church that here hung back, appear in Germany! How manifest was the desire in every diocese, here to do the same as the renovated church? Of course, this was not possible without a similar renewing of the mind, and if they had chosen this, the fulness of the blessing in which their brethren rejoiced, would naturally have fallen to them. . . . But as it was impossible that those who staid behind [in the Romish church] should entirely withdraw themselves from the influence of the light and life from heaven, wherewith others were filled, as it is evident that they gradually improved both life and doctrine by its reflected light, so neither could they guard themselves against the evangelical hymns. Not only did they attempt to get up hymn books, though for what purpose it is difficult to say, but they also inserted in them evangelical

[1] "Das sind die 95 theses," &c. von Claus Harms, Kiel. 1817.

hymns, and others formed upon their model. . . . To deny this is impossible . . . . it has ever been asserted (see Hist. Fol. Blätter, XX. p. 454) that most of our evangelical hymns, even those of our later poets, are translations or imitations of old Catholic hymns! Scarcely has this result of impartial investigation been announced, when the "New Sion,"[1] (III. p. 651) finds courage, in noticing a report (resting upon a misunderstanding) that Karl Reinhardt, of Erfurt, had found the original tune of Luther's hymn, "*Eine feste Burg ist unser Gott*," to make the sapient remark: "as the original melody is Catholic, so also is the original text, which Luther seems merely to have remodelled."[2]

No higher compliment could be paid to Luther, and to the influence of his hymns, than such a charge from such a source. What foundation there is for it, we shall endeavor to point out in our notes upon the several hymns, in reference to which it has been made with any show of plausibility.

We know but little in regard to the manner in which the hymns of Luther were first published and diffused among the people. His first effort in this direction, the ballad upon the two martyrs of Brussels, was, in all probability, published like other ballads of that day, and of later times even, upon a single loose folio sheet. So we find the hymn, "*Nun freut euch lieben Christen g'mein*" (No. II.) upon an open folio, accompanied by the notes, with the words, "*Martinus Luther.* 1524," printed upon the back, which is still preserved in the Heidelberg library, Handb. No. 793, p. 82. The same year (though by an evident misprint, it bears the date of M. D. XIII instead of M. D. XXIIII, by the omission of one X and one I.) appeared what might be called the first Lutheran hymn book, which was, perhaps, the first specimen of a hymn book ever printed. It consisted of twelve quarto pages, upon which were printed eight hymns, four by Luther, three by Paul Speratus, and one anonymous. It is highly probable that this, as well as copies of various other single hymns of Luther and his assistants, were at this time hawked over the country, and sold by persons who sung the hymns at the same time. So we are told by the Annalist of Magdeburg, under the date of 1524: "This same year, on the 6th of May, a poor old man,

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[1] A well known Roman Catholic periodical.

[2] Wackernagel, ubi supra. p. 29. It is, no doubt, such statements as these that have induced the writer of an otherwise well imagined sketch (in "Harper's Magazine" for March 1853) entitled "*The Singer of Eisenach*," (p. 522) to represent Luther to have sung this hymn in his boyhood. This is altogether a mistake.

by trade a clothier, stood in the market, by the Emperor Otto, and for the first time offered hymns for sale, which he also sung to the people; as for instance, "*Aus tieffer Noth schrey ich zu Dir*," etc., and "*Es woll uns Gott genädig seyn*, etc."[1]

How intent Luther and his friends were upon this work, appears from the fact that, within the same year (1524) appeared two other hymn books, the one under the title "*Enchiridion oder eyn Handbuchlein*," &c., the other under that of "*Geystliche Gesangk Buchlein*," the former of which contains twenty-five hymns in German, the latter thirty-two German hymns, together with five Latin ones, most of the German hymns being written by Luther himself.

It was not, however, as we have already intimated, until 1543, that Luther published a complete collection of his own hymns, though, in the meantime, various editions of his hymn books had made their appearance, some under his immediate superintendence, and others published by persons who pirated these as they did so many other of his works. Two years later (1545) appeared the last edition of this favorite work, which Luther personally superintended, beautifully printed, containing all of his own hymns, together with some sixty others, as also the musical notes for the hymns generally. From that time down to the present day, these hymns have maintained their place as an essential constituent of German psalmody, the basis upon which the grand and lofty structure of German devotional poetry has been reared, a part almost of the national mind, not only in Protestant Germany, but in the neighboring and kindred races in Holland, Denmark, Norway, and Sweden, into the languages of which they were speedily translated. And not only there, but wherever the Lutheran church was established, like Luther's Catechism, these hymns were carried into Iceland, Finland, Esthonia, Livonia, Courland, Russia, Poland, Hungary and Transylvania; to the Cape of Good Hope and to India, where many of them were translated (by Swartz and his devoted associates in the Danish Missions of the eighteenth century) into the Tamil, and perhaps into some other Indian dialects.

In Germany there were, of course, innumerable editions of either the whole, or a portion of these favorite hymns. Of some of these, Luther already, in his own day, complains, especially in his preface to his hymn book of 1545, on account of their changes and corruptions of his text, directing against them especially, the famous motto of that edition:

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[1] See Wackernagel "Luther's Lieder," p. 80.

"Viel falscher Meister itzt lieder tichten,
Siche dich für, und lern sie recht richten;
Wo Gott hin bauet sein kirch und sein wort,
Da will der Teuffel sein mit trug und mord."[1]

If he did not thus establish his character as a true poet, he showed, at least, that he had that attribute of the poetic race to which Horace refers in his phrase, "*genus irritabile vatum.*" But still severer than Luther, in regard to these changes of his text, have been some of his modern admirers, and above all, that most laborious and elegant of all the editors of Luther's hymns, Wackernagel. "Luther," says he (in p. 20 of his Introduction), "saw the corruption coming, and wished to guard against it by an apostolic warning. He succeeded in this for but a short time; even in the preface to his church hymn book of 1545, he was not clear how he ought to designate a mistake in the hymn No. 5, to which he there refers: he says, "*whether from negligence, or by way of improving upon me.*" This referred to a single word; but later, how much worse has it become? how has the church, instead of uniting all people by the bond of common hymns, transferred to this sphere the whole of her carelessness and want of counsel! What, to say nothing of former times, what would the great founder of the blessing of evangelical hymns say, in regard to the changes which his hymns have experienced in our day, and from such, too, as we supposed called to build up the church, not to help to pull it down? O! were he to read his hymns in Rudolf Stier's and Albert Knapp's[2] hymn books, he would say, "every thing is neglected, every thing is improved over me," from the first line of the first hymn (No. II) which, according to them, must read, "*Nun freut euch Christen insgemein,*" to the last lines of the last, which, according to Knapp, would read better: "*Du Tröster Herr Gott, heiliger Geist, sei ewiglich von uns gepreist.*" How awfully has Stier disfigured the hymns Nos. 3, 11, 24, 29, and 32! We are not disposed to defend Stier's emendations generally; Wackernagel has very properly exposed their weak points, in the criticisms immediately following the passage just quoted from him. But we cannot agree with this admirable editor in regard to the unchangeableness of the external form and mere verbiage, either of Luther, or of any other writer. Here we

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[1] See the Preface, p.—below.

[2] Albert Knapp, who has now gone, we trust, to sing with Luther in the choir of heavenly poets, has, in the last edition of his delightful work, at least in a measure, delivered himself from this severe censure of our author, having made his editions of Luther's hymns conform, as nearly as possible, to the original.

much rather coincide with the amiable editor of the "*Liederschatz.*"[1]

"Let us not misunderstand, still less misrepresent one another: the truly *antique* is permanent, like the classical creations of heathenism, proof against the ravages of time. But the *antiquated*, which is so frequently to be met with in this department of literature, in consequence of the slow progress in the culture of the German language and its forms of expression, must, at the best, submit at least to improvement, if it would serve the church of Christ: many a spirit of the olden time must submit to the loss of his peruque and the broad flaps of his coat, if he would move with respectability in the church of later times. If he objects to this, he will be consigned, without any further ceremony, to the tomb. . . . Such liberty appears indispensable for hymns which would truly edify the church, the school, and the family devotion of our day, especially as regards their proper form, and adaptation to taste. For what offends the simple taste and genuine feelings, is no longer *edifying*, however skilfully it may be defended and recommended to the ordinary reader; for offense of taste is the death of feeling. In an anthology, where the object is to collect samples of poetic beauty, the most accurately critical determination of the original text is perfectly right, and thorough labors of this kind, within their appropriate sphere, are of undoubted value. At the same time, they are acceptable to by far the least number, and are not adapted to edify the people generally, among whom we include the better educated middle class of society. It is my deep conviction that it will be a vain attempt, again to force upon the evangelical church generally, the great body of older hymns, with all their imperfections and excrescences. This is evidently a falling into the extreme opposite of the earlier diluters and corrupters of our hymn books, now to insist upon the immediate restoration of all the obsolete vagaries and excrescences, and all the antiquated harshness and poverty of hymns which were originally conceived in the true spirit of devotion, thus putting an antiquarian drag upon piety. . . . Luther was undoubtedly the mightiest spirit since the age of the apostles; and what faithful member of the church would think of assailing the spiritual majesty of this garlanded and victorious soldier? But not even he had every thing."

We cannot but approve of these principles. If Luther's, or any other hymns of the earlier period of German literature,

[1] Vorrede.

are to be used in the public worship or private devotions of the church generally, they must, both in style, in language, and in versification, conform to the current language and taste of those who are to employ them; and it would be easy to show how much, in all these respects, they depart from the present forms of the German language, so as to be unintelligible to the great body of German readers. Nor can it be pretended that Germany has not, within the last three hundred years, advanced in taste and refinement, as well as in knowledge generally. What was admirably adapted to the church of the sixteenth century, may be, and undoubtedly is, unintelligible to a large body of her children in the nineteenth. And even where intelligible, the forms of expression may be offensive to the taste of the present. This must be remedied, or these hymns must cease to do service in the church. That neither Luther nor any other faithful servant of the church, would now object to such changes, which do not corrupt, but only present more clearly their ideas, we cannot, for a moment, doubt. Thus may they continue to sing with the church upon earth as well as with that in heaven, until all are gathered into that great temple above,

> "Where congregations ne'er break up,
> The Sabbath ne'er shall end."

It is, however, rather a remarkable fact, that so little change is called for in the language and style of Luther's hymns. Most of them are quite as intelligible and acceptable to a christian congregation, as they were when all Germany sang them as one man, and when they were listened to upon the streets with as much eagerness and enthusiasm, as a British audience would now listen to "*Rule Britannia*," or American to "*Hail Columbia.*" Knapp's "Liederschatz" contains twenty-six out of the thirty-six hymns of Luther, all adapted to popular use, most of them but slightly changed (some even of these unnecessarily) and in their original metres. So also the German hymn book,[1] most recently published for the use of the Lutheran churches in the United States, edited by Rev. C. R. Demme, D. D., has incorporated in it the greater number of these hymns, which will doubtless continue to be sung as long as the German language is employed in the worship of God in this country.

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[1] See the "*Deutches Gesangbuch für die Ev. Luth. Kirche in den Ver. Staaten.* Philadelphia—1849."

But if the object of an editor is to present Luther's hymns as specimens of the literature of the age, in which they were written, or of the poetic character of their author, the more closely they coincide with the form in which Luther left them at his death, the better. In this respect, the labors of Wackernagel are invaluable. The manner in which he has settled the text, and brought forward almost every thing that can throw light upon the most interesting questions connected with Luther's hymns, may serve as a model for critical editors. As a work of the art typographical, it is almost perfect. Printed upon the fairest and finest paper, in the clearest German (Gothic) type of sufficient size, with the most beautiful embellishments in the form of frontispieces, vignettes, and illuminated letters from the pencil of Augustus König, some of these latter covering the greater part of a small quarto page, and all emblematic of the contents of the hymn to which it is prefixed, accompanied with the original tunes for each hymn, and a collection of other tunes, sung to them in the sixteenth century, this is a book that Gottenberg might have received as the perfection of his great discovery, and for which Luther would have commended Liesching even more cordially than he does Valentine Babst, the printer of the favorite edition of his hymn book of 1545. Those, therefore, who wish to supply themselves with the most critical and most beautiful edition of Luther's hymns hitherto published, will procure this, which we cannot commend too highly.

ARTICLE VI.

THE ROBE OF THE EPHOD.

An Exposition of Exodus 28: 31–35.

By Rev. J. A. Seiss, A. M., of Baltimore.

Whatever may be said about the propriety, or impropriety, of special modes of dress for ministers when on official duty, such things are not without the sanction of Almighty God. When he constituted his first minister, he himself gave directions concerning the vestments to be worn, and how they were to be made and decorated. And, although, under the freedom of the gospel, there is no law fixing the attire of the clergy, there is yet a propriety and a divine warrant for the use of par-

ticular clerical vestments, which ought to be sufficient to preserve them from the maledictions which christian people sometimes heap upon them.

In the words which we are about to attempt to expound, we have a special direction from God for the manufacture of a prominent part of that magnificent dress worn by Aaron and his successors, whenever engaged in the high duties of the priesthood. Their general import is, that Moses was to make a tight-fitting robe, without seam, of a sky-blue color, and ornamented around its lower border with little bells of gold, and divers colored representations of a particular and very beautiful fruit. This robe he was to deliver to Aaron, his brother, to be worn by him when on official duty, on pain of death. And although this might seem like an insignificant subject, there is a way of looking at these old ceremonial regulations, which carries much more doctrinal and practical instruction with it, than might ordinarily be supposed. "Whatsoever was written aforetime, was written for our learning." And there is not a single peculiarity in the whole routine of the Tabernacle services without its spiritual signification; and not even a figure or device upon the curious and beautiful regalia of the priests, which had not some high and important meaning. These institutes of the long past were the hieroglyphics of the gospel of Jesus. The Tabernacle, and the Temple, which was built after the same model, was a symbolic history of the whole scheme of salvation, from its first unfoldings in the deeds of Jesus Christ, our adorable Lord, to its final consummation in eternal glory. In its three apartments, we have represented the three grand conditions of man—his state by nature—his christian state—and his glorified state after the resurrection. The priest was a type of our "great High Priest who has passed into the heavens" to appear in the presence of God for us, and for the same reason, a type of every individual christian, in his passage out of a state of nature, until he comes to stand before the Divine Majesty in heaven. The altar of sacrifice, and the brazen laver, represented the way of justification by the blood of Christ, and of sanctification through the washing of regeneration. The golden candlesticks denoted the christian ministry, and the glorious light which it bears about through the earth. The table, with the shewbread, set forth that high spiritual nourishment which is furnished to all devout believers in the christian church. The altar of incense denoted the grateful and glad devotions which were to rise up before God from every partaker of the blessings of that new dispensation in which we live. And the Holy of holies, with its awful

grandeur, its dreadful remoteness from common view, and its impressive display of the presence of the descended God, pictured to the mind that bright and glorious rest, where we shall see our Redeemer as he is, bask in the sublime effulgence of his presence, and live with him in society with the angels, for ever and ever. Nor are we to doubt, that even the little bells and pomegranates which adorned the border of Aaron's robe, have their appropriate practical import. And if their primary design was only to impress the outward senses of the rude Israelites, to excite in them a deeper reverence for the Divine appointments and services, they also had a remoter and more spiritual signification, which certainly deserves our regard.

The first thing to be observed, is *the object contemplated* respecting Aaron in these preparations. He was to "*go in unto the holy place before the Lord.*" A sublime privilege was to be exercised. The frail mortal was to enter the presence-chamber of the mighty Eternal. He was to stand beside the cherubim of gold, and to enter the fiery cloud of the presence of Jehovah. It was a solemn and glorious performance, through which he was to pass. But, solemn and glorious as it was, it was a type of a still more solemn and glorious object in the contemplation of God, respecting each one of his believing people. There is a higher heaven than that in the Tabernacle or Temple; where Jehovah manifests himself in sublimer forms; and where the cherubs not only *shine*, but ever *sing*, "Holy, Holy, Holy, is the Lord God Almighty!" There is "a greater and more perfect Tabernacle, not made with hands," "the holiest of all;" the way to which has now been made manifest. And God himself, by his word and Spirit, is now engaged in calling, and ordaining, and beautifying "*a royal priesthood*," whom he designs to bring into that heavenly and eternal Temple, to minister in his presence for ever. His voice is sounding through all the earth, inviting men to this superior service. As he said to Moses of old, "Take thou unto thee Aaron thy brother, and his sons with him, that he may minister unto me in the priest's office;" so he is now saying to the gospel ministry, "go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; he that heareth you, heareth me; and I will make him a pillar in the Temple of God, and I will write upon him the name of God, and he shall serve me day and night in my Temple; and he shall hunger no more, neither thirst any more; and he shall be *a King and a Priest of God and of Christ.*" As Aaron and his sons were consecrated to serve in the earthly Taberna-

cle, so Jehovah designs that we, and "as many as the Lord our God shall call," shall be consecrated by the anointing of the Spirit, as ministers of "the sanctuary and of the true Tabernacle, which the Lord pitched, and not man." As they were to "go in unto the holy place before the Lord" as he manifested himself on earth; so it is his intention that all who hear the gospel and accept it, shall enter those high courts, where he manifests himself to his saints and angels in all the beauty and perfection of his unveiled divinity.

This is indeed a "high calling;" an "unspeakable gift;" an "abundant mercy;" a thing almost too much for our weak faith to believe. And yet, such is the truth. "*Ye shall be unto me a kingdom of priests*," saith the Lord. "Ye are a chosen generation, *a royal priesthood*," saith the Apostle to all the "elect through sanctification of the Spirit." Jesus is "a great high priest;" and we are, in some good degree, to be "*like him*." And John raises the song of sublime praise to "the prince of the kings of the earth," for having "made us kings and *priests unto God* and his Father."

We proceed, then, in the second place, to inquire more particularly into *the nature of those preparations* which were to be made, in order to an acceptable entrance, on the part of Aaron, upon the exercise of the high functions of his office. It was not for him to enter into the awful presence-chamber of Jehovah in his ordinary dress. Moses was to make for him a particular robe, ornamented in a prescribed manner, and worn according to specific directions. And this robe was to be upon him to minister, "when he went in unto the holy place before the Lord, and when he came out, *that he die not*." The regulation was stringent, and caused the priest to approach the mercy-seat "not without fear." It served to exalt the service, and to inspire becoming awe of the God who was thus to be propitiated. And how beautifully and strikingly did all this set forth our natural unfitness for heaven, and the indispensable necessity of having upon us the righteousness of Christ! We are sinners. By our depravity and guilt, we have all been involved in condemnation. We are all exposed to the death-sealing judgments of him who made us. And unless our sins are *covered*, there is no hope for us. But God has not left us to perish without remedy. As he provided an acceptable covering for the nakedness of Aaron, he has also provided a mantle for the deformity of our disordered souls. "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him;" that "as by one man's disobedience many were made sinners, so by the obedi-

ence of one, many shall be made righteous." Though "all have sinned, and come short of the glory of God," we may still be "justified through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins." "There is, therefore, no condemnation to them that are in Christ Jesus;" for he hath "brought in an everlasting righteousness," and "redeemed us from the curse of the law, being made a curse for us." By his spotless obedience, bitter sufferings, and accursed death, he hath obtained and provided a covering for our sins, and secured unto us "boldness to enter into the holiest." Designing that we shall be priests, to serve in the inner sanctuary of heaven, this is the garment that he has provided for us; that as the robe which Moses made, shielded Aaron in his approaches to the earthly propitiatory, so the righteousness which Christ the Lord hath wrought, may bring us safely into those intenser glories of the Temple on high.

But, let us look more into the particulars of Aaron's robe. It is not well to strain things beyond their natural and easy signification; but it seems that this robe of the Ephod pointed forward to details in the provisions of Jesus Christ for our salvation.

The ground color of Aaron's robe was to be "*blue*;" the color of the firmament of glory; and it was to be ornamented with "*purple and scarlet.*" All these were *royal colors*, the costliests, and the most magnificent then known to art, and always sought after to adorn the persons and apartments of kings. They doubtless point to the royal excellencies of the righteousness of our Savior. He was a king. He is "the prince of peace." And there is a royal weight in all he did and suffered. In earthly lineage, he was of royal blood, and his heavenly genealogy made him the only Son and heir of the great God himself. He was supreme Sovereign, and, of course, exempt from all the obligations and penalties of the law. And when he put himself in the place of a servant and substitute, there was merit in his obedience, and value in his sacrifice. He was no ordinary subject; and his blood was no ordinary blood. His subjection was the voluntary and meritorious subjection of a king, and the draining of his veins was the shedding of royal blood. Precious, indeed, and costly was the price which purchased our pardon, and secured for us a cover for our sins; more costly and more precious, even in the eye of God, than Tyrian purples to the eyes of ancient kings.

But, there is another signification attached to these colors on Aaron's robe. The blue, and purple, and livid red, pointed, perhaps, to the wounds and bruises, and flowing blood of our suffering Redeemer. It was the sad story of Gethsemene, and Pilate's judgment hall, and Calvary's accursed cross, reflecting itself upon the dim shadows of a typical ritual. Christ was not merely a spotless *pattern* of virtue and holiness, but also a suffering substitute for transgressors. He was not only "Jesus of Nazareth, who went about doing good," but also "*Christ and him crucified.*" He was not only "a teacher come from God," but also a "*sacrifice,*" and an "*offering*" for the sins of many. He came forth, not only "glorious in his apparrel," from Edom; but "*with dyed garments from Bozrah.*" Mere instruction could not save a fallen world. Mere repentance, without shedding of blood, could not procure remission of sins. Guilty man required an atonement; and his justification unto righteousness could only be effected by a bloody offering. So said a thousand prophets, whose doctrine was corroborated by the smoking victims of a thousand altars, and by the experience of all men for a thousand generations. And these colors upon Aaron's robe, are to remind us, that we were not redeemed by corruptible things, such as silver and gold, but by the precious blood of the Son of God. They point at once to the great foundation of our hopes, and assure us that we can only come to stand acceptably before the majesty in heaven, through the wounds and blood of him "who was delivered for our offences, and raised again for our justification.

But, the robe of the Ephod was also to be made without seam; woven in one piece; and carefully and strongly bound around its upper opening, so as to be preserved from the possibility of being rent. And what could this foretell, but the exalted perfectness of the righteousness of Jesus, and its all-sufficient strength for the mighty service which it is to render to our world? He was "holy, harmless, undefiled, and separate from sinners;" and his moral excellencies were like the unsullied fleece of a "lamb without spot or blemish." His heart and his life were as pure and as chaste as the untainted heavens, and his virtues were commensurate with the infinite sanctity of an infinite law. So that, arrayed in his righteousness, we have a perfect covering; and however impure and deformed we may have been, this shall enable us to stand unabashed and without shame, in the very presence-hall of the Eternal King.

Aaron's robe was to be further ornamented with *little golden bells* around its lower border. These appendages, in addition to the effect of their brilliancy upon the eye, were to pour a pleasant sound upon the ear. They at once kept the priest notified of the solemn services in which he was engaged, and reminded the people that their sacrifices were being offered. In their typical significance, they pointed to the great fact, that, although the righteousness of Christ is an all-sufficient covering, it must necessarily be accompanied by certain appendages suspended upon it. They represent the "*good profession*" which the saints are required to make, in order to become acceptable to God. They point forward to that great fact, insisted on by the apostle John, that "every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every spirit *that confesseth not* that Jesus Christ is come in the flesh, *is not of God.*" This is a point, unquestionably too little considered and insisted on in these days of general laxity in religious requirements. It certainly is an issue, made by the ever blessed Son of God himself, that unless men openly acknowledge him as their Savior, and publicly own his gospel, his church, and his ordinances, unless they take upon themselves the name and obligations of his disciples, and avow their belief in him as the only Redeemer of mankind, they never can enjoy his favor, or reap the benefits of his great salvation. His own words are, "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." And in vain do we suppose ourselves clad in the robe of his righteousness, if we are not brought to this confession. Truth may have begun to take root in the heart, and have wrought an inward feeling of grief for sin, and of desire to reform; but the whole thing fails to reach its culmination, until we have given ourselves up to Jesus in a public covenant. We may believe that Christ is the Son of God, but if we refuse to acknowledge that belief, it is a dead and fruitless faith. And though we may have been brought to entertain some comfortable hope of pardon and acceptance, it must ultimately turn out to be a false hope, if it does not bring us also to a public identification of ourselves with the rest of God's confessing people. The word, indeed, is nigh us, even in our mouths and in our hearts; but only so far "that if we *confess with our mouths* the Lord Jesus, and believe in our hearts that God raised him from the dead, we shall be saved. For with the heart man believeth unto righteousness, *and with the mouth confession is made unto salva-*

tion." And hence, let no man ever hope to stand as a royal priest in the eternal temple, unless he has around him the tinkling of golden bells; the precious profession of faith in Christ, his gospel, and his ordinances. Where the robe of Aaron was, there were the bells also; and where the robe of Christ's righteousness avails, there is also the pleasant sound of christian confession.

Again, between each two of the golden bells on the hem of Aaron's robe, there was to be a *pomegranate*; a beautiful fruit, something of the orange kind, and from the multiplicity of its seeds, consecrated by the ancients as the symbol of *fruitfulness.* And, according to President Edwards, as the bells, by their precious substance and pleasant sound, represented the good profession which the saints make; so the pomegranates were designed to set forth the *fruit* which the redemption of Jesus is to beget; the manifestation in the life, of what is professed by the lips. A profession of religion occupies a high place in christian duty; but, unless attended with a good life, and a proper christian walk, it will profit nothing. And yet, how much fruitless profession there is in the christian world! How many heartless formalists linger about our altars, whose names are enrolled as soldiers, but who never come up to the battle for virtue and truth! How many have a name to live, while they are dead! How many profess to be seeking a home in heaven, whilst their hearts are altogether set upon the things of this world! How many make a show of godliness in public, who repudiate it in private! How many who pray in our churches, curse in our streets! How many who have solemnly sworn allegiance to high heaven, in the presence of men and angels, are found every day in the service of sin and Satan! If these have "the form of godliness," they certainly have not "its power." If they have about them the *bells* of a good profession, it amounts only to "sounding brass, and a tinkling cymbal." "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but *he that doeth the will of the Father* which is in heaven." Nay, "it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." A solemn profession of religion, of course, begets a presumption that a man is pious. It is *prima facie* evidence that he is what he professes to be. But his good estate must necessarily remain somewhat uncertain, until we see the fruits of his piety in his walk and life. "What doth it profit, though a man *say* he hath faith, and have not works?"

It is nowhere said, ye shall know the tree by its leaves and flowers; although this is the ordinary process of botanists. Neither is it said, ye shall know men by their talk, or by what they may say about their experience; although some religionists never inquire any deeper. But "by their *fruits* ye shall know them." Our light must "*so shine* that others *seeing our good works*," may give glory to God. "And hereby we know that we know him, if *we keep his commandments.*" The doctrine of these pomegranates on Aaron's robe, is, therefore, that the nature of christianity is eminently practical, not ecstatic; that profession must be accompanied with works; and that, although we are not saved by works, we are nevertheless not saved without them.

It is also to be observed, that Moses was directed to put on the robe of the Ephod, *an equal proportion* of bells and pomegranates. There was to be "a golden bell and a pomegranate, a golden bell and a pomegranate", in regular succession; as many pomegranates as bells, and as many bells as pomegranates. Nor is this without its significance. It sets forth with what strictness God requires our lives to be conformed to our profession, and our pretensions to our real character. It points to that precious jewel—the doctrine of *consistency*—that mighty argument against the sneers of the ungodly, which sends conviction where eloquence is powerless, and without which reason and pathos will pass for unmeaning declamation. It tells us, that all this boastful ringing of bells, where there are no pomegranates in proportion—and all this parade of charity and morality outside of the church as equal and superior to what is in it—falls far short of what God expects and requires of those who are to minister before him in the heavenly temple. See to it, then, ye proud religionists, with your broad phylacteries, and large garment borders, boasting of your high dignities and exalted privileges, that ye have fruit according to your noise, and pomegranates according to your bells. Well has Robert Hall said, "He who makes a profession of religion, and in the common transactions of life violates his word, uses fraud, is insincere, or unfaithful, hardens many hearts in their opposition to religion, and does more mischief than the consistent conduct of very many believers can counteract." And ye moralists of the world, building immortal hopes upon your upright lives and good deeds, disparaging the church, and disdaining to take upon you the vows of christian discipleship, remember that God hath appointed the use of bells as well as pomegranates, and that the possession of the one will not atone for your contempt for the other. Both must go

together; and the absence of either is an infringement upon the regulations of the Almighty. If you consider yourselves christians, and good enough for heaven, there can be no valid reason for declining to have yourselves marked and known as christians; and if you choose to break in upon the order which God himself has appointed, you must also make up your minds to take all the consequences that shall follow.

It only remains for us, then, in the third place, to observe upon *the solemn sanctions* by which Jehovah enforced the use of the robe he ordered. The statute says, "And it shall be upon Aaron, to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, *that he die not.*" It was, therefore, to be construed as an awful profanity, to come before God in the priestly services, without this garment; an act of sacrilege, which subjected the perpetrator to be instantly cut down by the strokes of Divine vengeance. With his vestments upon him, the priest was to be accepted, and to live; without them, he was to be repulsed, and to die. Having made the requirement, God determined to honor his own appointment, and held those concerned, to its strict observance, by the terrible penalty of death.

Nor need we be at a loss to discover the deep significance of these stringent regulations. Aaron's robe was to be upon him *that he die not;* and by that we are taught, that unless, by faith in the Son of God, we cover ourselves with the seamless and blood-colored mantle of the righteousness of Jesus, *death* and eternal exclusion from God and the glory of his power, must be our inevitable portion. The guest, who ventured in to the marriage supper, without the wedding garment which was provided for him, was upbraided by the king, and bound hand and foot, and cast into outer darkness, amid weeping and gnashing of teeth. And though God has called us to a high service, and an exalted destiny, we must enter upon them according to his own prescribed way, or be eternally discomfited. The same dreadful necessity which was put upon Aaron, is upon us, and that, augmented and heightened by the superior glories of the better dispensation under which we live. And "if he that despised Moses' law *died without mercy*, of how much *sorer punishment* shall he be thought worthy, who hath trampled under foot the Son of God, and accounted the blood of the covenant an unholy thing?"

If, then, we have succeeded in presenting a true exposition of the Robe of the Ephod, we may learn the high estimate which God has put upon his institutes for the salvation of sin-

ners. In all his dealings with the world, his thoughts seem to have been fixed upon this one point, and gave a corresponding form to all the works of his providence. Even his judgments have in them the lessons of redemption by Jesus Christ. The cherubim which he set up to guard the ways of forfeited Eden, prefigured the elevation of believers to the heavenly paradise. The preservation of Noah in the ark, the deliverance of Lot, the redemption of the Israelites from Egypt—all referred to the same triumphant salvation in Christ the Lord. And even in the devices of the robes which he ordered for his ancient priests, the same precious provisions of his grace were adumbrated. Surely, if we are to measure the excellencies of the gospel by the care and fulness of those preparations which preceded it, it is a "*great salvation.*" And if it occupied so high a place in all God's thoughts, and entered so vitally and particularly into all his earthly arrangements, what must be the degradation and hopelessness of those who find no attractions in it?

ARTICLE VII.

CEMETERIES AND THE SEPULCHRES OF OUR DEPARTED.*

By Rev. George Diehl., A. M. of Frederick, Md.

THE selection of tracts of forest or cultivated land, in the open country, as burial-places for the dead, has, for the most part, been confined to large and populous places. The custom has not yet obtained, to any considerable extent, among the scattered towns and villages of the country. But, in reference to this subject, a change of feeling is silently going on, throughout the whole community: and at no distant day, we trust, this practice may become general. Certainly, no spot can be found, more befitting the deep repose of the tomb, than those quiet woodland solitudes.

There is no other place where the living can so well hold their silent communion with the departed, as those solitary scenes of nature, in which there dwells forever a nameless charm. We enter one of those sacred enclosures, and the inmost soul is wrought upon, as by an unseen and mysterious

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* "The Sepulchres of our Departed." By Rev. F. R. Anspach, A. M. Hagerstown, Maryland. Philadelphia: Lindsay and Blakistone—1854.

power. An effect is produced upon the feelings, such as can never be experienced in the broad glare of the world; an effect wrought by the mingled influences hovering around the place; the trembling interchange of shadow and sunlight over the ground, "the multitudinous stirrings of the leaves," the sea-like music of the winds, and the plaintive songs of forest birds, stealing upon the ear from the hidden covert of the woods; influences so subtle and so magically combined in their action on the soul, that the most searching analyses can never find the secret of their power. But more than all, this effect is wrought upon us by a sense of separation from the sights and sounds of an artificial world, and a conscious nearness to our Maker. The mind is prompted to adoration, and to exclaim:

> "Here are seen
> No traces of man's pomp and pride; * *
> * * * But thou art here:—Thou fillest
> The solitude. Thou art in the soft winds,
> That run along the summit of those trees
> In music:—Thou art in the cooler breath
> That from the inmost darkness of the place,
> Comes scarcely felt: * * *
> Here is continual worship:—Nature here
> In the tranquility that thou dost love
> Enjoys thy presence * * *
> * * * Grandeur, strength and grace
> Are here to speak of Thee."

There then let the dead be buried. Fortunate is that town or city, which through its committee or otherwise, has found a spot for a rural cemetery, which combines enough of the beautiful in nature with other conveniences: not too far from the abodes of the living, and yet a place where every thing shall tend to produce upon the mind an impression of deep retirement and seclusion. So that when the living go thither, they may feel it as a transition from the din of business, and the noise of life, to the quiet and shaded sanctuary of the dead.

The importance of establishing rural cemeteries upon a large scale, and under the control of chartered companies for every large city, and in every county, must be apparent to every one who will visit a number of congregational burial-places in any section of the country, and notice the sad want of attention to the ground and to the graves. Usually, grave-yards have no plan, no avenues, no walks, no trees, nor shrubbery nor flowers. The absence of all tasteful ornament, the sunken graves, the overgrown briars and the dilapidated walls, give to the whole an appearance of dreariness and neglect, and augment the desolateness and horror of the tomb. Surely

in most places in this country, the habitations of the dead are not properly cared for.

But of what consequence, it may be asked, is the condition of these mortal bodies of ours, when they have fulfilled their brief office, and the aching frame has returned to its kindred earth? Some few men have expressed an utter indifference, as to what might be the lot and disposition of this clay tenement, when the deathless spirit had found another home. But they have been mainly cynics and heathen, who have spoken thus of the burial of the dead. Plato, in his republic, allowed only a small funeral monument, containing no more than four lines in heroic verse, and set apart the most barren ground for sepulture. Pliny says, an interest in the body after death, is a weakness known only to man. Solon, one of the seven sages of Greece, wished his body after death, to be carried to his native Salamis and burned, and his ashes scattered to the four winds. Diogenes directed his friends to expose his body to birds and beasts of prey. And there have been insulated cases in all ages, of persons who, in like manner, declared themselves indifferent to what might befall their remains.

But is this the common feeling of the human heart? Is such indifference natural? Have we really no care for the future condition of this material frame-work, so fearfully and wonderfully made, and, in our present state, so intimately a part of ourselves?—whether it shall be crowded in its narrow house, or be "jostled from its resting place, to make room for unbidden comers," or be cast up by the spade of the sexton, to the vulgar eye, or suffered to repose in a neglected place, overgrown with weeds and thorns, the haunt of loathsome reptiles? No: this is not the common, natural feeling of the human bosom. On the contrary, it is a universal sentiment, to desire a quiet, appropriate place of burial, where, secure from intrusion, and in decent observance, our remains may sleep; and where those who loved us, may go and ponder on our memories, when earthly intercourse is over. The natural language of the human heart is, let my remains repose peacefully in the grave. Visit and adorn with tree or flower, the enclosed spot, where I sleep the last deep sleep of death. Keep embalmed in your heart, the memory of my friendship, my form and all I once held dear.

> "For who to dumb forgetfulnes a prey,
> This pleasing, anxious being, e'er resigned,
> Left the warm precincts of the cheerful day,
> Nor cast one longing, lingering look behind?
> On some fond breast the parting soul relies,
> Some pious drops the closing eye requires.
> Even from the tomb the voice of nature cries.
> Even in our ashes live their wonted fires."

But whatever may be our concern or unconcern for the final disposition of our remains, we cannot be indifferent to the disposal of those of our friends. The heart here asserts its high prerogative, and decides by an impulse that supersedes all argument. The dead shall sleep in an appropriate place. Our departed friends yet live in our affections. We commune with them in our holiest hours. "We hold a spiritual intercourse with them, which is more solemn, if not more tender, than their living presence could afford." How often, when standing by the grave of a friend, are we ready to respond to the beautiful tribute of Moore to "Mary:"

> "Though many a gifted mind we meet,
> Though fairest forms we see,
> To live with them is far less sweet,
> Than to *remember thee.*"

We delight to cherish those fond recollections, although mingled with painful regrets. All that they once valued is now endeared to us. We mark the spot where we took our last leave of all, that was mortal of them. That spot is consecrated. The grave becomes holy ground: a place set apart to tender recollections, to holy musings, to strong and chastened anticipations of the hour, when this mortal shall put on immortality, and of the mutual recognition of friends in that world where the changes of time, and the blight of death can never come. Will you, then, withhold from it the ornament of a green sod and blooming flower? Or will you deny it a suitable locality?

Nearly all nations have shown a regard to the decent burial of their dead. In the twenty-third chapter of Genesis we have the earliest recorded contract for a rural cemetery. "Abraham stood up from before the dead, and spake unto the sons of Heth, saying: I am a stranger and a sojourner with you: give me a possession of a burial-place with you, that I may bury my dead out of my sight. And the field of Ephron, which was in Machpelah, which was before Mamre, the field and the cave which was therein, and all the trees that were in the field, that were in all the borders round about, were made sure unto Abraham for a possession of a burying place." "After this Abraham buried Sarah his wife" in it.

Thus we see, that far back in the infancy of the human race, the Father of the faithful, with all the solemnity and legal formality of a binding contract, purchased grounds for a cemetery. It was a whole field, bordered with trees, containing a cave and a grove, or natural forest, for which he paid a high price. It continued a family burial-place for successive

generations. Nearly two centuries afterwards it was sacredly regarded by Jacob; when he was dying he charged his sons, and said unto them, "I am to be gathered unto my people: bury me with my fathers, in the cave of Ephron: there they buried Abraham and Sarah his wife: there they buried Isaac and Rebecca his wife: and there I buried Leah. And when Jacob had made an end of commanding his sons, he yielded up the ghost and was gathered unto his fathers." Joseph also, when he was dying, "gave commandment concerning his bones," that they should finally repose in the promised land, in the same cemetery with his fathers.

The Savior has taught us that the grave is holy ground, by the tears which he shed at the grave of Lazarus, and the high commendation he pronounced upon the pouring out of the costly ointment, by Mary, on his body, anointing him for his burial.

The sentiment of reverence for the dead, which leads to a proper attention to burial places, was most elaborately and fully manifested in very remote periods. Egypt, that land of wonders, is even now peculiarly distinguished for its stupendous monuments, erected in honor of the dead. Petra, whose existence was unknown for a thousand years, presented, when discovered, on every side, tombs and mausoleums of surpassing splendor, showing that it was the Necropolis of a nation. Etruria, which flourished before Romulus was born, has recently become a region of enlightened curiosity, on account of its sepulchral vases and monuments. The funeral structures of ancient Greece and Rome, are yet consulted as models, while the ruder tumuli scattered over the face of the whole earth, show the prevalence of the sentiment which urges us to a proper attention to the dead: and the literature of former times abounds with allusions to the subject.

No people regard the tombs of their friends more sacredly than the Chinese. The 5th of April has been set apart by that people as the annual festival of the tombs. Mr. Peet, writing from Amoy (Mis. Her. March 1848), says: "I took a walk upon the hills back of our house, which are covered with the graves of former generations; as far as the eye can reach, individuals of all ages and both sexes were seen here and there, in all directions, to a great distance, lingering around those most significant mementoes of human mortality. It was a moving spectacle. Here was a dutiful son, cleansing or newly plastering the tomb of his father (the graves are covered with a cement which hardens into granite). There, at a little distance, I saw another man (perhaps a son) leading an

aged woman away from a recently repaired tomb, while her doleful wail deeply pierced my heart, and still trembles upon my nerves. And yonder others, singly or in companies, having completed their filial ceremonies, were seen leaving those abodes of the dead, and returning to the city."

Rev. John Loyd (Mis. Chron. Jan. 7, 1848) says: "At one grave, on the 5th of April, I saw a man and a woman, the former dressing the tomb, the latter bowed down to the earth in front of the grave, dismally howling. In the vale below, I saw two young men making the customary offerings to their ancestors. Their parents lay buried in that spot. They were placing grassy sods over the remains of their father and their mother." The custom of planting flowers on the grave, prevails throughout the Chinese empire. A people thus annually busied among the tombs of its ancestors, must feel its sacred social influence. A Chinaman thinks his success in life depends upon the faithful discharge of these duties to the dead.

Even the wild tribes, that once roamed through our forests, exhibited a touch of tenderness and refinement of feeling at the grave. In their simple arrangements for the quiet of the dead, if there be superstition, there is also a certain gentleness and thoughtfulness.

Though it has been characteristic of the race to bestow honors and cares upon the dead, it is not very creditable to modern times, that notwithstanding the favoring influence of christianity, this sentiment seems to have declined, from a want of cultivation. The holy influences of our religion prompt us to preserve carefully, and to decorate tastefully, the place of repose, to which we are bound by the sacred ties of the living to the dead. There is, however, an improvement in this direction, in the present day. A new interest has been felt on this subject, within the last few years, throughout the country, which has resulted in the establishment of a number of rural cemeteries. The first movement of the kind was at Boston in 1825. A committee was appointed to select a spot for the location of a cemetery. But no suitable ground could be procured, and it was deferred. In 1830 the subject was revived, and Mount Auburn, a spot of surpassing loveliness and fitness for the object, was secured, and meeting with public favor, was carried forward with energy to its completion. It was consecrated on the 26th September, 1831, with music, prayers and an address by Chief Justice Story.

The successful establishment of Mount Auburn was the immediate occasion of the founding of many others: for more

rural cemeteries, upon a large scale, have started into existence within the last twenty years, in this country, than during its entire previous history. Soon after Mount Auburn, cemeteries were commenced at Woscester, Salem, Baltimore, New York, Philadelphia, Rochester and many other places.

How appropriate such a spot for the purpose; a place in the country, diversified with hill and dale, covered in part with a natural forest, and enclosed with a strong wall—away from the bustle and intrusion of the city—amid the quiet of rural scenery. To appreciate this, visit Mount Auburn, and view its rich and varied beauties, so graphically described by Judge Story. "Nature seemed to point it out as the favorite retirement of the dead. There are the forest-crowned height: the abrupt acclivity: the sheltered valley: the deep glen: the grassy glade. There are the lofty oak and the beech: the rustling pine and the drooping willow—the tree that sheds its pale leaves with every Autumn, a fit emblem of our transitory bloom: and the evergreen, with its perennial shoots, instructing us, that the wintry blasts of death kill not the buds of virtue! There is the thick shrubbery, to protect and conceal the new made grave: and there is the wild flower, creeping along the narrow path, and planting its seed in the upturned earth. All around there breathes a solemn calm, as if we were in the bosom of the wilderness, broken only by the breeze as it murmurs through the tops of the forest, or by the notes of the warbler, pouring forth his morning or his evening song." Who would not wish to sleep his last deep sleep in such a spot?

There are two strong reasons why the dead should not be buried in towns. Graveyards are not held so sacred as to be secure from disturbance in large and growing places, when the ground becomes highly valuable. It becomes old, and no one has been buried in it for years. No interest is felt in the old burial place. The religious society, the owner of it, is in want of money, and determines to sell it at the high price which it will now command. This is not an unfrequent occurrence connected with old graveyards in large cities. We have seen, in a town of not more than eight or ten thousand inhabitants, an old burial place sold for building lots, and the tombstones taken to build a wall around a tavern yard. A century will scarcely pass away, until all the present burial grounds in the centre of populous and growing towns will be in danger of similar disturbance.

Nor should we overlook the fact that, in the decomposition of human bodies, gaseous matter is evolved, that will reach the atmosphere, and is highly injurious to health. Investigations

upon this subject, have brought to light such facts as these, that in many instances where a few bodies have been buried under the aisle of a church, the shaking of the dust out of a mat covering the spot, invariably gave the sexton a headache of several day's continuance. Persons living in houses near graveyards, have been almost constantly unwell, although before moving into the vicinity, and again after removing from it, they enjoyed uninterrupted health. Those gases will reach the surface of the ground, however deep the body be buried, and are so penetrating, that they have frequently been discovered in wells, at the distance of fifty and a hundred yards from the nearest grave. The tombs of persons who died of contagious diseases, have been opened after the lapse of fifty years, and the disease or plague was immediately communicated to the air, and spread through the community. But those noxious gases are the natural food for plants. They are absorbed by the leaves of trees, by the blade and roots of grass. So that apart from all purposes of ornament, merely to keep the atmosphere in the vicinity of burial places in a healthful condition, graveyards should be full of trees, shrubbery and grass: and the grass should be mown several times a year.

Church graveyards are usually too small to answer the wants of the community for any considerable period. Three or four small lots, of an acre or two each, are perhaps the only provision for burial purposes, for a population of six or eight thousand. Hence they soon become crowded, and old graves are disturbed to make room for others. This evil can be remedied only by establishing public cemeteries upon a large plan. Mt. Auburn contains one hundred and ten acres and a half: Greenwood, near Brooklyn, two hundred acres: Laurel Hill, near Philadelphia, thirty-two acres. To meet the wants of an inland town of ten thousand inhabitants for a century or two, requires a tract of land not less than forty acres.

Is there not sufficient public spirit, enterprise and taste in all our large towns, to establish such cemeteries? Ought not ministers of the gospel do something to excite and direct this taste? Is there any city or town, for whose surrounding region of country nature has done so little, that no suitable spot can be found, upon some neighboring eminence, or along the sloping sides of some mountain? I like an elevated location like that near Rochester, which overlooks the entire city, and commands a view of lake Ontario, at the distance of some six or eight miles. Let it not be too near the town, and a place to which the growth of the town will not likely extend. Let it be a place of some rural charms: if possible, let it be pic-

turesque. I would have it so, that when you ascend the ground, the broad avenue and the winding walk are before you. The open plain, the gently rising hill, the easy sloping declivity, the winding stream and the natural grove are among the objects that ought to diversify and render attractive such a spot. It is pleasant, if in the distance, the eye rests upon the sloping sides of a mountain: and in other directions, the cultivated farm, the cottage, the garden, the orchard, the forest, and in another the outlines of the city lend their enchantment to the view. When art shall have added her skill to the beauties of nature, expanding the stream into the lake; planting beautiful trees of every variety, and choicest flowers; rearing the chapel and numerous marble monuments, it will fully answer the object contemplated. Solitude's self may there find retirement, and melancholy her chosen food for meditation. In the diversity of the grounds, and the order of their arrangement, the requirement of every taste may be gratified. "The head of the humble may be laid low, near the bank of the stream, and the green moss gather over the dampness of the gravestone, while the ashes of the world's favored ones may mingle with the dust of the hillock, and the sculptured marble upon the mound, proclaim the end of earth's greatness." Sympathies and feelings will select the spot where congenial associations cluster, and that spot will become sacred to affection and the love of virtue. "Religion shall there find a temple in every grove, and prayer an altar on every mound." The throng of the idle multitude shall not obtrude within those walks, nor "the din of the world's cares disturb the quiet of those shades, nor the footsteps of business cross the pathway to the tomb, nor the swift heel of pleasure press the bosom of the fresh tenant of the grave."

The book, whose title we have placed at the head of this article, will do more toward fostering the feeling that prompts us to bestow proper attention to the sepulchres of the departed, and consequently toward establishing appropriate rural cemeteries, than any thing that the press has yet issued. In our estimate of the work, we shall guard against any undue influence in favor of its merits from a warm personal friendship for the author. We have not, for a long time, read a new work with so much pleasure. It has surpassed our expectations, though they were by no means ordinary. We think the selection of the subject a happy one, although somewhat lugubrious. It has led the writer into a comparatively new field: for while there are works upon the topics of some of his chapters, taken as a whole, you can scarcely refer to any book cov-

ering the same ground. In the statement of his different topics in the twenty chapters, he is peculiarly felicitious. They open to your eye, rich and delightful themes.

I. Communion with the past.

II. The sacredness of the sepulchre.

III. Visits to the sepulchres of our departed.

IV. Lessons which the sepulchre imparts.

V. The glory of man.

VI. In the sepulchre the conflicts of life end.

VII. At the sepulchres of our departed we may learn the value of life.

VIII. The sepulchre proclaims the evil of sin.

IX. The sepulchres of our departed admonish us to be gentle and kind to the living.

X. Posthumous fame.—The sepulchre instructs us how to live so as to be remembered when dead.

XI. The repose of the holy dead.

XII. The sepulchre reminds us of the value and immortality of the soul.

XIII. The hope of resurrection divests the sepulchre of its terrors, and brings consolation to the bereaved.

XIV. The indestructibility of the family bond a source of consolation to the bereaved.

XV. At the sepulchres of our departed we may also learn the right which God holds in us and our families.

XVI. Future recognition.

XVII. The sympathy of Jesus with afflicted and bereaved souls.

XVIII. Our present and our future home.

XIX. Darkness turned to light, or the uses we should make of afflictions and bereavements.

XX. Graveyards and cemeteries, or the claims of the dead upon the living, and the care which should be bestowed upon the places of their repose.

Mr. Anspach possesses a mind and heart which eminently fit him to write upon such topics. A commanding intellect, a gorgeous imagination, deep and tender sensibilities, together with a tinge of melancholy, are characteristics that have ample play in the work before us. Where discussion is required, we have solid and thorough argumentation: where descriptive pictures are called for, we have the finest painting, while in the

more affecting allusions and delicate touches, we see the beating of a warm and feeling heart, that has evidently felt the sorrows of bereavement.

Turn to almost any of the chapters of the book, and you meet with passages that verify our statement: passages abounding in noble sentiments, deep feeling, and the richest poetic ornament. Take the following as average specimens:

"So sacred are the memories which come thronging from departed joys, and so fragrant with the odors of crushed hopes, that the mother from whose crown of rejoicing has been plucked her brightest jewel, often withdraws herself from the circle of the living, to hold communion with him whose voice is no more heard, and whose seat around the hearth is no longer filled. Ay, those are holy moments, when at least in thought, she presses her loved one to her throbbing bosom. And far dearer and richer in enjoyment than all the excitements of worldly pleasure, are such seasons of retirement and meditation to her who was scarcely apparelled in her bridal robes, before a mysterious but wise Providence, bade her assume the weeds of mourning. And infinitely more precious than the golden offerings of earth, are those moments to her, when alone she recalls the manly form of the noble husband to whom she had fondly and securely clung, as the frail forest vine clings to the sturdy oak. And in like manner does the hoary headed sire, who is ascending the last heights of the 'delectable mountains,' where strains of celestial melody come hastening on the air, and the sky is tinged with the brilliant hues of that glory into which he hopes soon to enter, find pleasure in communing with those who have long since quitted the turmoils of earth, and gone to the abode of that peace, 'where the weary are at rest.'"

"Go with me to that mansion, externally embellished with all the marks of affluence, and within gorgeously furnished with all the comforts and decorations which a refined taste could suggest and wealth command, and what do we see? An air of silence and of gloom pervades those halls, once filled with light and joyous hearts. Behold the mistress of that palace, formerly so brilliant and happy, now so sad and pale. All her movements are mechanically performed: and her conversation is destitute of spirit. Why is that brow, where once played the light of hope, shrouded with care? Why are those eyes, from which gleamed a constant sunshine, so dim with much weeping? And why is that countenance, once wreathed in winning smiles, now covered with a fixed and oppressive

sadness? O! it is the blight of death, which has fallen upon that home, and its shadow still lingers upon its inmates."

"As we are ushered into autumn, with its sered foliage, the countless deaths which we witness in expiring nature, cause us to think of the beloved, who have passed away as the grass of the field, and whose glory has faded as the flower of the grass. And while emotions of regret are kindling within us, the mournful sighings of autumnal winds breathe notes of sadness which sympathize with the music of our bereaved hearts. The leaves quivering for a moment in the sharp blast, then rustling through the boughs, in their descent to the earth, proclaim the frailty of man. 'For we all do fade as a leaf.' And in the lofty oak, stripped of its foliage, and stretching its bare arms out towards heaven, as if in supplication that the few leaves which yet trembled on its branches, might be spared by the gale, we have a fit emblem of many a parent who, like Jacob of old, utters his touching complaint, 'Joseph is not, and Simeon is not, and now would ye also take Benjamin away. All these things are against me.'"

"I would leave these earthly abodes and ascend into heaven, and seek among the armies of the skies, my dear sainted ones, and commission one of those sons of light to wing his flight to all my beloved, and shake upon their happy circles odors borne fresh from the paradise of God. But as it is only in thought that I can obey these impulses of my being, I never fail, on those occasions, to breathe the prayer that he who was born in Bethlehem may be born in every heart, and find a home in every family; and that the Myrrh and incense of grateful souls may be poured upon the altar of him who assumed our nature that we might share his glory."—Pages 16, 17, 18, 21, 23.

"The sepulchres of our departed" is a book, that will hold a permanent place among standard Lutheran works. It is one of a series of books that the press is issuing, which we may hope will do much in elevating the character of our church in this country, and making her favorably known to the christian public. A few years ago we had only two or three authors of note; men of acknowledged scholarship and experience; and they were thought to be exceptions, and very much above the level of Lutheran ministers. But when our church can issue, within a single year, such books as "the children of the New Testament," "the sepulchres of our departed," "the Lutheran church," "the catechumen's companion," "Infidelity—its metamorphoses, &c," "sermons for every Sabbath in the year, upon the gospels for the day," "translation of Tho-

luck on John," and some others, we may congratulate ourselves that a new era is dawning in the history of the literature of the American Lutheran church. If we have at this day, no intellectual giants in the ranks of our ministry, equal to the elder Muhlenberg, Dr. Kunze, Dr. Endress and father Göring, we have a much larger number of ministers, who are thoroughly educated, and who have more leisure to devote to writing. It may be that we have no man among us who in profound theological and oriental lore, may be quite equal to one or two of the fathers. It may be that in grasp of thought, metaphysical acumen, and original genius, we have no man who will stand in the very first rank, yet we have many men who are highly respectable in talent and attainment. And a few years more, equally prolific with the present, in authorship, will satisfy the public that we have professors and pastors not inferior to the Stuarts, Alexanders, Springs and Cheevers of other denominations. The majority of popular and useful books, are written by men not of the highest order of mind, and not superior to some of our most gifted ministers. We regard it, therefore, as a favorable indication, that so many of our pastors are disposed to employ their leisure in preparing works for the press. It is well for them to employ their pens in illustrating christianity in some of its various aspects. We contend that the man who writes a substantial, readable book, sound in doctrine, and pleasant in style, is a public benefactor, even if he should select a field that has been occupied before. The laity of the church are becoming more intelligent. Our people will read; and our ministers must write, if we would retain the more intelligent portion of our people in the church of their fathers. If we will not furnish them with a religious literature, they will seek it elsewhere, and have their attachment to the church weakened. Why, then, should not our ministers write books, when they can do it as well as those of other denominations? and when there is so manifestly a demand for an elegant religious literature in the church. The admirable German books, either in the original or translations, will not meet this desideratum. The publications of the American Tract Society, can do no more than furnish an inadequate temporary supply. If the true genius of our church is to be properly developed and moulded, she must herself furnish the religious literature of her people, in authorship springing from American soil. The church owes brother Anspach a lasting debt of gratitude, for the noble contribution he has made toward this object. As fair examples of his power of thorough discussion, we refer to the chapter on the sepul-

chre reminding us of the value and immortality of the soul, and the one on future recognition. Throughout the book you meet with beautiful pictures, in which the imagination and the emotional nature seem to have been equally excited, and accordingly, they touch equally our fancy and our hearts. Take this: "I had once planted a few vines, and hard by them erected a substantial frame-work, upon which they might find a support in the storm: but they clung to each other, and after rising a little distance from the earth, they fell to the ground, and their growth was dwarfish, and their fruit rotted, and I said to my beloved, here let us learn a lesson. These vines are a picture of ourselves. We foolishly and fondly cling to each other, our affections fasten their tendrils upon beings as frail and destitute of strength as ourselves, and when calamities befall us, we sink together in our weakness; whereas, if we lay hold upon the rock of our strength, and send our affections on the wings of ardent prayer and faith, to the bosom of God, they will twine their tendrils around the eternal throne, and we shall stand to show forth his praise, when the universe falls."—p. 351.

The author mentions the circumstance that led him to select the subject. "To a refined and cultivated mind, there is not a more mournful spectacle on earth, than a desecrated grave, or a neglected and overgrown graveyard. It evokes, from the soul of fine sensibilities, emotions aptly pictured by the briars and thorns which cover it. It indicates such a want of taste and propriety, an absence of affection on the part of the living for the dead, so unnatural, and so manifestly in opposition to the lessons of christianity, that it is difficult to account for such a singular perversion of those human and sacred principles with which human society is instinct. And while we conceive it to be manifestly wrong, and calculated to reflect unfavorably upon the community where such neglect of the dead is witnessed, it is not to be presumed that they wish to show any intentional disrespect for their friends: on the contrary, it is to be inferred, that it is solely because their attention has not been specially directed to the subject. It was the frequent and melancholy spectacle of dilapidated tombs and neglected graveyards, which fell under my notice in various sections of our land, together with the hope of doing something towards removing the evil, that first suggested to me the propriety of preparing a volume on the subject of these pages." pp. 426, 427.

The motive was a noble one. It is such a notice as a heart like his would dictate, after the observation he made in various sections of the country. It is time that literature should do something toward directing aright our instincts with regard to the dead, and the place of their repose. Not only our friends, but ourselves, must take our residence in those silent homes, among the cities of the dead. The common feeling of man would prefer being interred, to being entombed—a simple grave rather than a vault or hewn sepulchre. There is a beauty in the thought of Cicero, that we commit the remains to the protection of a mother. "What can be happier," says Cyrus, "than that my body should mingle with the earth, which is the giver of all good things?" We sympathize entirely with Laertes, in his direction respecting the remains of his sister.

> "Lay her in the earth,
> And from her fair and unpolluted flesh
> May violets spring."—*Shakspeare.*

There is something revolting in the opening of vaults that have contained human bodies for many years, to gaze through the glass lids of coffins, upon faces changed, and adding from time to time other remains, as one member of the family after another, is gathered to their long home. The Egyptians, believing in the doctrine of the Metempsychosis, might well wish to preserve the bodies of the dead, that the soul, in its transmigrations, might at some future day inhabit the same tenement. But when we know that Jesus will guard our sleeping dust, and at some future day reconstruct our forms with superior architecture, why should we wish to arrest the process of decay by which the elementary principles of our bodies, loosed from the control of life, obey their natural affinities, and hasten to dissolution. When the spirit has gone to God who gave it, let the dust go down to dust, ashes to ashes, and earth to earth. Only let it be in a spot in harmony with the recollections of our friends, as they were to us while living. Let it be in retirement: away from the noise and bustle of towns and streets, and all the garish show of life. Let it be under the open sky and in the free air. Let it be amidst the inexpressible beauty of trees and shrubs. Let it be among the harmonies and sublimities of rural nature. Let the place be enclosed from vulgar intrusion. Let it be adorned with appropriate tributes of taste and feeling. If possible, let it be in a public cemetery, in a family plot, by the side of those I most loved on earth, and that spot is the spot for me. The human bosom certainly has its feelings with regard to sleeping

by the side of dear friends. How natural the desire of Lord Bacon, expressed in his will, that he should be buried by the side of his mother. Nature prompts that wish. Goldsmith felt so amid all the changes and buffetings of his checkered life:

> "I still had hopes, my long vexations past,
> Here to return, and die at home at last."

ARTICLE VIII.

NOTICES OF NEW PUBLICATIONS.

The Standard Pronouncing Dictionary of the French and English Language. In two parts Part I. French and English. Part II. English and French. The first part comprehending Words in common use, Terms connected with Science and the Fine Arts, Historical, Geographical and Biographical Names, with the Pronunciation according to the best Authorities. The whole preceded by a practical and comprehensive System of French Pronunciation. By Gabriel Surenne, F. A. S. E., Corresponding member of the French Grammatical Society of Paris, joint author of Spier's and Surenne's Larger French and English Pronouncing Dictionary, and author of an abridged French and English Dictionary. New York: D. Appleton & Co.—1854.

We cannot too highly praise this dictionary. It is very neatly got up in a convenient form. As a vocabulary it is, as respects copiousness in words, and accuracy in definitions, all that can be desired, differing, as it does, from the larger dictionary published by the same house, chiefly in that it gives fewer definitions and illustrative examples. The dictionary is preceded by a most admirable system of French pronunciation, methodically arranged, by the aid of which all its difficulties are readily surmounted. In the French-English part, the historical and geopraphical names at the foot of each page, form a very valuable addition to the usual matter of dictionaries. The English-French part has been enlarged by the addition of upwards of eight thousand words. To all students of the French language we cordially recommend this dictionary, as most excellent in every respect.

Russia as it is. By Count A. De Gurowski. Second Edition. New York: D. Appleton and Company—1854.

At this time, when Russia, long looked upon with apprehensive and ominous interest, is attracting more than ordinary attention, the volume before us will be welcomed and eagerly read by all who desire particular and authentic information respecting the institutions and internal affairs of that co-

lossal empire. The author, a Polish exile, for a number of years an inhabitant of Russia, has had peculiar facilities for obtaining the extensive and minute information which he communicates in this work. The introduction discusses the origin of the Slavic race, and presents most interesting results of historical research. The work is divided into thirteen chapters, severally exhibiting the following subjects: I. Czarism—its historical origin. II. The Czar Nicholas. III. The organization of the government. IV. The army and navy. V. The nobility. VI. The clergy. VII. The Bourgeoisie. VIII. The Cossacks. IX. The real people, the peasantry—serfdom. X. The rights of aliens and strangers. XI. The Commune. XII. Emancipation. XIII. Manifest Destiny. The work is written in the calm tone of the unbiased historian, dispassionately, and, as far as we are able to judge, impartially stating facts, and drawing conclusions and expressing opinions with candor. It throws welcome light on many points of the political and social organization of Russia, heretofore not generally well known or correctly understood. It does not inspire any great admiration of the Russian system; but it tends to confirm the expectation, long authorized by facts that occasionally leak out, that Czarism cannot last, and that even Russia may, ere long, be revolutionized. The appendix contains some curious historical fragments, and the whole work is replete with valuable and interesting information.

The Knout and the Russians; or, the Muscovite Empire, the Czar and his People. By Germain de Lagny. Translated from the French, by John Bridgeman. New York: Harper and Brothers, Publishers, 82 Beekman St.—1854.

IMMEDIATELY after the foregoing notice had been written, we received the volume now before us. It treats of the same subject, under the same multiplied and varied aspects; but it confines itself, more than the other, to the simple statement of facts: it is, indeed, very free and decided in the expression of opinions, the justness of which we have no reason to question; but it engages less in speculation and in general historical inquiries, and limits itself mainly to a detailed exhibition of matters and things as they are in Russia, and of the tendencies to disruption and revolution with which they are fraught. The account is given from personal observation. The author most effectually unmasks the hypocritical pretence, that religious devotion and zeal are the motive of the present war with Turkey, and fully exposes its absurdity. While he fully confirms the facts stated by Count Gurowsky, he enters, on various points, much more into particulars, and communicates a good deal of additional information. The book is written in an easy, straightforward narrative style: its comments upon Russian affairs and institutions are unsparingly trenchant, as they could not well be otherwise in dealing with such a hideous mass of ignorance, corruption and degradation: it is very amply illustrated, and will be read with deep interest.

A Child's History of England. By Charles Dickens. Two volumes in one. New York: Harper and Brothers—1854.

IN this volume Dickens tells the history of England, in a simple, easy style, fitted for the comprehension of children, and in his own racy manner and fa-

miliar tone. It displays no great partiality for royalty, and the character and faults of English kings and queens are unsparingly censured. There is no useless verbiage; every sentence is to the purpose. Whilst the book will be exceedingly attractive to children and youth, it may be read by older folk with pleasure and profit. It has been introduced as a reading-book in some schools, and is well adapted for this purpose.

Hand-Book of German Literature, containing Schiller's Maid of Orleans, Goethe's Iphigenia in Tauris, Tieck's Puss in Boots, The Xenia by Goethe and Schiller, with critical Introductions and Explanatory Notes; to which are added an Appendix of Specimens of German Prose, from the middle of the Sixteenth to the middle of the Nineteenth centuries. By G. J. Adler, A. M., Professor of German Literature in the Uuniversity of the City of New York. New York: D. Appleton and Company. —1854.

Students of the German language will be grateful to Prof. Adler for this judicious selection of entire works from the productions of some of Germany's greatest poets. The critical introductions, besides containing most interesting historical data, embody the mature opinions and the enlightened and generous criticisms of men of the soundest judgment, and of the most correct and elegant taste. The explanatory notes present a great deal of matter not only valuable to the student, but even necessary to the right understanding and just appreciation of these noble specimens of German literature. The Xenia of Schiller and Goethe are interesting, not only on account of their own intrinsic poetical merits, but from their political and literary associations. The selections at the close of the volume are fair specimens of the German prose of three centuries. If here we have any fault to find, it is, that a number of them are either of too grave or too abstruse and elevated a character to attract or interest general readers or young students: still, the selection is excellent, and claims the grateful acknowledgments of those to whom the vast treasures of German literature are inaccessible. This volume is a most valuable addition to that class of books designed to promote the study of the German language and literature in our country, to which Prof. Adler has already made several very important contributions.

The Rhetoric of Conversation: or, Bridles and Spurs for the management of the Tongue. By George Winfred Hervey, Author of "The Principles of Courtesy." Second Edition. New York: Harper and Brothers.—1854.

In this and in his former work, the author treats substantially the same subject as that of Chesterfield's Letters. But, how different the stand-point and spirit of the two. Mr. Hervey is a devout christian, and he views the courtesies of life, and the advantages and pleasures of conversation, in the light of religion, and in connexion with its duties and interests. With reference, therefore, to the subject of this volume, he enters into a variety of serious

discussions, communicates much interesting information, lays down general principles, and gives many valuable directions and much salutary advice. And yet the tone of the book is cheerful, and there is a pretty copious infusion of anecdotical illustration. Good common sense, sound practical wisdom, and a supreme regard to the highest and best interests of human life, are its distinguishing characteristics, and to the christian community it can be safely recommended, as furnishing substantial helps to profitable and to innocently cheerful conversation.

A History of Greece, from the earliest Times to the Roman Conquest. With Supplementary Chapters on the History of Literature and Art. By William Smith, LL. D. Editor of the Dictionaries of "Greek and Roman Antiquity," "Biography and Mythology," and "Geography." Revised, with an Appendix, by George W. Greene, A. M. Illustrated by one hundred Engravings on Wood. New York: Harper and Brothers, Publishers—1854.

THE history of ancient Greece and Rome can never lose its importance and its interest in connexion with human culture, with civilization, literature and art; and we gratefully appreciate the recent labors of profound scholars to throw new light upon its events and developments, and to diffuse juster views respecting many of the facts and institutions with which it makes us acquainted. This merit is due to the work now before us, which is based, in the main, upon the voluminous work of Grote, who has done for Grecian, what Niebuhr did for Roman history. The present volume is the production of a scholar, who has already achieved an honorable distinction in the department of classical literature. Though intended principally for schools, it will be found an excellent manual, by general students who may not have time for the perusal of such large works as Grote's, whose conclusions are here adopted throughout, "even where they were in opposition to generally received opinions and prejudices, as, for instance, in his views respecting the legendary history of Greece, the legislation of Lycurgus, the object of ostracism, the general working of the Athenian constitution, and the character of the Sophists." A large amount of information is crowded into these six hundred and fifty pages. The work is handsomely illustrated, and in every respect very beautifully got up. We bespeak for it the special attention of instructors, satisfied that they will, upon careful examination, regard it as superior to any school history of Greece yet published.

Boys at Home. By C. Adams, author of "Edgar Clifton," etc. etc. Illustrated by John Gilbert. New York: D. Appleton and Co., 364 and 348 Broadway—1854.

The Sunshine of Greystone: A Story for Girls. By E. J. May, author of Louis' Schoolboy Days. New York: D Appleton & Co.—1854.

THESE two books, recently published by the Messrs. Appleton, are intended to instruct and benefit young people: to lead them to the Friend of sin-

ners, and to direct them in the path of duty. Both are admirable books, and well adapted to exert a most happy influence wherever they are attentively read. We, however, greatly prefer the one named second above: not only is the general interest of the narrative more lively, but the religious element, the importance and blessedness of genuine, practical and *consistent* piety, is made more prominent, is more earnestly urged and more happily illustrated, than in the other: especially are the happy effects resulting from the faithful performance of the duty devolving upon one pious member of a family averse to religion, placed in a strong and impressive light; while the neglect of such duty, in connexion with other inconsistencies, by one professing religion in the midst of irreligious brothers, and the sad effects thus produced, are, in like manner, practically illustrated by a striking example. Both books are calculated to do good, and well deserve the attention of parents.

We have received from the publishers a complete set of Woodbury's German Series. The titles of the different works are as follows:

1. *A New Method of learning the German Language*: embracing the Analytic and Synthetic modes of Instruction; being a plain and practical way of acquiring the art of Reading, Speaking and Composing German: by W. H. Woodbury. Seventh Edition, revised and enlarged.
2. *A Shorter Course with the German Language.*
3. *Woodbury's Neue Methode zur Erlernung der Englischen Sprache. Zweite Auflage.* New York: G. & B. Westermann Brothers, 290 Broadway.
4. *Woodbury's Elementary German Reader*: consisting of selections in Prose and Poetry, chiefly from Standard German writers; with a full Vocabulary, copious references to the author's German Grammars, and a series of Explanatory Notes; designed for Schools and Colleges.
5. *The Eclectic German Reader*: consisting of choice selections from the best German writers, with copious references to the author's Grammatical Works; to which is added a complete Vocabulary.
6. *Woodbury's German-English and English-German Reader*, for the use of German and English Sunday-Schools, Families and private learners, by a Teacher: with references throughout, to the "Shorter Course" and "Neue Methode" of W. H. Woodbury.

All these, except No. 3, are published by Ivison and Phinney, No. 178 Fulton St., New York.

The superior excellence of Woodbury's books, grammars and readers, for teaching the German language, or teaching Germans English, is now, we presume, pretty generally acknowledged. The series consults the interests of pupils at every stage of progress. The method of instruction is truly admirable, and cannot be otherwise than highly effectual, when employed with

individuals or classes composed of persons resolved to learn, and paying unwearied attention. To large college classes, consisting of a mixed multitude, of whom not many study *con amore*, we do not consider the analytical or inductive method well adapted: here we have found the incessant repetition of forms and rules, according to the old method, and in connexion with translation, most effectual. But with willing learners this system of Woodbury's cannot fail to accomplish the most satisfactory results. When once the teacher has made himself completely at home in the method, and attained a ready skill in its application, he will be surprised to observe the rapidity with which his pupils will acquire an intimate acquaintance with the forms, and a prompt accuracy in reducing to practice the principles, of the noblest of all modern languages. In the grammars, forms and principles are exhibited, and rules stated, with great simplicity and clearness, and most copiously and aptly illustrated by examples and exercises. The matter given in the readers is most judiciously selected, with strict reference to its moral character; and the vocabularies and notes are just what they should be—neither more nor less than is wanted. To all who desire to acquaint themselves thoroughly with the German language, or to give instruction in it, or to Germans wishing to learn English, we recommend the volumes of this series as, every way, admirably adapted to afford them all the aid they can desire.

HARPER'S MAGAZINE has again, for some time, been appearing regularly at the beginning of every month, freighted with its usual amount of interesting matter, and containing very solid treatises on various subjects of deep and general interest.

Elementary Geology. By Edward Hitchcock, D. D., LL. D., President of Amherst College, and Professor of Natural Theology and Geology. A new Edition, revised, enlarged, and adapted to the present advanced state of the Science. With an Introductory Notice by John Pye Smith, D. D., F. R. S., and F. G. S., Divinity Tutor in the College at Homerton, London. Twenty-fifth Edition. New York: Ivison and Phinney, 178 Fulton Street—1854.

THIS twenty-fifth edition of Dr. Hitchcock's admirable class book in Geology has just appeared, and the author's name and reputation are all the recommendation which it requires. In this department of science no man stands higher, if as high, in this country, and his is the best elementary work in our language: the more so, that it is now brought up with the advanced state of the science. The late jubilant announcement of infidels, that human remains *have*, at last, been found in deposits older than alluvium, is here very satisfactorily disposed of as false. Of course, the additions made by the author to his work, to bring it up with the progress of discovery, greatly increase its value. The very extensive section on Organic Remains is very fully and admirably illustrated, and presents a large amount of most important and interesting information concerning the wonders of Geology Dr. John Pye Smith, a most competent judge, expresses his decided preference of this work, as a text or class book, both as respects arrangement, and the

amount of information communicated within such moderate limits. We need not say more in its favor.

A New and Complete American Dictionary of the English and German Languages. With the Pronunciation according to the method of Webster and Heinsius. For General use. Containing a concise Grammar of either Language, Dialogues with Reference to Grammatical Forms; Rules on Pronunciation; Useful Hints for Emigrants, Tables of the American Duties, Coins, Weights and Measures. By William Odell Elwell, Third Stereotype Edition. New York: Published by B. Westermann and Co.—1853.

THIS is a very excellent English-German and German-English Dictionary, in sundry respects superior to any of the same moderate size, that we have seen: the English-German part is far more complete than in any other: it presents and explains, among other things, the current Americanisms of the North, South, East and West. This part is, therefore, of special value to German immigrants, to whom also the pages devoted to practical and statistical notices, &c., must be highly acceptable. It presents a more copious stock of words than usual, and gives more ample and satisfactory definitions than other dictionaries of similar dimensions: its grammatical treatises and dialogues, as well as its very complete catalogue of proper names, are valuable additions to the ordinary matter of lexicons, and will prove highly acceptable to many who are in search of such aids. The work is an admirable specimen of accurate and comprehensive lexicography, and in its external getting up most creditable to all concerned.

Apocalyptic Sketches: Lectures on the book of Revelation. First Series. By the Rev. John Cumming, D. D. Minister of the Scotch National Church, author of Lectures on the Miracles, Parables, Daniel, etc., etc. Philadelphia: Lindsay and Blakistone—1854.

Apocalyptic Sketches; Second Series. By the same. Lindsay & Blakistone—1854.

Lectures on the Parables. By the same. Lindsay and Blakistone 1854.

Lectures on the Miracles. By the same. Lindsay and Blakistone 1854.

THE republication of the popular works of the very popular London preacher, the Rev. Dr. Cumming, of London, is proceeding with rapidity in the hands of the enterprising house, Lindsay and Blakistone, Philadelphia. We have not been able to get through one of the series, before another has appeared. The great demand for these works will bring them into extensive circulation. They will gratify a curiosity, which many may feel, to know what, in preaching, draws admiring crowds in the metropolis of the British Empire. The system which is advocated in explanation of the Apocalypse,

has adherents, both in Europe and America, but is far from being generally received. His explanations are, nevertheless, interesting, and interspersed with much valuable practical matter. Of these volumes, as a whole, we may say that they contain much pleasant and profitable reading. Happy thoughts, ingenious suggestions, eloquent declamation, and pious reflections are found throughout.

Outlines of Scripture Geography and History: illustrating the historical portions of the Old and New Testaments. By Edward Hughes, F. R. A. S., F. R. G. S., etc., etc. Philadelphia: Blanchard and Lea, 1854, pp. 355.

A correct knowledge of Scripture Geography is very important to the Biblical student, and every attempt to elucidate the sacred narrative, or to throw light upon the prophecies, respecting the different nations on the globe, should be received with favor. In the work before us, the author has brought together material, which has hitherto been inaccessible to the general reader, the results of recent as well as early researches. The writings of Rosenmuller, Winer, Von Raumer, Robinson, Stephens, Kirby, Lynch, Olin, Lamartine, Layard, and other travellers in the East have been consulted, and frequent extracts introduced for the explanation or verification of the sacred volume. Chapters on the Crusades and modern Syria, and illustrated maps, have likewise been added, which greatly increase the value of the work. We take pleasure in commending to public notice this excellent manual of Scripture Geography and History. We believe it will be found a most useful companion to those who are disposed to *search the scriptures.*

Kurze Erklärung des Kleinen Katechismus Dr. Martin Luthers, mit beigefugten Bibelstellen zum Gebrauche in Familien, fur Confirmanden-Unterricht, Katechisation, Sonntags Schulen u. f. Herausgegeben mit Kirchlicher Genehmigung. Sumnytown, Pa. Druck und Verlag von Enos Benner—1854.

A brief explanation of the Smaller Catechism of Dr. Martin Luther, with passages of Scripture appended for the use of Families, for the instruction of Catechumens, Catechization, Sunday-Schools, &c. Published with the sanction of the Church. Sumnytown, Pa. Enos Benner, Printer and Publisher—1854.

A neat and accurate edition of Luther's Smaller Catechism, with explanations and Scripture proof pages, prepared with care, and constituting altogether an invaluable addition to our church literature. It was prepared by order of the Pennsylvania Synod, and is published with its sanction. It indicates a very decided symbolic tendency in that ancient Synod, and recognition of the primitive doctrines of the church. Its decided Lutheran character will, and this alone, prevent its universal adoption, when translated, in our church. Excepting the articles on the Sacraments, we presume no fault will be found with it by any one, and even here, as the tendency in the church is to profounder views of the significance and value of Baptism and the Lord's Supper, there may not be, very extensively, any serious objection to the well weighed and moderate phraseology of the book.

The Premium Essay on the Characteristics and Laws of Prophetic Symbols. By the Rev. Edward Winthrop, A. M. Rector of St. Paul's Church, Norwalk, Ohio. New York: Published by Franklin Knight, 140 Nassau Street—1854.

We can recommend this as a comprehensive, clear and instructive exhibition of the system which it advocates. The attention deservedly paid in the present day to prophetic interpretation, and particularly to the explanation of the Apocalypse, makes desirable authentic representations of one of the leading schemes which appears to be gaining favor in the christian church. For those who are willing to learn — and our motto should be — "prove all things and hold fast that which is good," the work of Mr. Winthrop will be a useful guide.

The two Records: the Mosaic and the Geological. A Lecture delivered before the Young Men's Christian Association in Exeter Hall, London. By Hugh Miller. Boston: Gould and Lincoln, 1854, pp. 46.

The author of the "Old Red Sandstone" and "Footprints of the Creator," is so well known, and his productions so generally read on both sides of the Atlantic, that he requires, at our hands, no special commendation. It is only necessary to announce a publication from his pen, to secure for it attention. Few writers of the present day are more eagerly sought after by the christian student, who is interested in the subject of Geology. The design of the discussion in the present discourse, is "to determine the special scheme that would bring into completest harmony the course of creation, as now ascertained by the Geologist, and that brief but sublime narrative of its progress, which forms a meet introduction in Holy Writ to the history of the human family." The lecture is written in a pleasing and popular style, and contains a large amount of valuable information. The deep reverence for divine revelation, which pervades its pages, renders the discussion the more attractive to the christian, and will enhance its power to do good.

The Mission of the Comforter, with Notes. By Julius Charles Hare, M. A.. Archdeacon of Lewes, Rector of Herstmonceux, and late Fellow of Trinity College. From the second London revised edition, with the Notes Translated for the American edition. Boston: Gould and Lincoln—1854. pp. 498.

Without endorsing every theological sentiment contained in the volume before us, our judgment of its merits is very favorable. It is rich in thought and language; earnest in its tone and sympathy with those deeper truths of christianity, which so frequently escape attention, and scriptural in the views it presents of Him, through whose invisible presence and aid the church triumphs, and christians are sanctified. The book will be read by the thoughtful, and carefully pondered. Its discussions cannot fail to interest, instruct and refresh the people of God. The work is printed with all the accuracy and elegance for which the publications of Gould and Lincoln are distinguished.

History of Oliver Cromwell and the English Commonwealth, from the Execution of Charles I., to the death of Cromwell. By M. Guizot. Translated by Andrew R. Scoble. In two volumes. Philadelphia: Blanchard and Lea, 1854, pp. 426, 511

THE history of the English Revolution, its origin and consequences, extends over a period of sixty-three years; from the accession of Charles I., in 1625, to the fall of James II., in 1688; and is naturally divided by the great events which it includes, into four periods. The first of these comprehends the reign of Charles I., his conflict with the Long Parliament, his defeat and death. The second contains the history of the Commonwealth under the Long Parliament and Cromwell. The third is marked by the restoration of the Monarchy, after the brief Protectorate of Richard Cromwell. And the fourth comprises the reigns of Charles II., and James II., and the final fall of the royal race of Stuart.

Each of these four periods will form the subject of a special work by M. Guizot. The first has already appeared. The second is the work before us. We conceive that it has been executed with great ability. It is clear, conclusive and convincing. The character of the Protector, without being formally drawn, is placed before us with distinctness. As a politician, first a patriot and then a despot. As a christinn, first pious and enthusiastic, then calculating and hypocritical. A hater of kings, and then an aspirant after the kingship. The work bears all the marks of impartiality, as well as thoroughness. We recommend it as refreshing, even in warm weather.

Hand-Book of Natural Philosophy and Astronomy. By Dionysi-Lardner, D. C. L. Third Course, embracing Meteorology and Astronomy: with thirty-seven plates and upwards of two hundred illustrations on wood. Philadelphia: Blanchard and Lea. 1854.

METEOROLOGY and Astronomy, to the illustration of which this work is devoted, are two most interesting branches of Natural Science. The former is yet in its youth, the latter has long attained to its vigorous maturity. It is rather singular, however, that the knowledge of the community at large, in regard to these subjects, has not at all kept pace with the advancement of intelligence in other departments. This has arisen from the almost entire want of books which might be consulted upon the subject of Meteorology, and from the fact, that those which have hitherto been written on that of Astronomy, have been either too mathematical and difficult for the general reader, or too elementary and meagre to communicate any valuable instruction.

And here it is, that the work of Dr. Lardner supplies a great and felt want. It constitutes especially, a storehouse of the great facts, laws and processes of Astronomy; so that there is scarcely any thing known, in regard to that most inviting and valuable science, that may not be found there presented to the reader. It is, besides, simple in its explanations, and full in its statements. Without discouraging the reader, by long and intricate mathematical demonstrations, appreciable only by those who are skilled in Geometry, it leads him on, step by step, by the aid of a few simple algebraic formulas,

whose arithmetical values can be easily computed, to the comprehension of the interesting and sublime truths of that science.

But whilst the book is admirably adapted to the intelligent general reader, it will also form, to the strictly mathematical student, a most interesting and valuable repository of truths, drawn out in simple language, which are only indicated by the formulas, through which he has progressed by patient study. It is a first-rate book, and it will, no doubt, be extensively used in our Academies and higher Seminaries of learning.

Influence of Bible Associations : a Discourse delivered before the Bible Society of Pennsylvania College and of the Theological Seminary, Gettysburg April 16, 1854. By Rev. O. O. McClean, A. M. Gettysburg : Printed by H. C. Neinstedt—1854. pp. 25.

This is an excellent production, appropriate to the occasion, and is deserving of the commendation it received, at the time of its delivery. The two leading objects of Bible Associations, presented in the discourse, are the establishment and perpetuation of national righteousness, and the salvation of souls. Both these topics are ably discussed and forcefully illustrated. Valuable counsel is suggested and encouragement offered for active and faithful effort in the dissemination of the Sacred Scriptures. The Society, under whose auspices the address was delivered, is in connexion with the institutions of this place, and has been in successful operation for a period of nearly fifteen years. There is reason to believe that its labors have not been in vain. It is doing a good work, and the hope is fondly cherished that, with the divine blessing, it may continue to exert a healthful influence, and scatter the precious word of truth for the glory of God and the advancement of his kingdom.

Tendencies of Intellectual Preaching : A Sermon delivered before the General Convention of Congregational Ministers of Massachusetts. By John Todd, D. D. Pastor of the First Congregational Church in Pittsfield. Northampton : Press of Hopkins, Bridgman and Co. pp. 33.

Dr. Todd is deservedly a favorite author with the people. We are acquainted with no writer of the present day, whose productions are more useful. They are highly instructive, and abound with so much good practical sense, sound argument, and apt illustration, that they at once secure attention and impress the reader. The Doctor's advantage consists in his knowledge of human nature, in his ability to adapt his discussions to the wants of the age, and to supply the counsels and instructions really required. He usually touches a chord, which awakens a kindred vibration in those who read, producing a living harmony, fruitful in good resolutions, and capable of indefinite extension. We love to recommend Dr. Todd's books especially to the young, because we believe they cannot fail to exert a salutary influence, wherever they are read.

In the sermon before us the author selects as his theme the words of Paul : *But I fear lest by any means, as the serpent beguiled Eve through his subtilty,*

so your minds should be corrupted from the simplicity that is in Christ—and discusses the increasing danger, among the ministers of the Churches of New England, of becoming so far corrupted from the simplicity that is in Christ, as to cause intellectual preaching to become fashionable, and the reliance of our churches. The result of this tendency, in the judgment of the writer, is to deter young men from entering the ministry; to induce ministers to leave the work; to tempt them to start new theories in theology, to lead the world to feel that the pulpit is impotent for the moral reformation of the earth; to eat out the piety in the churches, and to take from the ministry the only peculiar power which it possesses. The remedies suggested are that ministers and churches come back to the fundamental laws, which God has established in regard to the effectiveness of the gospel: that young men, who are thinking of entering the ministry, be correctly instructed on this subject, neither to expect to be compensated in money, nor to rely upon their intellectual powers, their brilliant parts, or upon their popular gifts: and that ministers have full faith in the power of the preached gospel, and feel the influence of the cross in their own soul. The heart must be steeped in the long experience of the gospel, and then, at once, it is in communion with human hearts, and will affect them. "After all, the grand secret of Whitfield's power," says his biographer, "was his devotional spirit. Had he been less prayerful, he would have been less powerful. He was the prince of preachers without the vail, because he was Jacob within the vail. His face shone when he came from the mount, because he had been *long* alone with God upon the mount. He was often at the throne, and always so near it, that like the Apocalyptic angel, he came down clothed with the rainbow."

We give the following extract from the excellent and seasonable discourse before us, as a specimen of its character. "Eloquence may soar on a sublime wing on other subjects, and may carry men even to phrenzy, but in the gospel the eloquence of the heart only, can come into communication with the heart; and this does, and must, and will. We may discuss the question whether we had better preach with notes or without them, what should be the tones of the voice, what the gestures, and the like. These are very small questions compared with the great question, does the heart preach, does the heart illuminate the countenance and kindle the soul? President Edwards read his sermons from the little paper closely written, held up close to his face—not a gesture, not a motion did he make—not a movement of the body was seen, and yet the tone of the reader was so manifestly the voice of the heart, that his audience often bent under it, like rushes under the wind. So long as it is a law of God that the heart can be reached only through the heart, we must understand it, feel it, and come back to the law. Ministers must feel that they are as powerless as moonbeams striking upon rocks, if they give nothing but the labors of the intellect and the light of the imagination."

We announce with pleasure that the Rev. Dr. Schaeffer, of Easton, has made considerable progress in translating the admirable Lehrbuch der heiligen Geschichte, by Dr. Kurtz. It will be an important addition to our Theological Literature.

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THE

EVANGELICAL REVIEW.

NO. XXII.

OCTOBER, 1854.

ARTICLE I.

JUSTIN MARTYR.

By Rev. J. A. Brown, Reading, Pa.

THE second century of our era was a period of great interest and importance in the civil and religious history of the world. The apostles and immediate disciples of our Lord, had one after another disappeared from the stage of action, and the church, under the guidance of her Redeemer, was left to the care of other hands. Success was indeed no matter of doubtful experiment, as the promise of God rendered it sure, but there were questions to be solved, difficulties to encounter, trials to endure, and obstacles to surmount, which, even at the distance of seventeen centuries, fill the retrospect with exciting interest. Youthful christianity, relying on her own intrinsic excellence, was in collision with the old religion and institutions of paganism, supported by all the vast power of the mightiest empire the world ever saw.

The Roman empire was now at the zenith of its power and glory. The unhappy period of "the dark unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the timid inhuman Domitian," was followed by the mild reign of Nerva, to whom succeeded, in turn, Trajan, Adrian, and the Antonines; names illustrious in history. Under their dominion, celebrated for general prudence and moderation, the condition of the empire

was greatly changed, and perhaps all secured that could well be expected under pagan rule. Although highly colored and too favorable, yet as affording evidence of unusual prosperity, may be cited the representation of Gibbon: "If a man were called to fix the period in the history of the world, during which the condition of the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus." Whilst viewing this pleasing picture of the historian, it must excite strange feelings to reflect that the unoffending followers of "the Prince of peace" suffered during this period the most cruel persecution, and paid their lives as the price of their religion.

Christianity had rapidly extended among the nations. The leaven worked mightily, and the gospel went forth conquering and to conquer. Tacitus bears testimony to the "great multitude" of christians, and the sufferings they endured under the cruel Nero at Rome. His cotemporary and friend, Pliny, in his well known letter to Trajan, early in the second century —A. D. 110—and but a few years after the last of the apostles fell asleep, mentions the great prevalence of the new religion. It already embraced "many of all ages, of every rank, and of both sexes," reached to all places, left the heathen temples deserted, and the sacrificial victims without purchasers. An early apologist, with glowing rhetoric, thus describes the wonderful success of the gospel in winning followers to Christ: "We are but of yesterday, and have filled all places belonging to you; your cities, islands, castles, towns, councils; your very camps, wards, companies, the palace, senate and forum: we have left you only your temples." Such achievements by such means, is without a parallel in the records of history.

These two circumstances—on the one hand, the general diffusion of christianity, and the importance into which it had grown, and on the other, the prudence and moderation of the Roman government, yet withal, persecuting unto death the disciples of Christ for their religion—made this, in a preëminent sense, the age of *apologetics*. Under some of the preceding emperors, monsters of cruelty, christians could do little more than endure whatever torments hatred and cruelty could inflict, waiting a better period for the church, and sending up to heaven their cry, "*O Lord! how long?*" But now the persecution of innocent and unoffending persons, seemed strangely in contrast with the humane feelings and many excellent qualities of rulers admired for their prudence and jus-

tice. Better things were to be expected, and hence leading individuals of the christian communion were induced to write and present apologies or defences of their religion. Amongst this class of writers there is no name that holds a more prominent place, or that is more worthy of attention, than that of

Justin Martyr.

Justin was born at Flavia Neapolis, in Palestine—the ancient Shechem of the Bible, and the Nabulus of modern geography. This city having greatly suffered, or being wholly destroyed, during the Roman wars, was rebuilt by the emperor Vespasian, received this new name, and was peopled by a colony of Greeks. From one of these families, most probably, was Justin descended, as he was of Greek parentage, and was trained up in their system of religion. His father's name was Priscus, and his grand-father's Bacchius. The precise year of his birth is not known, but it was about the close of the first, or the beginning of the second century. Being of a respectable family in good circumstances, due attention was given to his mental training, and Justin early manifested that ardent thirst after knowledge, for which he was in riper years distinguished. Having drank from the purest fountains of classical literature, he devoted himself to the study of philosophy. His ambition seems to have been to satisfy the longings of his soul after knowledge, and to be known by no higher title than that of Justin the philosopher.

His first attempts were with a Stoic. But as Justin's aspirations, rising above the earthly, were grasping after something heavenly and divine, which his instructor did not profess to teach, but treated even with derision, he was abandoned for a Peripatetic. Retaining his disciple a few days, he demanded a fee, and showed so mercenary and sordid a spirit, that Justin turned away in disgust. Full of desire and hope, his next resort was to a Pythagorean. But his new teacher required, as an essential to the study of his philosophy, a knowledge of music, astronomy and geometry, in which Justin being deficient, was unceremoniously dismissed. Disheartened by repeated disappointments, his hopes were again revived by meeting with a distinguished Platonist; and the dissatisfied, inquiring spirit of Justin, now turned to the almost divine philosophy of Plato. Here his success was better than in the former instances, and he imagined that he was advancing to the knowledge which his soul so ardently desired. But he was to experience another, yet happy disappointment. God was leading him in a way that he knew not, that He might

bring him to a knowledge of the true heavenly wisdom, and acquaint him with His Son, Jesus Christ.

The conversion of such an individual, not only occasions joy in heaven, but on more than one account, creates a deep interest among the redeemed on earth. Viewed simply as an interesting psychological phenomenon, it deserves more than a passing notice. The place of this great change is fixed, with a good degree of probability, at Ephesus, whither Justin had gone, journeying in search of truth. The account of it, given by himself, in his dialogue with Trypho the Jew, is substantially the following: Captivated by the doctrines of Plato, he was one day walking alone, in some retired spot by the sea shore, engaged, as his habit was, in silent contemplation. Unexpectedly were his solitary musings disturbed by the appearance of an aged man, whom, on chancing to look behind him, he discovered approaching. The stranger bore a gentle, but venerable and dignified appearance, and Justin gazed with silent wonder, until the other addressed him. A mutual explanation followed as to the different objects of their visit to this place. On Justin's informing the venerable stranger that he had retired to this spot to indulge in his philosophical speculations, he was surprised to hear him answer—"*Then you are a* (φιλολογος) *lover of discourse, but by no means a lover of deeds or truth, nor do you aim to be a man of action so much as a disputant* (σοφιστής)." This led Justin to offer a defense of his philosophy, and to eulogize it as the most worthy and ennobling of pursuits. Drawing from him a definition of philosophy and its end, the aged man proceeded to demonstrate its weakness, and inability to accomplish even what was claimed for it; whilst it utterly failed to meet some of our most important wants, leaving us in ignorance or doubt as to the condition and destiny of the soul. As Justin listened, the words sunk deep into his heart, his happy dreams of possessing true wisdom fled, and feeling the foundations on which he had been standing begin to shake, he exclaimed in the bitterness of sore disappointment—"*On what teacher then can one rely, or whence can he look for aid, if these doctrines contain not the truth?*" This was the important crisis in the life of Justin, as when the smitten Saul said, "*Who art thou Lord?*" and, "*What wilt thou have me to do?*" Convinced that the cisterns from which he had been endeavoring to quench his thirst, were only broken cisterns, happily the old man was able to point him to the fountain of living water. Instead of Pythagoras and Plato, he directed him to Moses and the Prophets, with the admonition, above all things, to pray that God might

give him the true wisdom, which comes from above through Jesus Christ. Having thus advised him, this stranger immediately departed, and Justin saw him no more, until they met before the throne in the presence of the Lamb. A fire had been kindled in the heart of Justin, which continued to burn, and he forsook everything else for the study of the scriptures, where he soon rejoiced in finding the pearl of great price. Then seeking out the friends of Jesus, like the sheep that has long wandered, he found rest and safety in the fold of the Redeemer.

The previous study and discipline of Justin, had not been without their value. That the world might have time to try the evils of false systems of religion, and the vanity of human wisdom in correcting them, four thousand years were suffered to elapse before "grace and truth came by Jesus Christ." Justin was allowed to make a painful passage through various systems of philosophy, to test their utter inefficiency to satisfy the soul, before he was led to the fountain of all wisdom, and made a partaker of eternal life. Two things especially prepared him for a more ready and immediate decision to embrace the new doctrine. He was already well disgusted with many of those who professed themselves philosophers. "Most of them," says he, "have never been anxious to ascertain whether there is one God, or a plurality of Gods; whether their providence extends to each one of us, or not; as if the knowledge of such points had no connection with our happiness." Then what he had observed in the conduct of christians, had made a deep impression. He tells us, "when I was adhering to the doctrines of Plato, and hearing the christians accused, saw them fearless in regard to death, and all other things considered objects of dread, I thought it impossible that they should indulge in wickedness and voluptuousness." With such views and feelings, it required but little more to make the ardent Platonist a devoted disciple of Christ.

The conversion of Justin, like that of Paul and Augustine, took place after he had arrived at mature years. In what year of his life is not certain, but it is usually fixed at about the thirtieth—an age when he could not be charged with a want of ripened judgment, on the one hand, or of having lost ability for worldly enjoyment by reason of years, on the other. It is just the period in life when such a change most commands our admiration and confidence.

Henceforth we are to contemplate Justin in an entirely different character. Retaining his love of truth, with an ardent desire for its promulgation, he became a philosopher and

teacher in the school of Christ. Conceiving of religion as having to do with the heart, and not consisting in outward appearance, without renouncing the habit or profession of a philosopher, he continued to wear the cloak, and would thus inculcate the idea that christianity is the true philosophy. We would perhaps have a tolerably correct idea of Justin's subsequent life and labors, if we were to conceive of him travelling from place to place, much in the character of one of the old philosophers, only teaching the doctrines and precepts of christianity. Into holy orders, in the modern acceptation of that phrase, he never entered. His labors, therefore, were quite different from those of a regular pastor, and do not even correspond with our conceptions of an evangelist. If we must give his office a scriptural designation, it would be that of "*teacher*," (διδασκαλος) (Eph. 4 : 2). Nor will this character appear at all strange, when it is called to mind, that at this early period the distinction was not so widely drawn between clergy and laity. The sacerdotal caste was not yet established in the church, but with appropriate officers, the kingdom of God was advancing under the idea of christians being a universal priesthood. It would, therefore, be great injustice to the fame of this devoted servant of Christ, to estimate his position and labors by the modern standard, where nearly everything is left to those who minister officially in holy things. Justin travelled extensively, visiting the churches in Asia, Africa and Europe, and lending all his influence to the edification of believers, and the extension of Christ's kingdom, by winning souls to the truths of the gospel.

Very different judgments have been formed of Justin's intellectual character and attainments. Like most other men, who have occupied conspicuous positions in church or state, he has had admiring friends, whose partiality may have led them to exaggerate his merits, whilst others have been disposed to detract from his just worth. The early christian writers uniformly speak of him in terms of the highest veneration and regard. Without attempting an analysis of his mental qualities, a few general observations may be offered, which is all our limits will admit. Confessedly Justin's was not an intellect of the highest order. He possessed neither the logic of an Aristotle, nor the poetic sensibility of a Plato. No one would compare him in grasp of intellect with a Chrysostom or an Augustine. Closeness of reasoning or splendor of imagery are not to be looked for in his writings. As a biblical critic he was very deficient, possessing neither a knowledge of the original language of the Old Testament, nor any well defined

principles of interpretation. Hence he added little to a critical understanding of the scriptures, and built up no doctrinal system like Paul, and Augustine, and our own Luther. But if we are not to look in Justin for the mighty reasoner, the eloquent orator, the profound critic, or the equipped theologian, it would be uncharitable and unjust to deny or depreciate his great merits. Though not an intellect of the first order, he had an active, inquiring mind, an ardent love for truth, and was justly admired for his extensive and varied attainments. His lack of Hebrew was in some degree made up by a very intimate acquaintance with the scriptures in his own vernacular tongue. The Septuagint version of the Old Testament, so important on various grounds to a clear understanding of the new, he had carefully studied, and so familiar was he with its inspired pages, that he could quote it freely and at length from memory. The orators, poets, and especially the philosophers of Greece, had been his chief study and delight before he was led to the store-house of heavenly wisdom. The treasures of Grecian philosophy and literature he had secured, and made them an offering to the gospel of Christ. He united literary and philosophic culture with christian humility, and commends himself to us as a warm hearted, zealous, devoted and courageous disciple of Christ, employing his powers and attainments rather to make christians, than to win a fame for distinction in the world of science and letters.

Though a travelling christian philosopher, Justin was somewhat voluminous as an author. According to Eusebius, "he left many monuments of a mind well disciplined, and devoted to sacred things." This historian mentions two apologies addressed to Roman emperors, two works against the Greeks, a work on the "sovereignty of God," a "psalter," "remarks on the soul," a dialogue with Trypho the Jew, a work against Marcion, and adds: "there are also many other works of his in the hands of many of our brethren." Other writers mention some other productions, but most of these have been lost, and of those remaining, it is still, and likely to continue a question, what are the genuine writings of the Martyr? Semisch, who has devoted special attention to Justin and his works, receives as genuine the two apologies, the dialogue with Trypho, the exhortation to the Greeks, and a fragment on the resurrection. Several other productions, handed down as Justin's, are rejected as spurious. Neander differs somewhat from Semisch, and would ascribe less to Justin. The learned are not agreed, and we have not the ability, if we had the time and disposition, to add anything towards a settling of the dis-

puted questions. The first three are almost universally received as the works of Justin, whilst about the others there is much more uncertainty; and these genuine remains are among the most valuable writings of christian antiquity.

Justin's chief labors as an author were apologetic, and perhaps gave rise to numerous publications of the same character in that and the following century. His first effort in this department, was an apology or defence, addressed to the emperor Antonius Pius, in his own name; "I, Justin, son of Priscus, grandson of Bacchius, of Flavia Neapolis, in Syria, Palestine . . . . in behalf of men above every other race unjustly hated and traduced, being myself one of them." This apology was written at Rome, and about A. D., 138 or 139. It breathes a spirit of noble independence, and illustrates the inspired declaration, "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." Altogether worthy of an apostle is his language in this apology, when he says, "Everywhere you are called pious and philosophic, guardians of justice, and friends of learning; it will now be shown whether you are really such: for we do not approach you in order to flatter or please you by this address, but in order that, after a strict and careful examination, you may do us justice, and not condemn yourselves by yielding to prejudice, or to the desire of pleasing superstitious men, or to irrational feeling, or to long standing calumnies. For we hold that no one can do evil against us, if we are not convicted of a misdeed, or as evil doers. You are able, indeed, to kill us, but you cannot injure us." The effect of this appeal to the emperor we cannot now ascertain, but it could hardly fail of making some impression. The christians, however, continuing to suffer persecution, some twenty-five years later, Justin addressed another apology to the Roman Senate under the successor of Antonius Pius, the admired and celebrated Marcus Aurelius. Notwithstanding all the boasted virtues of this philosophic prince, the inoffensive disciples of Christ endured increased sufferings, being sought out, put to torture, and if firm, paying for their religion with their lives. It was under his reign that the venerable Polycarp received the crown of martyrdom, and the churches of Lyons and Vienna furnished so many witnesses to seal the truth with their blood. A special case at Rome, of a woman, who was persecuted by her own husband, involving also others in suffering and death, greatly excited Justin, and led him to make his second appeal to the public authorities. He could not remain silent and witness these shameful wrongs, without an effort to convince the public

mind that christians merited no such cruelties. Though fully conscious of his own danger, and declaring his convictions that his own life must be the forfeit, he stood forth as the defender of his brethren; and with a consciousness of the righteousness of his cause that made him both intrepid and patient, appealed for justice to an injured and suffering people.

It was most likely, in the interval between these two apologies, that Justin being at Ephesus, met with Trypho the Jew, and held that discussion, the substance of which we have in the dialogue with this individual. In it he meets the prominent objections brought against christianity by the Jews, and urges its claims to their acceptance. This dialogue may serve to give us some idea of what the religion of Christ had to encounter in making its way among the descendants of Abraham; and we discern in the Jewish mind at that period, the same prejudices that prevailed at an earlier day, and which continue to the present time.

A further brief notice of Justin's labors in the department of apologetics, may not be out of place. In opposing and refuting the errors that resisted the gospel, he had to contend with three parties, Jews, Heathen and Heretics. His works against the latter have perished in the lapse of ages, and we can only judge of their character from doubtful fragments, or the accounts of later writers. Our notice will, therefore, be confined to the two former—Jews and Heathen.

The leading objections of the Jews, as represented by Trypho, related to the Messiahship of Jesus, and the opposition of christianity to their theocracy. They could not receive as their Messiah, one who had so little in his outward appearance and circumstances to command their attention or win their homage. 'The scriptures,' said Trypho, 'oblige us to wait for him as glorious and great, receiving as the son of man the everlasting kingdom from the ancient of days: but he whom you call your Messiah lived dishonored and inglorious, so as to fall under the last curse in the law of God; for he was crucified.' This, as in the days of the Savior's ministry, was to the carnal minded Jew a stone of offence. In the glory that was to follow the coming of Christ, he overlooked his humiliation and suffering, that must precede it. To this objection Justin opposed the predictions of their own prophets, foretelling an humble, suffering and crucified Redeemer. Many passages of more than doubtful application, and many fanciful interpretations are pressed into service, but still, after these are left out, there remain the full and clear announce-

ments of prophecy, showing that Jesus of Nazareth is the promised Redeemer of the Old Testament. But whilst proving his true humanity, and as "a man of sorrows," Justin demonstrates his claim to the highest honors, and shows that to him belongs a glory even beyond that claimed by the Jews for their expected Messiah. The objection arising from the opposition of christianity to the theocracy, on the ground that it abolished the institutions of Moses, and that it ascribed to Christ honors belonging only to God, was met by showing the temporal design of these institutions, and how they ended in Christ, who had introduced the dispensation to which these were preparatory; and that Christ was known and worshipped by the fathers, it being none other than he who had again and again manifested himself before his coming in the flesh. The various theophanies of the Old Testament he applies to Christ —for, says he, "neither Abraham, nor Isaac, nor any other of mankind, have seen the Father . . . . but him who, according to his counsel is his Son and God." Christians, therefore, are not justly chargeable with opposition to the theocracy, as they neither reject the divine origin of the ceremonial institutions under the law, nor do they worship another being instead of God; but they have now received the substance of which these ceremonies were only types, and in Christ they worship him, " whose goings forth have been from of old, from everlasting."

Justin did not satisfy himself with defending christianity from the charges brought by the Jews, he made an aggressive movement on Judaism, and demonstrated the fallacy of their views and hopes. At length does he expose their false interpretations, their perversions, and egregious trifling with the inspired record, and charges upon them blindness of understanding in not recognizing in Jesus 'him of whom Moses and the prophets did write.' Their boasted claim as the peculiar people of God, and their hopes based on the observance of the Mosaic rites, he shows will avail them nothing, and unless they believe on the crucified Redeemer they will perish in their sins, and suffer forever the pains of remorse amidst devouring fire. He argues and pleads with the children of Abrabam, as one who felt 'the vantage ground of truth,' and who was deeply anxious to have conviction wrought in the minds of those who were in the darkness of error.

The objections of the heathen were numerous, and urged with no little zeal. From our point of view they may seem strange, but to them they no doubt had weight, and strengthened them in their adherence to their false systems. Christians were charged with being atheists, immoral, and enemies to the

State. The first charge they founded in the fact that the professors of christianity had no visible objects of worship, and refused to take any part in the acts of homage to pagan idols. Not to acknowledge and worship the gods of the country, was viewed by them as equivalent to a denial of the divine existence. This charge Justin met by an acknowledgement that they did not honor their idols, but worshipped the true and living God, who created and sustains all things, and who stands in no need of our offerings. And further, he shows the inconsistency of condemning them for worshipping a different being, since even among the heathens, they have not the same gods, nor the same religious rites. Whatever force his representations may have had on these idolaters, to us they seem perfectly conclusive, and just such as an enlightened christian might present at the present day.

The infamous charge of the grossest sins—such as incest, feeding on the blood of infants slain in their religious rites, and the like—Justin refutes by an appeal to their doctrines, which inculcate, on pain of divine wrath and exclusion from Paradise, the denial of all ungodliness, and the practice of every virtue. Impurity, even in thought, he shows is condemned, and the strictest holiness in heart and life enjoined. Here Justin could with advantage oppose to the doctrines and precepts of heathen moralists, the pure morality of the New Testament. On this ground the friends of Jesus can bid defiance to the enemies of christianity in every age, for they are compelled to admit the moral excellence of Christ's teaching.

A most serious objection in the minds of heathen statesmen was the influence of the new religion on the peace and permanence of the government. Such men, always jealous of political influence, and dreading dangers, anticipated them from several quarters. The disciples of Christ, separating themselves from the pagan worship, held secret or private meetings, which were deemed prejudicial to the public safety, they would not render divine homage to the emperor, and they spoke of another king who was to reign over all the earth. The feeling of Herod, when he heard that one was born who should be king of the Jews, seems to have possessed the Roman Emperors, and as they looked upon the pretensions and growth of christianity, they were apprehensive for the safety not only of their religion, but of their civil authority. These fears were entirely groundless, so far as any design on the part of christians against the government was concerned, or any direct tendency to overthrow the existing political institutions. This Justin showed, when he assured them that although un-

willing to render divine honors to any mere man, they were ready to render full obedience to the laws in all civil affairs. They indeed prayed for the welfare of the State, and behaved themselves as good and quiet citizens. Of the kingdom which they expected, and which was to embrace all nations, they need have no fears, for its great Founder had said, "my kingdom is not of this world.

The mean condition of christians—the late introduction of christianity—the person of Christ—his resurrection, were all made points of attack, to which Justin made suitable and satisfactory answers. Indeed we are struck with the sameness of the old heathen and the modern infidel objections to christianity. Amidst continual shifting and turning among infidels in their opposition to the gospel—"*Is there any thing whereof it may be said, see this is new? It hath been already of old time, which was before us.*" We would venture to commend to our modern infidels the study of church history in the early ages, and they will find that their most popular objections are nothing more than old heathen prejudices, which, after the lapse of more than a thousand years, have had a resurrection.

Besides meeting and refuting the various objections urged by the heathen, he shows the utter unworthiness of the various systems of religion in practice among them. Poets, to whom the masses were most indebted for their theology, or rather mythology, have given absurd and revolting pictures of the gods, so that their teaching was discarded by the wisest of their philosophers; whilst these philosophers in turn, had not been a whit more successful in their attempts to enlighten mankind on the most important points touching the Divine Being and and the religion that he requires. Their perpetual contradictions, absurdities and deficiencies are exposed, whilst whatever is worthy of our regard, is shown either to have been derived from the scriptures, or to illustrate and confirm their teaching. Justin's very extensive acquaintance with heathen literature, qualified him to manage this part of the subject with advantage. Our own partialities are very strong for this part of the argument in favor of a divine revelation. The glaring fact that "the world by wisdom knew not God," is a grand demonstration of our need of some better teacher than human reason. Here we would meet the modern boasters of the sufficiency of nature's light, and who deny our need of any written revelation to guide us, and point them to the illustrious names in the annals of paganism, all ignorant of the true and living God, all in some form idolaters, and the wisest and best of them all confessing the need, and breathing the hope of a divine

teacher, sent to enlighten us in regard to God. Christian writers have very generally been too well satisfied with defending the out-posts of our holy religion, and warding off attacks. War should be waged in the very heart of the enemy's country, and the weakness of their positions displayed. Old paganism crumbled and fell when its weakness was pointed out, and so must modern infidelity and a godless philosophy, when their errors and absurdities are thoroughly exposed. There is nothing they so much dread as investigation, and being brought to the test of sober reason and stubborn, unanswerable facts.

Perhaps Justin's most successful labors as an apologist, are when he plants himself on the character of christianity, and from its very nature and effects argues its heavenly origin. We have great confidence in the self evidencing power of the gospel. Against all the arguments a priori and a posteriori, we would trust a man's own sensibilities, as he gazes on the face of nature on a fine spring morning, or lifts his eyes to the midnight heavens, for the belief in a Supreme Being. Though he might be unable to frame a single argument, he *feels* there is a God. And so with christianity. It is itself the best evidence of being divine. About Kant's *practical reason*, or our moral sense, we will not speculate; but let an honest and sincere seeker after truth study the gospel of Christ, and he will have evidence enough that it is more than human. Johnson assigned the true cause of the unbelief of distinguished infidels, when he said they would not read the New Testament. Besides the miracles and prophecies of the Bible upon which Justin properly laid great stress, he appealed with entire confidence to the doctrines and effects of christianity. The doctrines of christianity are truly worthy of their divine author—sublime and Godlike. Beyond the discovery of human reason, they win the profound homage of the greatest thinkers, and elevate our thoughts far beyond what unaided reason could attain. From the time of Paul to the present hour, the noblest intellects have seen in the cross of Christ the transcendent wisdom of God. Not only patriarchs, prophets and apostles have contemplated the work of human redemption with wonder and amazement, but "into these things the angels desire to look." The moral effects of the gospel are such as the prophets foretold. Men are completely transformed, and made new creatures in Christ Jesus. Paul attests the wonder working power of the gospel, and the same pictures are presented by Justin. It would be interesting to transfer to our pages some of his descriptions of the wonderful changes wrought in character by the religion of Jesus. These exhibitions of pri-

mitive christianity are most refreshing. But we have not room to copy enough to give any just conception of what Justin and other early advocates have to say of the divine power which this religion exercised over those who embraced it. To him it was no beautiful vision, but a divine reality. "This alone I have found infallible and profitable philosophy." . . . "This is sweeter than honey, as you may perceive from this, that we do not deny his name, even in death itself."

Justin has usually been named as the first of the early fathers who united the Grecian culture with the simple faith of the gospel, and it has been a question among the learned whether he is to be classed with the Platonizing teachers, who were distinguished in the period succeeding him, and who are known as the Alexandrian school. A decision of this question, like very many others, depends on the meaning attached to terms. That Justin was acquainted with Plato is clear—and that he employed some favorite terms of the Platonic philosophy, is equally undisputed—and that his early study of Greek philosophy in general, and Plato in particular, would exert an influence on his modes of thought and expression, necessarily results from the very constitution of the human mind; but it does not appear that he made any systematic attempt to combine or harmonize the two, or that he allowed Plato to mould his interpretation of the doctrines of Christ. From early life he had been addicted to the study of philosophy, and still retained his love for the investigation of truth, but deeming that he had found the true, divine philosophy, which he was in search of, like Paul, 'counted all things but loss for the excellency of Christ Jesus our Lord.' Neander speaks of Justin as "the precursor of the Alexandrian church-teachers," and it can hardly be doubted that his life and writings must have had an influence in forming that school. But Justin himself lived in an age when little attempts had as yet been made to give to the doctrines of the gospel any philosophical complexion. The grand facts of christianity were yet fresh in their minds, and those who embraced it were more anxious to realize its living power, than to explain its mysteries, and harmonize its truths with our subjective views.

The doctrinal views of Justin must be gathered from scattered declarations, rather than from any formal statement. The church had not yet drawn out into a full and well defined doctrinal system, the truths of the gospel, which, like those in the world of nature, lie scattered over the whole field, awaiting the labor of system-makers to reduce them to shape and order. Without entering into detail, it may be stated that he heartily

embraced and taught the leading truths of the evangelical system of doctrine; as, a trinity in unity; the incarnation; the atonement; justification by faith, with repentance towards God; the resurrection; the final judgment; and the eternity of retributions in a world to come. On some minor points it has been his good fortune to be claimed by all parties. Pedobaptists and Anti-pedobaptists, both appeal to Justin in support of their peculiar views and practices. Catholics, Lutherans, and Reformed, all claim him on the disputed point of the Savior's presence in the Eucharist; and yet it is very questionable whether any one of these parties regard it in the light which he did. He satisfies himself with scriptural representations, without attempting to explain the reason and mode of everything, and hence, like the scriptures, is liable to different interpretations. Where there has been so much difference of opinion, and so much learned discussion, we may be excused from submitting any judgment in the matter. We think, however, that without prejudice or violence, Justin may be claimed as an advocate of evangelical orthodoxy, as generally understood among Protestants. His religion had a puritanic simplicity. He certainly knew nothing of the arrogant pretensions set up by ambitious ecclesiastics in succeeding centuries, and so zealously renewed in modern times—of an ecclesiastical hierarchy composed of different orders of ministers after the Jewish fashion, of a magical influence residing in the hands of bishops, and of all that form and parade deemed so necessary to a true church, and acceptable worship. The modern figments of "apostolical succession," "sacramental grace," and the like, do not constitute any part of his religious system. Equality among Christ's ministers, the holy scriptures as the rule of faith and practice, simplicity in worship and the administration of ordinances, a pure, spiritual religion, these appear as prominent in his day. There was little that could be called *churchly* ritual, or formal. The word of God and the Spirit of God were the predominant elements in early christianity. He made no account of the Apocrypha or tradition, but held in the very highest estimation the inspired word of God. With the New Testament he does not manifest so much familiarity as the Old, perhaps owing to the fact that its several books may not yet have been collected and arranged into one volume. But without naming Paul, there are passages in his writings which show that he was not ignorant of the Pauline epistles, whilst the gospels are freely quoted, and the Apocalypse also, with a clear reference of it to John the apostle, as its author. At that early period, and especially among Jews,

it was natural for him to make more account of the Old Testament, which had long enjoyed a place among the people, and to employ it in confirming and illustrating the truths he taught, as made known by Christ and his apostles.

Justin, as was the case with many others in that age, was a believer in the pre-millenial advent, and personal reign of Christ on earth. He held that the Savior would come again in great splendor and glory, establish His throne at Jerusalem, and be seen by His enemies in the very place where He was crucified. The object of this coming is to set up His kingdom—to raise the bodies of His saints, and to make the new heavens and the new earth. The saints are to reign with Christ during this thousand years, at the end of which will be the general resurrection and the final judgment. His views on this subject are substantially those held by millenarians at the present day, and were regarded by him as a part of the orthodox faith. Trypho says, "Tell me truly, do you believe that this place, Jerusalem, will be rebuilt, and do you expect that your people will be gathered together and rejoice with Christ, and with the patriarchs and prophets, and with those of our race, and of those who become proselytes before the coming of your Christ?" Justin answers, "I and many others hold these sentiments, as you also well know that this will take place: but again, many christians, of pure and pious dispositions, do not acknowledge this, as I have made known to you. . . . . But I and those christians, who are in all respects orthodox, understand that there will be a resurrection of the flesh, and a thousand years in Jerusalem rebuilt, and adorned and enlarged, as the prophets Ezekiel, and Isaiah, and others declare." . . . . "A certain man," he says, "among us, named John, one of the apostles of Christ, in a revelation made to him, prophesied that the believers in our Christ will spend a thousand years in Jerusalem; and after that will be the general (and to speak briefly) the eternal resurrection of all simultaneously, and the judgment." In these views Justin has been followed by many great and good men, both in ancient and modern times, and is, therefore, entitled to a charitable judgment, however different may be our own understanding of the prophecies relating to the latter day glory. We do not ourselves believe in the theory of millenarians, but we would not exclude as heretics, those who differ from us in their interpretation of the mysteries to be revealed in future ages.

It is time that we should bring these notices of Justin to a close, and in doing so, it will be proper to advert to the termination of his earthly career. The latter part of his days seems

to have been spent at Rome, where, according to some early authorities, he had opened a school for the purpose of instructing those who were willing, in the saving truths of the gospel. His labors in this metropolis of nations could not fail of arresting some attention, and his bold, courageous defence of christianity excited bitter hostility among the enemies of the truth. Among the Cynics, a low, degenerate sect, he was especially the object of hatred and malignant persecution. One of their number, named Crescens, had made himself active in opposition to the success of the kingdom of Christ, and was very zealous in spreading slanderous stories to the injury of believers. These Justin refuted, and exposed their author to merited contempt, which only increased his hatred and desire for revenge. Justin clearly saw the storm that was gathering, and patiently awaited the hour when it would burst upon his head. In his second apology he says: "I expect to be plotted against by some of those who have been named, and to be fastened to the stake: perhaps by Crescens, that lover of noise and show." His expectations were not long in being realized. His enemies thirsted for his life, and only waited a fitting opportunity to accomplish their wishes. Justin, with six others, was arraigned before the præfect Rusticus, to undergo examination as to their religion. The præfect inquired of him—"where do you meet together?" To which Justin answered—"wherever it may suit the choice and ability of each one. You imagine that we all meet in the same place; but this is not so, for the God of the christians is not circumscribed by place." To the question, "what doctrines do you embrace?" he replied, "I have endeavored to learn all doctrines, but have closed with the true—that of the christians—though not pleasing to those who are in love with error." Further he testified, "we believe in one God, the original creator and framer of all things, visible and invisible . . . and in Jesus Christ, the Son of God, whom the prophets foretold, as a teacher of truth, and herald of salvation." To the decisive question—"Art thou then a christian?" he frankly responded, "I am a christian." When asked in derision—"Believest thou, then, in thy ascension to heaven, when I have caused thee to be scourged and beheaded?" he said—"I hope that I shall receive the gift of Christ's grace, should I thus suffer." To the question repeated a second time, if he really supposed that he should ascend to heaven, he firmly answered, "I not only suppose so, but know it with a certainty that admits of no doubt." The accused were then commanded to join in an offering to the gods, and on their resolute refusal thus to abjure their religion, the præfect

declared in anger—"If ye will not obey, ye shall be chastised without mercy." Not in the least intimidated by this threat, Justin in turn said, "we wish nothing more than to suffer for our Lord Jesus Christ, for this will give us salvation and joy at His dread tribunal, before which all the world must appear." The trial here closed; they were scourged and beheaded, and Justin secured the name by which he has since been known as the *Martyr*. His crown was "laid up in heaven," and he entered upon his career of "glory, honor and immortality," about A. D. 166.

ARTICLE II.

THE GENEALOGIES OF JESUS, IN THE EVANGELISTS MATTHEW AND LUKE.

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The examination of the genealogy of Christ, as is well known, has, from early times, led to the most different results. At present, the contest concerning it has almost reached its highest point. Some, as for instance Strauss, would persuade us that nothing, absolutely nothing, is known of the parents of Jesus, except that they were Jews; that, however, the two Evangelists, or the early christian church, traced back his lineage to David, because he had made the impression upon them that he was the Messiah, who was to be, in accordance with the prophecies of the Old Testament, a son of David.

This bold hypothesis they base upon the various contradictions and inaccuracies, which they think they have discovered in the two genealogical registers. Others, and by far the most, have maintained their historical credibility, whilst they have presented the proof of it, not unfrequently, in such a way that the scientific interpreter can, with difficulty, give his assent to it. In a word, he who is acquainted with the state of the inquiry will indeed admit, that a renewed, comprehensive examination of it will be by no means superfluous, the object of which will be to advance from the certain to the hypothetical, and to separate the principal from the subsidiary points.

The genealogy of a human individual has, in itself, no general interest, it obtains this only from the particular relations in

which it stands to the rest of the history of this person, or to that of other historic individuals. This holds good, in a certain sense, even as to the genealogy of the divine man, Jesus Christ. The relations, by virtue of which the genealogy of Jesus claims a general interest, are of a twofold nature: first, in so far as they are designed to be the fulfilment of an Old Testament prophecy: secondly, because they are an integral part of the canonical gospels of Matthew and Luke, and consequently allow us to derive conclusions in general, as to the greater or less historical character of these gospels.

It is an easy matter, in fact, to dispose of the first point. The descent of Jesus from David, is attested, not *only* by our two genealogical registers, but in the New Testament *throughout*, and in the history of the christian church. The Evangelist Matthew calls him expressly, in many places, a son of David. 1 : 20; 9 : 27; 12 : 23; 15 : 22; 20 : 30, 31; 21 : 9, 15. Besides, in the gospel of Luke, he appears as such in 1 : 27, 32, 69; 2 : 4; 18 : 38, 39; and in the Acts of the Apostles, in the address of Peter, 2 : 30; and the speech of Paul, 13 : 23. That the Evangelist Mark passes by the genealogy of Jesus, is owing to the original plan of his history; but even by him, Jesus is called a son of David, 10 : 47, 48. The apostle John also has not treated of the history of the childhood of Jesus. From his clearly proposed object, to instruct readers not of Jewish extraction, we might at least expect in advance, to find in him an express mention of the descent of Jesus from David. He has, it appears to me, indirectly however, alluded to it, 7 : 42. This passage appears indeed, upon first view, even to favor the opposite opinion; but it is otherwise, when we look at the connection in which it stands. From v. 40 onwards, the apostle gives an account of the different impression, which the discourses of Jesus had made upon the listening people, on the last day of the feast of tabernacles. In the case of many this was very favorable; they supposed that he was either the prophet, or indeed the Messiah. Others doubted of the Messianic character of Jesus, whilst they said, v. 41, will the Messiah come out of Galilee? and v. 42, do not the Scriptures declare, that the Messiah shall be born of the seed of David, and in *Bethlehem*, the village where David was? Evidently v. 42 is meant to *confirm* the correctness of the unbelieving question contained in v. 41. This, however, is effected in such a way, that two external marks of the Messiah are brought forward from the Scriptures, the one of which, his descent from David, stands in *no* intimate relation to the doubt raised in v. 41, whether the Messiah

was to come from Galilee; the second alone, the necessity of his coming forth from Bethlehem, is presented as *confirmatory.* On account of this connection of the propositions, the first mark of the Messiah, which was also expressly mentioned, and *not* excluded by these disbelievers in Jesus, seems, therefore, to be included with the second. Here it must be carefully noticed, that the members of the Sanhedrim, who had been, according to v. 45, informed of everything that had occurred, by their servants, *only* insist upon this, to the same John, upon the *same* day, as showing the ground of their unbelief, that a prophet was not to come out of Galilee. Besides, even the representatives of the opposite belief, De Wette and Strauss, have at least not ventured to make use of, for themselves, the passage of John quoted above. If the apostle John were the author of the Apocalypse, he would then have mentioned directly, Rev. v. 5, the origin of Jesus from David. We cannot indeed accede to this view, but we thereby obtain a new witness, who must have lived and written *before* the destruction of Jerusalem, the presbyter John, as I suppose, who was likewise a disciple of Jesus.[1] Further, the apostle Paul, who was the constant cotemporary, friend and companion of the other apostles, positively maintains that Jesus, according to the flesh, was descended of the seed of David. Rom. 1: 3; 2 Tim. 2: 7. We have, still further, a multitude of accounts, in the New Testament, of proceedings before the Sanhedrim, in which the Messiahship of Christ is questioned, but in them there is nothing reported which seems like even the smallest doubt of the descent of Jesus from David. And who can believe that this most evident and palpable mark of his Messiahship, would not have been spoken of before them, if it had been wanting! We consider it superfluous, to show in detail, that the entire early church, from the very beginning onwards, were firm believers in the descent of Jesus from David. But *one* account will I here bring forward, which, at all events, confirms the above view, in an independent way, and, as critics of the most different hues acknowledge, bears the stamp of truth upon its face. The early christian father, Hegesippus, informs us in Eusebius 3: 20, that the nephews of Judas, a brother of Jesus, Matt. 13: 55; Mark 6: 3, were brought before Domitian, as they were *descended from David*, and on this account considered by him dangerous. But after he had held a personal interview with them, and become acquainted

[1] See my treatise:—The testimony of Papias concerning the presbyter John, in the theological contributions, published by the Faculty of Kiel, 1840. Part IV.

with their uprightness, and the laborious way in which they were obliged to earn their bread, they were restored to their liberty. If now the *brothers* of Jesus were descended from David, Jesus himself must also have been of kindred origin. In accordance with these numerous and varied testimonies, nothing is, in fact, more certain, than that Jesus was a son of David. This truth does not at all depend upon the state of our genealogical registers in Matthew and Luke, is altogether independent of the question, whether these, in their actual state, can be shown as entirely historical or not. Much more, on the other hand, by the reception of these into the connected history of the New Testament and the most ancient christian church, according to which Jesus was actually a son of David, we have secured for ourselves, for their consideration, the only *historical* stand-point.

We proceed now to the more difficult question, whether or not, and to what extent, the two genealogical registers of the descent of Jesus, in their *separate* statements, dare lay claim to historical credibility. If the denial indeed, of the origin of Jesus from David, appears to transcend the limits of all sound historical criticism, the state of the two genealogical registers of Jesus, which have been given to us by the two evangelists, especially with our present genealogical knowledge, is undoubtedly such, that even a circumspect critic might be perplexed, in reference to the truth in their details. Their exegetical history,[1] which discloses so many different solutions of the problem, compels us to acknowledge this. If we should, however, assume that our two accounts are directly contradictory to each other, on the one hand, this only would immediately follow, that *one* of the two genealogies was so far unhistorical. On the other hand, we would know from the preceding discussion, that the mean of *both* registers, the descent of Jesus from the house of David, and with it the conclusion, that in Him the Old Testament predictions, having reference thereto, were fulfilled, in any event was true. The former assumption, however, would have, if we reasoned consistently, a definite influence upon our judgment, as to the historical character of the labors of the one or the other evangelist. We would be obliged openly to admit, that traditions, or myths, or whatever we choose to call them, *even though only in certain*

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[1] From the present exegesis, it may at least be regarded as certain, that the γενεαλογίαι, in the pastoral letters 1 Tim. 1 : 4, Tit. 3 : 9, dare not be appealed to, in discussions concerning the lineage of Jesus.

portions, as *the history of the childhood of Jesus*, had made such a powerful impression upon them, that a not inconsiderable number of names, apparently altogether historical, could be *invented*, or at least thrown together in an entirely unhistorical manner, in general, *for the sake of some definite, even though unknown motive*, though in this case. with the design of giving in detail the lineage of Jesus from David. We have now evidently designated the point, where the view of the genealogies of Christ, according to the most recent mode of treating the evangelical history, directly exerts its power, and touches a question of present interest, which must be settled chiefly by the theologians of the present time.

With reference to this, we will place our inquiry, in what follows, at once in this form, whether it is probable, or whether it can be shown with absolute certainty, that our evangelists, or the early christian churches, from which they derived their genealogical information, fabricated the account of the descent of Christ from David, in the special form in which they communicated it, without the necessary *historical* knowledge. In this state of the inquiry, we have no need of examining further, whether the two genealogical registers may possibly have been in error or not, in places where, as is conceded, they closely followed what was *at hand* and *acknowledged*, namely the Old Testament, or a tradition of an earlier origin, as in Matt. 1 : 5, with reference to the word Rahab, and Luke 3 : 36, as regards the name Cainan, borrowed from the Septuagint. Still, we believe by this intentional limitation of the question, we will bring forward the essential points of the subject, as on the other hand, it is indeed undeniable, that the question, whether any and how much mythical or traditional matter is to be acknowledged as existing in the different gospels, cannot be truly decided by general suppositions and categories, but only by the most thorough and searching examination into *particulars*.

We will examine, first of all, the historical character of the registers *in general*. An account is, upon the whole, more or less credible, in proportion as the attendant circumstances, in which it is found, can lay claim to credibility or not. If we apply this rule to our genealogies, these would a priori have the suspicion of a want of truthfulness, if the gospels in which they are communicated, in general, or in the section of which these form integral parts, that is, in the history of the childhood of Jesus,[1] were entirely unhistorical in their character. We

[1] In consequence of the position of the genealogical register in the Evan-

are convinced, with the christian church from the very earliest times, for sufficient reasons, as we think, of the opposite; and believe we have recently, for our own part, furnished many proofs in its favor.[1]

But perhaps what is here reported, had reference to circumstances, of which the informants themselves *were able* to know but little, and for which, persons in general felt but little *interest*, and these again, would be cogent reasons for suspecting the credibility of the narrative. But exactly in these points, the historical view has, from the very outset, its very strong supports. Every one who is acquainted with the Old Testament knows, that the Israelites belong to those nations who, from time immemorial, have placed the greatest value upon their descent and family registers, and these among them have constantly stood, in the closest relation to the internal form of their social existence, as a nation and a theocracy. The disadvantages which were usually connected with the loss of their family registers, even after their captivity, appear from Ez. 2: 62, Neh. 7: 64. What now justifies us in assuming, that forsooth the family of *Jesus* should thoughtlessly manifest no anxiety for their family register? Nay, is it not more in accordance with the circumstances, that the most distinguished Jewish house, the royal line of David, upon which the promises were resting, would be especially careful for the preservation of its genealogy? Yet persons have appealed, in opposition to this case, to the account of Julius Africanus in Eusebius[2] 1: 7, that Herod, because he had sprung from an undistinguished family, and one not Jewish, (in the city of Ascalon) had tyrannically caused the family registers of the Jews, preserved in the public archives, to be destroyed. In any case, this somewhat late account testifies, that the Jews of that period placed a high value upon their family registers; besides this, apart from the fact that in it the burning of the *public* genealogical registers is spoken of, the most decisive considerations speak against the correctness of it. Before all others, Josephus, a *cotemporary*, ought here to be heard. He not

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gelist Luke, we may venture, and not without reason, to doubt whether it was *always* communicated *only* in connection with the history of the childhood of Jesus. The opposite indeed is, from the very first, probable, in consequence of the absorbing interest, which was felt in the Messianic evidences of the descent of Jesus from David.

[1] In the paper: Chronological Synopsis of the four evangelists. A contribution in defence of the gospels and gospel history, uninfluenced by preconceived opinions.

[2] Cruse's Eusebius. Lib. I. c. 7.

only nowhere mentions the destruction of these genealogical registers, but *expressly* attests the existence of them, at the time of the writing of his autobiography, in which he asserts, that he took the account of his descent from the public records.[1]

This, according to all the rules of criticism, would be sufficient to show the want of historical accuracy in the account of Africanus. Notwithstanding this, it may be observed, that this very Herod, according to the gospel of Luke, even towards the end of his life, prevented the census of the Jewish nation, with reference to its division into tribes[2] and families, during which Jesus was born in Bethlehem, or if we wish to doubt the historical character of this account, which, for our purposes, amounts to the same thing, is said to have prevented, and that the author of the ancient Protevang. Jacobi c. 1, assumes the existence of the public genealogical registers[3] at that time. That in the time of Africanus, many Jewish families were without trustworthy genealogical registers, is not only expressly asserted by him, but is in itself also very credible, inasmuch as, since the destruction of Jerusalem and its temple, and the dissolution of the Jewish government, the peculiar point of union for the Jewish nation had for a long time been lost, and the people, scattered in all parts of the world, were obliged to feel the pains of the most oppressive servitude. However, if that church father shows himself inclined to believe the account, that the later want of family registers had its origin from the burning of the copies kept in the public archives, by the command of Herod the Great, he believes in a manifest error, which may have had its origin originally in a prejudiced hostility of the Jews against the correctness of the genealogy of Christ, as given by our evangelists, or perhaps in this, that the Jews afterwards were accustomed to ascribe to that Herod all possible acts of wickedness. It follows, that persons, in the time when the genealogies of Jesus, recorded in our gospels, had their origin, could easily and confidently inform themselves about them, either by means of private writings or from public documents, or by tradition. And indeed neither the inclination nor a motive for this could well have been wanting. For what more nearly concerned christians, especially the christians of Palestine, or Jewish christians, than the examination and proof of the fact, that Jesus, whom

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[1] Life of Josephus. §1, towards the close.

[2] See my chronological synopsis, p. 105 sq.

[3] *Cf.* Thilo, cod. Apocryph. I. p. 166 sq. concerning the expression then used, ἡ δωδεκάφυλος.

they acknowledged as the Messiah, had actually sprung, as the prophecies of the Old Testament declare, from the house of David. Against a too hasty and inaccurate proof, they were preserved by the apprehension, which was also indeed realized in cases somewhere occurring, that so ready a control could be exercised over their assertions by their opponents. In general, however, the suspicion that the mere wish of having Jesus the son of David produced our genealogies, would from the outset take root more readily, if *this* proposition did not already stand upon a firm base, without at all regarding these genealogies, that Jesus really was descended from David. Upon a conscientious review of all these considerations, it can hardly be considered a prejudiced opinion, if we conclude that these two genealogical registers, in advance of all examination of them, have the presumption of credibility, even in their details, in their favor. Still we are obliged to examine, whether this presumption will be sustained by a closer investigation, having reference to the *particulars* of the inquiry.

As we have two different accounts of the genealogy of Jesus, it will be necessary to harmonize them, and in doing this in difficult questions, we will be most securely preserved from inaccuracy and hasty conclusions, if each account be first examined by itself, in its own peculiar connection; and then be compared with the one corresponding to it. Before we proceed in this way, we will briefly touch upon a charge, which is brought against our evangelists, by not a few exegetical writers. They say, these men who denied all coöperation of Joseph in the begetting of Jesus, could not prepare a genealogical register from him, without contradicting themselves. These mutually exclusive views and accounts, say they, are to be ascribed much more to different circles of tradition, and notwithstanding, at the same time, received by the evangelists, without observing the contradictions in which they thereby involved themselves. How simple or inconsiderate indeed, do they imagine the poor evangelists to have been! Why should not Jesus have had a proper genealogy, when Joseph himself recognized him as his son; Matt. 1 : 25, and not a natural son, inasmuch as, according to both evangelists, he was born from the womb of Mary? Besides, both give us to understand, even within the registers themselves, that Jesus was not the natural son of Joseph. Scholastic prejudice should not introduce inconsistencies into the biblical text, if they are not to be found there.

We will now examine the genealogy in the gospel of Matthew *by itself.* There can be, from Matt. 1 : 16, no doubt, that the genealogy of Joseph is communicated by this evangelist, who according to him, Matt. 1 : 25, was the legal father of Jesus. For the purpose of proving the correctness of this genealogical register, in its separate state, we have at present the two helps, viz : the accounts of the Old Testament, so far as this gives the history of the descent of David, and secondly, the concluding explanation of the genealogist himself, Matt. 1 : 17. The Old Testament parallel extends from Abraham to Zerubbabel, Matt. 1 : 2–13 ; we may compare Gen. 21 : 2, 25 : 25, 26, 35 : 23, 38 : 29, 30, 46 : 12 ; Ruth 4 : 18–22 ; 1 Chron. 3 : 1–19. In general, these passages correspond perfectly, there are only wanting, between Joram and Uzziah, the three names of Ahaziah, Joash and Amaziah ; 2 Kings, 8 : 24 ; 1 Chron. 3 : 2 ; 2 Chron. 22 : 1. 11 ; 24 : 27 ; 26 : 1 ; further, there is wanting, between Josiah and Jehoiachin, v. 11,[1] Jehoiakim, as the last individual was the son of Josiah, and Jehoiachin was properly the grandson of Josiah : 2 Kings 23 : 34 ; 24 : 6 ; 1 Chron. 3 : 15, 16. Finally, it may appear strange to us, that among the descendants of Zerubbabel mentioned in Matt. 1 : 13 sq., no one of those given in 1 Chron. 3 : 19 sq. is found. On the other hand, he involves himself in no difficulty by calling, as he does, Matt. 1 : 12, Zerubbabel the son of Salathiel ; whilst in 1 Chron. 3 : 19, he appears as the son of Pedaiah. For that the same person was in some sense or other called a son of Salathiel, appears from the cotemporary prophet, Haggai, 1 : 1, 12, 14 ; 2 : 3 ; and from Ez. 3 : 2. 8 ; 5 : 2 ; and Neh. 12 : 1. Whence these irregularities and departures from the text of the Old Testament? Want of acquaintance with it, could not, by any possibility, have been the reason, in the case of Matthew, of whom a constant use of the Old Testament is exactly characteristic. Possibly then inattention ! This is also very improbable. For-

[1] The words, his brothers, are most accurately explained to mean, the uncles of Jehoiachin, the natural brothers of his father, Jehoiakim : 1 Chron. 3 : 15, and of his future posterity ; according to a mode of expression which had been already *sanctioned* in other places of the Old Testament, as for instance, in the case of Abraham, with reference to his nephew Lot : Gen. 13 : 8 ; 14 : 16 ; of Jacob to Laban : Gen. 29 : 12. 15, and indeed of one of these *uncles*, his royal successor Zedekiah : 2 Chron. 36 : 10, compared with 2 Kings 24 : 17 ; Jer. 37 : 1. That Jehoiachin had natural brothers, appears to me, even after the explanation of Ebrard in his Scientific Examination of the Evangelical History, p. 201, very doubtful, inasmuch as the words, צִדְקִיָּה בְּנוֹ, 1 Chron. 3 : 16, are probably a later addition, from the context, readily explained. On the other hand, I would not, with Kuinoel and Fritzsche, maintain that the words "and his brothers," are spurious.

tunately, the author *himself*, for the purpose of removing this suspicion, gives the reason, at the close of his genealogy. After having given the summary of the above-mentioned heads of families, he says: All the generations, therefore, from Abraham to David, are fourteen generations, and from David to the carrying away into Babylon, are fourteen generations, and from the carrying away into Babylon unto Christ, are fourteen generations. This much at once appears, that it was an important consideration with him, that in the three periods mentioned, *exactly* fourteen generations, and neither more nor less, should be mentioned. But it has been a disputed point, how the fourteen generations are to be counted. From Abraham to David, both inclusive, there are indeed fourteen generations, from David exclusive to Jehoiachin, inclusive, are also fourteen generations; lastly, from Jehoiachin exclusive to Jesus, are but thirteen generations. Our author, therefore, must have counted differently, for that he, who had given himself the trouble to count beforehand, the fourteen generations for the three periods, did not merely make a *mistake* in his calculation, is evident to the superficial observer. I pass by the expedient of inserting Jehoiakim between Josiah and Jehoiachin, v. 11, which is found indeed in many later codd.[1] and approved of by Rinck quite recently, in his Disputed Narratives in the Life of Jesus, p. 22. Not any more satisfactory is the opinion of Ebrard, who endeavors to gain the fourteenth generation of the third division, by taking into the calculation as a *peculiar* generation, the name of Mary, mentioned in Matt. 1: 16. For it is manifest, from the connection, that Mary is only here mentioned, for the purpose of showing that Jesus was the natural son of Mary, not of Joseph, and how can we bring father and mother, as two *different* generations, into the account? The genealogist must have reckoned however, in such a way, as to count at least *one*[2] of the concluding names of the first or second class, *twice*, in order to bring out his 3 × 14 generations.

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[1] They read: Josiah however begat Jehoiakim, and Jehoiakim begat Jechoniah, sqq.

[2] Olshausen, Meyer and others, count *both* concluding names twice, and thereby obtain the following division of the genealogy: From Abraham to David inclusive, fourteen generations, from David to Josiah, both inclusive, fourteen generations, from Josiah to Joseph, both included, fourteen generations. A fourth and new class then begins with Jesus, which stands alone. But this division is untenable on this account, inasmuch as the *to* of v. 17, always includes the name introduced with it, and therefore Christ is excluded from being considered an *independent* member of the genealogy.

The first view we may regard as the one most prevalent at present, upon which supposition, the second division will be closed with Josiah, and the third opened with Jehoiachin. It is customary to quote for this view, the double mention of David in v. 17, as is done by Fritzsche, De Wette and others. Yet we cannot see how such a conclusion can, with reason, be derived from this verse. For, on the one hand, the double mention of David ("to David—from David") is necessarily required by the thought to be expressed; on the other hand, "the carrying away into Babylon," is also mentioned twice, for the same reason. We much rather agree entirely with Strauss, who contends for a double mention of Jehoiachin, first, at the close of the second, and again at the commencement of the third division. This calculation can be sustained by v. 17. According to this verse, the second class closes with the "carrying away," inasmuch as the "until," on account of the equality, must be *constantly* taken inclusively. Besides this explanation of "until," the words of v. 12, "after they were brought to Babylon," expressly favor. If now, "the carrying away" is to be regarded as an *integral* and also concluding part of the second division, so also must Jehoiachin, who here represents the "carrying away," be considered as an integral, and indeed closing member of it. Whichever name, however, is to be *twice* counted, David or Jehoiachin, the "from" of v. 17 is used *twice* inclusively, before Abraham, and either before David or before the "carrying away," and only once exclusively, and for this reason, that otherwise, in the division beginning with this "from," there would result more than fourteen generations. Finally, it appears, upon which for our purpose we must place particular stress, that it is altogether a matter of indifference for the *historical* value of our genealogical register, *which* name we regard twice counted by the genealogist.

It is a question, still further, why the genealogist each time desired to have fourteen generations, for the three classes, into which he divided the genealogy of Jesus. The reason for it can be, or has been, supposed to exist: *a*) in the number 14 itself, or, *b*) in its being composed of 2 X 7, or, *c*) in the number 42 arising from the multiplication of 3 by 14, or, *d*) in this, that this *same* number (14) is repeated exactly *three* times, or finally, *e*) in this, that the *same* number is repeated in general, in classes determined by other considerations. According to *a*) the number 14, in other respects unimportant, was chosen, because the Hebrew name for David, (דוד) in numerical value was equal to fourteen. We would then have an

instance of the not unfrequent geometrical trifling of the Rabbins, in this case very obscure, and in addition to this, incapable of proof, as far as our evangelist is concerned. The 2d is contrary to the narrative, which does not mention 2 X 7, but 14. In the third, Origen, according to his allegorical method of interpretation in the 3 X 14 generations, in which Christ appeared, finds an allusion to the 42 encampments, by which the people of Israel, in their escape from Egypt, reached the land of promise. The narrative makes mention, neither of encampments, nor of the number 42, but of 3 X 14. Under the fourth, it may indeed be said, that the number three is a sacred number, nevertheless, it may be asked, whether in the present instance, it was not selected for reasons arising out of the thing itself. This is *e*) in fact the case. In the history of the line of David, the cotemporary period of the whole Israelitish people was at the same time designed to be given, with which the former was so frequently, and even at the close, allied. Hence the threefold division arose almost out of an internal necessity, which in v. 17, is expressly stated, viz: first period from Abraham to king David, second period from David to the Babylonish captivity, third and concluding period, from the Babylonish captivity to the Messiah Jesus. The two epochs, between the times of Abraham and Jesus, are therefore the reign of David, i. e. the highest prosperity of the kingdom of Israel in general, and then the Babylonish captivity.

In accordance with the idea contained in this division into periods, the "carrying away into Babylon" is mentioned in v. 17, instead of Jehoiachin, and also in v. 11, 12, in the register, and for the same reason, David is the only one who is honored, v. 6, with the appellation of "the king." We could with difficulty find out a division of the Israelitish people into periods, more profound, or more in accordance with the facts. The internal congruity and mutual adaptation is supposed to be pointed out, in accordance with the Hebrew fondness for external and chronological parallelism, by means of the *equal* generations, into which these periods are divided. Inasmuch as the actual state of things corresponded with this in general, but not entirely, *artifice* was obliged to interfere. Those periods, which contained the *fewest* generations, were naturally selected for the basis, because if one with the *most* had been chosen, it would have been necessary to have added originally extraneous generations to the remaining periods, to bring out an equal number. Such a period was that from Abraham to David, which, as the first, at once commended itself. As this

already, according to the Old Testament, contained exactly fourteen generations, the number 14 was thence assumed as a basis. But as both the others, in reality, contained more than fourteen generations, several names were necessarily omitted. This furnishes a very simple explanation, why in the period from David to the Babylonish captivity, when compared with the accounts of the Old Testament, the four names,[1] Ahaziah, Joash, Amaziah and Jehoiakim, were passed over. It was not the result of ignorance, or carelessness, but design, and an expedient knowingly executed. For the same reason, an abbreviation of the genealogy, we are furnished with the most simple explanation, why among the names of the descendants of Zerubbabel, mentioned in Matt. 1: 13 sq., are found none of those in 1 Chron. 3: 19 sq., inasmuch as the lineage of Zerubbabel, in the above mentioned passage of Chronicles, is incomplete, contains only the names of his immediate sons, and his genealogy is then continued through the descendants of one of them, Hananiah. Still we might assume, that the Abiud who is mentioned in Matthew, as son of Zerubbabel, was only another name for one of the sons, Hananiah excepted, given in Chronicles. After a comparison of our genealogical register in Matthew, with the Old Testament narratives, we must therefore conclude that the few discordant statements of the genealogist can be readily explained, by a favorite genealogical custom of the Jews of that time, that his labors in other respects manifest a profound and extensive knowledge of history, and a view entirely in accordance with the facts. About the accuracy of the names in the genealogy, *after* Zerubbabel, we cannot form any conclusion, with the

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[1] It might be asked, whether a more particular reason had also its influence in the exclusion of *these* very four names, perhaps their wickedness, as Lightfoot, Ebrard and others maintain, or whether their omission was altogether accidental, as some four in this list were necessarily to be omitted. When, however, it is maintained by many (De Wette, Fritzsche, Strauss), that the genealogist omitted the three names of Ahaziah, Joash, and Amaziah, because he, through oversight, had identified the word Ochoziah, the name given to Ahaziah in the Septuagint, with Ozias, of nearly the same sound, the supposition is neither probable in itself, nor is it all necessary, according to the view already given, that he wished to have exactly fourteen generations. A genealogy artificial in an analogous way with ours, is cited by Schoettgen, from Synopsis Sohar p. 132 n. 18. Ab Abrahamo usque ad Salomonem 15 sunt generationes, atque tunc luna fuit in plenilunio. A Salomone usque ad Zedikiam iterum sunt 15 generationes, et tunc luna defecit, et Zedekiæ effosi sunt oculi: The repetition of the fifteen generations twice, may here be noted. Further information upon the subject of artificial genealogies, may be seen in Lightfoot, but the interpreter, in deciding about ancient genealogies, must not be guided by the genealogical requirements of the present time, but by the wants and customs of *that* people and *that* time to which the genealogies to be explained belong.

aid of the Old Testament, for it is altogether silent about them, nor from any other information preserved elsewhere, than in the gospels.

We proceed now to the consideration of the genealogy of Jesus, in the evangelist Luke, 3: 23–38, for the purpose of examining this first of all separately. The Old Testament parallel extends here from Adam to Nathan, the son of David, v. 31–38. For the descent of Jesus from David is not traced in Luke through Solomon, but Nathan. The persons from Adam to Abraham correspond entirely with Gen. 5 : 11 : 10 sq., the word Cainan is added, as we have seen, from the Septuagint. The names from Abraham to David are the same as in Matthew. That David had a son named Nathan, appears from 2 Sam. 5 : 14; 1 Chron. 3 : 5; 14 : 4. The subsequent descendants of the house of Nathan are not known to us any further from the Old Testament, but this at least we learn from Zechariah 12 : 10–12, that it must have been flourishing and distinguished in later times. Finally it is of decisive importance how the opening sentence of the genealogy, v. 23 is read and connected. However, the words, as far as ὢν[1] may be explained, so much is certain, that ὢν υἱὸς κ. τ. λ. are a more particular explanation of the principal sentence: ἦν ὡσεὶ ἐτῶν τριάκοντα. Which, however, is the correct reading? that of the textus recept: ὢν, ὡς ἐνομίζετο, υἱὸς Ἰωσὴφ τοῦ Ἡλὶ κ. τ. λ., which cod. A. favors, or ὢν υἱὸς, ὡς ἐνομίζετο, τοῦ Ἡλὶ κ. τ. λ., which is found in cod. B. and several other codd.[2]? (v. Schulz and Lachmann). The difference between the two readings consists, on the one hand, in the position of the ὡς ἐνομίζετο before or after υἱός, and on the other hand, in the use or omission of the article τοῦ before Ἰωσήφ. We prefer the reading of cod. B. unconditionally. The critic Lachmann, who has weighed the external authorities, has already preceded us in this, in his latest larger edition, whilst in his smaller one, he has retained the reading of the text. recept. We must, however, regard it as an inconsistency, that he has not adopted with it, the article[3]

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[1] Compare my Synopsis, p. 123 sq. Here I defend the reading: Καὶ αὐτὸς ἦν, ὁ Ἰησοῦς ἀρχόμενος, ὡσεὶ ἐτῶν τριάκοντα, and in this sense. And he was, namely Jesus, in the commencement, or at first, about thirty years old.

[2] The reading of several codd: ὡς ἐνομίζετο εἶναι υἱὸς Ἰωσήφ is in any case a mere emendation.

[3] To the authorities for our reading, cited by Dav. Schultz, Julius Africanus, among others, is also from Eusb. I. 7, to be added. The latter cites this passage from Luke, word for word, as follows:

τοῦ before Ἰωσήφ, which is both *externally and internally* connected with it. We may yet remark, that the same cod. B., which we *here* follow, reads also the preceding words, v. 23, correctly, inasmuch as it places ἀρχόμενος before ὡσεὶ ἐτῶν τριάκοντα. (p. 17, n. 2) The following internal evidence may be now already adduced, in favor of the position of the article before Ἰωσήφ. If the article is wanting before Ἰωσήφ, the following τοῦ can naturally be considered *only* as a nearer designation of the word Ἰωσήφ immediately preceding, and in the same way throughout the whole genealogy, so that the τοῦ before θεοῦ, v. 38, can likewise be only a more definite designation of Adam. Now I very much doubt if a monotheist ever said Ἀδάμ ὁ θεοῦ. in the specific sense ; Adam, who received his being immediately from God, who was created by God.

The fact that the noun which is in the genitive, is not the name of a man but of God, occasions this difficulty. Were this thought at least to be expressed alone, every one would certainly expect the express addition of υἱός or a similar word. Every one would explain the expression: ὁ Ἰησοῦς ἦν τοῦ θεοῦ, Jesus stood in the most intimate union with God, and not, Jesus was descended from God. The proposed signification of the τοῦ θεοῦ, in this passage, is indeed less forced, because it stands here within a genealogical register. But that the expression remains, notwithstanding, stiff and harsh enough, no unprejudiced person will deny. The only question is whether another easier construction is possible. This is now actually the case, if we consider as genuine the reading τοῦ Ἰωσήφ, which indeed is a reading of equally good authority. For then we will have all genitives, from τοῦ Ἰωσήφ similarly arranged with one another, and can suppose them dependent upon υἱός; inasmuch as he was a son[1] (descendant) of Joseph, Eli . .—— . . . Adam, God. If, however, to the expression τοῦ θεοῦ, from the preceding υἱὸς may be supplied, all hesitation is in fact removed. The hitherto not sufficiently valued importance of our readings in the determination of our genealogical question, we will see further, if we in the last place *compare* with each other, the genealogies thus far examined separately.

ὁ δὲ Λουκᾶς ἀνάπαλιν· ὃς ἦν (= ὢν) υἱός, ὡς ἐνομίζετο (καὶ γὰρ καὶ τοῦτο προστίθησι), τοῦ Ἰωσήφ, τοῦ Ἡλὶ κτλ. He read therefore, likewise the article τοῦ before Ἰωσήφ.

[1] The general sense of υἱός, descendant, is well enough known from the Old and New Testament; yet we may compare e. g. the expressions υἱὸς Δαυίδ υἱὸς Ἀβραάμ , which could not by any possibility be taken in the sense of immediate sonship.

We observe at once, upon a comparison of the two genealogies, that the lineage of Jesus in Matthew, is continued only to Abraham, but in Luke to Adam, and even to God. Of the design of the genealogy in Matthew, he himself informs us, 1 : 1. He designs to show in it, that Jesus Christ is the son of David, son of Abraham, i. e. that Christ, with reference to his descent, in accordance with the prophecies of the Old Testament, was the Messiah, and indeed, first of all for the descendants of Abraham, the Jews. In this form of the genealogical table, there is again manifested the fact evident indeed also from other marks, of the preparation of his gospel for Jewish christians. When, on the other hand, Luke proves that Jesus is the son of David, the son of Adam, or of *that* man, from whom all others derive their origin, and in conclusion, of God, he designs to show that Jesus, by virtue of his descent, was the Messiah, and indeed for *all* the children of Adam, in accordance with a plan *fixed* by God himself, in the creation of this Adam. Luke preaches the sentiment of Paul the apostle of the Gentiles, 1 Tim. 2 : 4. God will have all men to be saved, and to come to the knowledge of the truth. From his genealogical table the *general* character of his gospel is manifest. We see in this point also, that the form of the two registers is most intimately connected with the whole spirit of the gospels in which they are found.

Another point of difference is this, that the register in Matthew is artificially divided into three periods of fourteen generations each, whilst that of Luke shows an uninterrupted succession of names, without any such division. This peculiarity of Matthew may be considered also as more in accordance with Jewish than Grecian taste. Nothwithstanding persons think they can discover also in Luke a similar relation of the numbers. If we count, for instance, the names mentioned by him from Jesus inclusive, to God, incl. we obtain seventy-seven, that is, as they accent[1] it, exactly *seven* times eleven gen-

[1] So also Ströbel: A Contribution towards a Scriptural understanding of the genealogies of Jesus, in Dr. Rudelbach and Guerike's Periodical of general Lutheran Theology, 1840, Pt. 3, p. 5. Upon that assumption of the sway of the number seven, he bases indeed, his whole interpretation, one peculiar to himself, alas! that we must add, in the highest degree unfortunate, that Luke, out of regard for the number seven, inserted the five names, which originally did not belong to his genealogy, of God, Cainan (v. 36), Salathiel, Zorobabel and Joseph, of which the last three were borrowed from Matthew. These, inasmuch as they belonged in no wise to the family to be described, were added "for form's sake," or "for the name," views from which one can, in fact, derive no conclusion, and the admissibility of which is refuted by the text itself. To shorten a genealogy, and to increase it by

erations; yet we may, with much greater propriety, consider this number as accidental. For, apart from the fact, that God can with difficulty be considered as of exactly the same line with the other persons, the number seventy-seven is itself, as a round number, of no particular significance, and that it is in this passage divided into eleven separate divisions, there is neither a direct nor an indirect trace in the plan of the register. Persons would hardly ever have come to this conclusion, if the constant comparison of the genealogical register of Matthew with that of Luke had not given occasion to it, though indeed the number seven has, at least, nothing to do with it. Thus far the comparison of the two genealogies occasions no difficulty. The difficulty arising from a comparison of them, consists entirely in this, that the two registers correspond only word for word as far as David, thence however unto Joseph and Jesus seem to separate entirely from each other, inasmuch as the genealogy of Jesus is continued in Matthew, through Solomon and his posterity; in Luke, through Nathan and his descendants, and hence through entirely different persons. How can the genealogy of the *same* individual Jesus from David, differ so much, and yet both be historical records? This is the particular problem of our inquiries for the purpose of harmonizing the genealogical tables, the satisfactory solution of which, has been already prepared in advance by us, as we hope, but which has frequently been impeded, made more difficult, or entirely prevented by the incorporation of questions which did not belong to it, and which needed examination in an earlier connection.

Inasmuch as in Matthew, according to 1 : 16, the descent of Joseph is evidently given, and in reference to it only one decision is yet to be made, whether in Luke also, the genealogy of Joseph, or that of Mary is met with—for the descent of Jesus must be continued either through Joseph the father, or through Mary the mother—there are in the solution of that problem only the following cases possible: *first*, as in Matthew, so also in Luke, is given the genealogy of Joseph; *second*, whilst we have the genealogy of Joseph in Matthew, we find that of Mary in Luke. Both possibilities have been actually asserted and maintained. We will examine at once the first supposition, and, in accordance with which we have before us two genealogies of Joseph, especially as this, since

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false names, are certainly different things; the former can be supported from many examples among the Hebrews, whilst this latter is unheard of in actual experience, and in the nature of things not to be imagined.

the time of Julius Africanus, until the most recent period, has become almost traditional.

For the documentary examination of the problem, we place below, in a comparative list, the names successively mentioned by Matthew and Luke, from David onwards.

Matthew.	Luke.
1. Solomon.	1. Nathan.
2. Roboam.	2. Mattatha.
3. Abia.	3. Menan.
4. Asa.	4. Melea.
5. Josaphat.	5. Eliakim.
6. Joram.	6. Jonan.
7. Ozias.	7. Joseph.
8. Joatham.	8. Judah.
9. Achaz.	9. Simeon.
10. Ezekias.	10. Levi.
11. Manasses.	11. Matthat.
12. Amon.	12. Jorim.
13. Josiah.	13. Elieser.
14. Jehoiakin.	14. Jose.
Babylonish Captivity.	15. Er.
1. Jehoiakin.	16. Elmodam.
2. Salathiel.	17. Cosam.
3. Zorobabel.	18. Addi.
4. Abiud.	19. Melchi.
5. Eliakim.	20. Neri.
6. Azor.	21. Salathiel.
7. Sadoc.	22. Zorobabel.
8. Achim.	23. Rhesa.
9. Eliud.	24. Joanna.
10. Eleazar.	25. Judah.
11. Matthan.	26. Joseph.
12. Jacob.	27. Semei.
13. Joseph.	28. Mattathias.
14. Jesus.	29. Maath.
	30. Nagge.
	31. Esli.
	32. Naum.
	33. Amos.
	34. Mattathias.
	35. Joseph.
	36. Janna.
	37. Melchi.
	38. Levi.

39. Matthat.
40. Heli.
41. Joseph (ὡς ἐνομίζετο).
42. Jesus.

Now, in accordance with the first supposition to be examined, as the genealogy of Joseph is given *as well* by Matthew *as* by Luke, it would be necessary to explain how Joseph, according to Matthew, could be descended from a different father (Jacob) and then until David or Zorobabel from different ancestors, than those in Luke, according to whom Joseph's father was named Eli, &c. Again, we should be obliged to examine, whether, as is often maintained, the two persons, Salathiel and Zorobabel, mentioned in both lists, are identical or not, and if this is the case, how it happens that their ancestors, as far as David, are entirely different. We will at once examine the first mentioned most important point.

Upon the before mentioned supposition, that the genealogy of Joseph is given in *both* instances, there were two methods made use of for removing the difficulty. Authors rested in the hypothesis of a marriage with a deceased brother's widow, or in that of adoption. Julius Africanus already favors the former hypothesis, in Eusebius (I. 7.) He assumes that Eli, of whom the Jacob mentioned by Matthew was brother, married and died, without leaving any children, that therefore this, his brother Jacob, in accordance with the law in such a contingency, married his surviving widow, for the purpose of extending his brother's line. Deut. 25 : 5–10. From this marriage Joseph, the foster-father of Jesus sprung, who according to the law, was a son of Eli, but by natural descent a son of Jacob. Luke therefore, has followed the legal, Matthew the natural descent of Joseph. It has also, on the other hand, been maintained, which as far as the difficulties are concerned, under which the hypothesis labors, amounts to the same thing, that Matthew follows the legal, and Luke the natural descent, according to which Levi, and not Jacob, is the levir. However, if Jacob and Eli had been natural brothers or cousins, their genealogy should have been united before. The supposition therefore, was made already by Africanus, for the purpose of removing the difficulty, that both were but step-brothers, and indeed by the mother's side, so that their fathers might have belonged to quite different families. In this form the whole hypothesis is already so greatly complicated, that it appears only in a small degree probable. Besides, it is not even established that the step-brother, and indeed, which appears to

me, from the spirit of the law, very doubtful, the one by the *mother's* side was obligated to this union. Even were this established, the son of this marriage, Gen. 25 : 6, could be named only in the legal genealogy. For the purpose of explaining how he could also be taken into the natural genealogy, we would finally be obliged still to assume, that the genealogist who offers the latter, was either himself not acquainted with this marriage, or passes by its legal significance. Much simpler is the hypothesis of adoption. Was Joseph adopted either by Jacob or Eli, his natural and legal genealogy could very readily appear in an entirely different form, and only this would again occasion difficulty, that Joseph was taken into *both* genealogies. From want of a better explanation, we would be obliged to hold on to this hypothesis, if we were notwithstanding satisfied from overpowering arguments, of the historical character of our genealogies. We proceed now to those who maintain, that in Luke the genealogy of *Mary*, and not of Joseph, is given. This is at once apparent, that by this supposition, at present not unfrequently presented, without any hypothesis, all inconsistency between Matthew and Luke is removed by *one* blow, for the genealogy of Jesus through Joseph, *must* indeed in fact have been different from that through Mary. The question, therefore, only is, whether the text in Luke permits, or altogether demands this supposition.

Usually it is said, that τοῦ before Ηλί, is to be taken in the sense of step-son : Jesus was a son, as was supposed, of Joseph, who was a step-son of Eli, who was a son of Matthat, who was a son of Levi, &c. Then Eli would have been actually the father of Mary, and in Luke the genealogy of the latter would be given. Now a more accurate acquaintance with grammatical construction has long ago shown, that the article with the genitive of a proper name, which is appended to another proper name, must not be completed by understanding, as the earlier empirical grammarians supposed, the word υἱὸς, &c., that in fact there is nothing to be *supplied*, but that every thing is contained in the idea of the genitive connected with the article; that the formula or expression, however, designates an intimate connection and mutual relationship of two persons, which may be of a nearer or more remote nature, and hence the relation of a friend, e. g. in the well known Eusebius Pamphili; usually, however, the *nearest* condition of relationship either that of a son or child, is expressed by it. It can, therefore, not admit of doubt, that the τοῦ Ἡλί, of itself, can denote the relation of a step-son; yet whilst this explana-

tion of the expression, even in general, is somewhat far-fetched, it is positively excluded by the immediate connection. It is impossible that in a *genealogical register*, in which, in accordance with its nature, purely actual or legal ancestors must be presented, that the mere relation of *affinity* could be made available; and in the highest degree improbable that the τοῦ was to be explained over seventy times of a proper filial relationship, whilst in *one* case it should be used in the sense of a step-son. From the *immediate* connection of the τοῦ with the Ἰωσὴφ standing before it, it is necessary, if indeed the genealogy of Mary is to be given, to have recourse to an hypothesis, by which the step-son Joseph, at the same time, would be the legal son of Eli; for then this τοῦ also could be explained as those following. Thus originated the hypothesis defended by Epiphanius, Olshausen and others, that Mary was a so-called inheriting daughter, that is, without a brother, whose husband, according to the law, Numb. 36 : 6, Neh. 7 : 63, cf. Ez. 2 : 61, was obliged to be of the same family, or have his name inserted in their family register. A very ingenious supposition—yet apart from the fact, that the competency of Mary to occupy this relation, at least cannot be shown, and we besides do not know whether the law of the inheriting daughter was maintained unimpaired until the time of Jesus, it would still strike us as singular, that the same Joseph appears in the genealogy of Matthew, whilst *this* evangelist, if he knew of it, would have certainly first observed this Jewish custom. Yet fortunately for *us*, this whole hypothesis is superfluous, as we have already (p. 382) seen that the τοῦ before Ηλί, is not a more definite *explanation* of Joseph, but that the genitive τοῦ Ἡλί depends *immediately* upon υἱός, and therefore is similarly situated with τοῦ Ἰωσήφ.

The correctness of this explanation, and at the same time, the necessity of the supposition, that Luke intended to give the genealogy of Mary, will appear further, if we now endeavor to ascertain more accurately, the meaning of the ὡς ἐνομίζετο. That this addition is, according to the codd., to be read *after* the υἱός, we have seen in p. 381. Before υἱός, it would, in fact, yield no sense. For syntactically, it would necessarily have reference to the *whole* genealogy, and therefore assert, that this could only be referred to Jesus in accordance with the *views of the people*, and indeed *erroneously*. To present a genealogy as legitimate, in the same connection in which it is *expressly* asserted to be only erroneously *considered* as such, would be an error in calculo beyond all precedent. Authors cannot appeal to the genealogy in Matthew, for the purpose of showing

that such absurdities are not foreign to the evangelists, inasmuch as here the genealogy of Joseph is presented, and yet in v. 16 it is added, that Jesus was not the son of Joseph, but of Mary. For the explanation follows immediately afterwards, why the genealogy of Joseph could here be given: Matt. 1: 24, 25, because Joseph truly recognized Jesus as his legal son. Had Luke designed giving also the legal genealogy of Jesus, he would have used, instead of ὡς ἐνομίζετο, i. e. ut putabatur, existimabatur, another mode of expression; perhaps ὢν κατὰ νόμον υἱὸς Ἰωσήφ κτλ. But if we reject now the position of the ὡς ἐνομίζετο, before υἱὸς, from internal evidence, and adopt the other well attested reading υἱὸς ὡς ἐνομίζετο, every impartial reader will refer, partly for the above mentioned *logical* reason, partly because he has before learned from the first two chapters of the *same* gospel of Luke, that Jesus was in fact not the son of Joseph, but of Mary, the expression ὡς ἐνομίζετο only to the *one*, and indeed the first name of the genealogy, τοῦ Ἰωσήφ. Luke intends to say: Whilst he (Jesus) was a son, as was supposed, of Joseph, (in fact however of Mary) of Eli, &c. He might have placed instead of ὡς ἐνομίζετο, τοῦ Ἰωσήφ also τῆς Μαρίας, preferred, however, *expressly* to oppose the generally received opinion, that he was the actual son of Joseph. With *this* construction of the verse the conclusion is necessarily connected—*that Luke presents the genealogy of Mary, and Eli is to be considered the father of Mary.* We desire in what follows, to defend this decisive answer to our question against possible objections, and support it by some additional arguments. —Of the difficulties which have been mentioned, this one has properly not yet been explained, that no account was taken of the female line in Jewish genealogies. That this was not usually the case is true.[1] But that the family of the mother was never and nowhere given, is indeed false.[2] A necessary exception is found to this rule in the present case, in which the person whose genealogy is to be given, Jesus, in accordance with the admission, had, in general, no human father. That descent from David, and generation without a father, at least in Luke's view, do not contradict each other, appears from his own gospel: Luke 1: 32; cf. v. 35.

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[1] Bava batra fol. 110. a: genus patris vocatur genus, genus matris non vocatur genus; cf. Lightfoot upon Matt. 1: 16.

[2] Bereschit R. 30: ego assurrexi ei, qui ipse de Juda, ego vero de Benjamin; et ipse ex masculis Juda, ego vero ex feminis. Also compare life of the cotemporary Josephus, §. 1. Moreover, I belong to the royal line, by my mother.

After the solution of this difficulty, we proceed to the other reasons which favor the fact that Luke wishes to give the genealogy of Mary. 1) As soon as we meet with two different genealogies of one and the same person, we at once, if there is not in advance a decisive suspicion of their being unhistorical in character, have recourse to the supposition that this difference is to be explained in this way, that the one is the genealogy of the father, the other of the mother. As now the genealogy in Matthew is indubitably that of Joseph, as legal father, so will the one in Luke readily be that of his mother Mary. 2) As son of Joseph, Jesus was the son of David *de jure*, as son of Mary, he was the same *secundum naturam.* Therefore, not only *de jure*, but also *secundum naturam*, Jesus belonged to the seed of David, to which the promise was given. Indeed, the selection made between the two possible genealogies of Jesus, by our evangelists, is most intimately connected with the spirit and character of their gospels. Matthew has prepared, as we have seen, his genealogy to suit the wants of his readers, not only in other respects, in accordance with Jewish views, but has also done the same in this, that he proves the descent of Jesus from David from the line of his legal father, because the family of the *father* in the Jewish genealogies was most regarded. But as the anti-Jewish intention of the genealogy of Luke shows itself, not only by the absence of the above-mentioned marks, but also expressly by the existence of evidences of an opposing character, so likewise in this, that the descent of Jesus from David is presented in the natural way, through his *mother* Mary. In entire harmony with these views is the fact, that the father of Jesus, Joseph, in the history of the childhood in *Luke*, in contrast with Mary his mother, is strikingly put in the background, whilst in Matthew, he is made prominent. 3) In accordance with all the indirect evidence, Mary is in Luke, even apart from her genealogy, represented as belonging to the family of David. This appears to follow indirectly already from Luke 2: 4, 5. It is true, Strauss uses this passage as the strongest argument *against* the descent of Mary from David. He says in the second edition of his life of Jesus (Vol. I. p. 165) "chiefly however, the turn given to the passage, Luke 2: 4; ἀνέβη δὲ καὶ Ἰωσὴφ — διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυΐδ, ἀπογράψασθαι σὺν Μαρία κτλ., where in place of αὐτὸν αὐτοὺς could so readily have been placed, if the author had a thought of the descent of Mary also from David, decides against the possibility of referring the genealogy from David, found in the third evangelist to Mary." Notwithstanding it is easily seen, that αὐτούς *could not* be used

here at all, in place of αὐτόν. The syntactical connection in Luke must have been quite a different one. Instead of ἀνέβη δὲ καὶ Ἰωσήφ, he would have been obliged to say ἀνέβησαν δὲ καὶ Ἰωσὴφ καὶ Μαρία. Whilst now from the αὐτόν there can be no conclusion derived, we believe that we can derive the descent of Mary from David from that verse in the following way. The census of that time was held according to families; and in Bethlehem only, those descended from David had to present themselves, Luke 2: 4. As now Mary went to Bethlehem, and as the wife, in accordance with the regulations of the foreign census, was obliged[1] to appear independently of her husband, she would have been of the line of David. More decisive is, however, Luke 1: 27. cf. 1: 69. It is a question, with what ἐξ οἴκου here is to be construed, with ἀνδρί ᾧ ὄνομα Ἰωσήφ, or with the παρθένον preceding. Strauss and others favor the reference to ἀνδρί, ᾧ ὄνομα Ἰωσήφ, because this is the noun standing nearest to it. But the reference to παρθένον is also syntactically possible,[2] and as far as the thought is concerned, it is in fact in closer connection with the latter than the former.

From the nature of the history of the childhood of Jesus in Luke, it must have been a matter of more concern to the author, to give an account of the descent of the chief person in it, Mary, than of that of Joseph. This holds true in particular, also of the fact containing the annunciation to Mary, which is introduced in exactly the same words: Luke 1: 26, 27. And how can it be thought, that he who gives an account of the family of Elizabeth (Luke 1: 5) should have failed to give that of *Mary*. Quite decisive, however, may Luke 1: 32, cf. v. 35, be considered. In the verse first mentioned, *David* is directly called the *father* of Jesus, and yet in v. 35, his immediate origin from God is substituted for this human relation. This can be made to harmonize with the connection in which it is found in the gospel of Luke, in no other way than thus, that Jesus, according to him, was connected with the line of David, through his mother. 4) Tradition also speaks, in general, in favor of the descent of Mary from David. Even Strauss (Vol. I. p. 162) admits this: "The opinion of the descent of Mary from David became, however, soon (!) more common." He then quotes the well known

[1] See my Synopsis, p. 103.

[2] This connection has been already indicated by the punctuation selected by the philologist Lachmann: πρὸς παρθένον ἐμνηστευμένην ἀνδρί, ᾧ ὄνομα Ἰωσήφ, ἐξ οἴκου Δαυΐδ, καὶ τὸ ὄνομα τῆς παρθένου Μαρίαμ.

passages from the apocryphal writings Protevang. Jacobi c. 1 and 10. and Evang. de nativitate Mariæ c. 1, according to which, the persons Joachim and Anna, who are represented as the parents of Jesus, are said to have been descended from David, and also Justin the Martyr (dialog. c. Tryph. 43, 100), according to whom the virgin descended from the family of David, Jacob, Isaac and Abraham. Especially from partiality for an erroneous opinion, that of finding, even in the descent of Jesus, his priestly and kingly significance, the statement originated, that Jesus sprung from a mixed family of the tribes of Judah and *Levi*, (Testament. Simeon c. 71), still defended by some moderns, in consequence of the expression in Luke 1 : 36, which is not conclusive, that Mary was a *relation*, (συγγενής) of Elizabeth, who (Luke 1 : 5) was a daughter of *Aaron*. On the contrary, the Jewish tradition[1] also maintained that the *Eli* mentioned by Luke was the father of Mary. We hope that we have satisfactorily proved, that Luke does not give the genealogy of Joseph, but that of Mary, who, however, likewise had her descent from the family of David. It is then, entirely a matter of course, that the genealogies of Matthew and Luke, on the one hand, are not identical, and yet, on the other hand, even before David, again become united. The subject assumes a somewhat different aspect, if, as is maintained, Salathiel and Zorobabel, in Matthew and Luke are the same persons. Then it would be necessary still to show, how the two genealogies immediately after him, could separate, and yet become united in David. This also seems to favor their identity, that the Salathiel of Luke is about as many names distant from David, as the Salathiel of Matthew: for the former is reckoned from David, the twenty-first person, this one the fifteenth, and therefore, if we include the four generations purposely omitted, the nineteenth. The problem therefore to be solved, would be this, that in two different genealogies of nearly the same period, and indeed that about the time of the captivity, two persons with the name of Salathiel appear, of whom each has a son called Zorobabel. Upon the supposition of their being the same person, the hypothesis of a deceased brother's widow or that of adoption, was repeated with all its inconveniences; which, however, was still better, and more tolerable, than when modern criticism, on account of that unintelligible identity, maintains a consequent unhistorical character of the genealogies. But that supposed identity does not stand, by any means, upon a sure basis. What is

[1] Cf. Lightfoot upon Luke 3 : 23.

there remarkable in this,[1] that in two, and besides kindred lines, even supposing the time the same, two persons of the same name follow one another? In the unusual form of these names, surely there can be nothing remarkable, and even this might be lessened by an analysis of them. There were, we may say, nearly about the same time, two Salathiels, that is, if we wish for illustration to put in place of this, a name customary with us, two Theodores or Gotthilfs: this is doubtless frequent enough. Each of these had a son, who received the *surname* Zorobabel, i. e. begotten in Babylon (זְרֻבָּבֶל). But this surname was very natural, inasmuch as they were, as we know, born during the *Babylonish Captivity*. The two Salathiels and Zorobabels might be, as far as the *name is concerned*, certainly identical. But Matthew and Luke name at the *same time*, their ancestors and descendants, and they are each time entirely different; according to Matthew, they belong to the house of Solomon; according to Luke, that of Nathan; therefore, they cannot possibly be identical. Such a confusion of names, as modern criticism supposes, is only in this case allowable, if, on the one hand, we know in advance, that our genealogies are also, in other respects, entirely unhistorical, of which, however, we have seen the very opposite, and if we suppose Luke, on the other hand, to have had such an imperfect acquaintance with the *Old Testament*, that he could attach his Salathiel and Zorobabel to the house of Nathan, whilst they, in fact, as he must have learned from the well known passages of the Old Testament, belonged to the house of David through Solomon. The older critics, as Julius Africanus and others, have without any exception, considered them different individuals. Strauss speaks on the contrary (Vol. I. p. 164) as follows: "In consequence of the *celebrity* of Zorobabel, son of Salathiel, at the time of the captivity, it is scarcely to be believed, that Luke did not mean him by this designation." *Luke* indeed, who himself, as we have seen, clearly enough shows the opposite! A really marvellous consequence of this canon of celebrity is it, when Bruno Bauer identifies the four successive names of Levi, Simeon, Judah and Joseph (Luke 3: 29, 30) with the well known sons of Jacob, and Amos and Nahum (v. 25) with the well known prophets, and now from this certainly very plausible combination, draws conclusions as to the historical character of our genealogy. This is called *historical* criticism.

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[1] Cf. Paulus exeget. Handbuch, I Part p. 282 sq.

We present now the result of our investigation. Both genealogies, that of Matthew to Zorobabel, and that of Luke to Nathan, manifest an accurate acquaintance with, and careful use of, the accounts of the Old Testament. All independent sources of information as to the names, after this period, are indeed at present wanting; yet their constant dissimilarity from that point onwards, testifies in favor of the *opinion* deduced so readily from the passages themselves, and the whole connection of the corresponding gospels, that Matthew gives the genealogy of Joseph, the legal father of Jesus, and Luke that of his mother Mary. Whilst therefore, there is no collision in their separate statements, but, on the other hand, even in the details, the most varied traces of their authenticity, the *general* considerations stated at the commencement of the article have the greater force, in accordance with which, we were authorized to expect an historically certified representation of the genealogy of Jesus, and least of all, such an one as could have been fabricated for the first time within the *christian church*, out of legends intelligently or ignorantly narrated.

ARTICLE III.

NOTES ON PROPHECY.

Daniel—Seventh Chapter.

The Kingdom spoken of in verse fourteen, &c.

(Continued.)

By Rev. J. Oswald, A. M., York, Pa.

2. *Who shall set up, or establish this kingdom?* Nebuchadnezzar set up the first in the succession of governments noticed in this chapter. This is correct, and sufficient, so far as these notes are concerned. We cannot here enter minutely into the acts of his father, who secured Babylon's independence, with respect to Nineveh or the Assyrians; nor have we here aught to do with the mutual relations and wars, &c., of Babylon and Assyria, during a long succession of centuries preceding. But to resume, Nebuchadnezzar was an idolater and persecutor, at least in the earlier periods of his reign. His government partaking of his character, was idolatrous and per-

secuting also, and hence, and for this reason, a *beast* was its emblem. Darius, or perhaps rather Cyrus, established the second. A *beast* symbolized it also, and for the same reason as the preceding; because it was idolatrous and persecuting. At all events, Zion was in captivity to it, and Israel, or the church, humanly speaking, near destruction, and only saved from annihilation, by the gracious and marvellous interposition of heaven. Alexander originated the third. A *beast* was its symbol. He breathed threatening and slaughter against the church, or which amounts to the same thing, against the people, who then constituted it, and who were only preserved from the wrath of this idolatrous and furious king, by the overruling hand, or wonderful and wonderworking providence of God. Romulus, &c., laid the foundation of the fourth monarchy, and a succession and combination of wicked, carnal, Christless men, the fourth in the phase, which it has presented, these many centuries, and *infidelity* will give it its last development, when it will stand forth revealed "that man of sin," the "son of perdition," whom the Lord "shall destroy with the brightness of his coming:" 2 Thes. 2. But the kingdom which succeeds to this last, the God of heaven shall set up, and it shall never be destroyed.—Dan. 2: 44.

There is a great difference, then, in the origin of these kingdoms. Creatures sinful and imperfect, by permission, originated the first four, but this last, has the God of heaven for its author. The God of heaven is the Infinite, the self-existent, eternal, immutable, omnipotent and independent; the omnipresent, omnicient, holy, just, merciful, benevolent and good; the only wise living and true God, who alone hath immortality, and to whom be glory and dominion forever. How different must not be his work, from that of man; his kingdom, from mere human governments! Every perfection is his. He is the creator of all, of the heavens and of the earth. Our bodies are his workmanship. Our spirits are his creation. He formed the archangel, and made the creeping thing; the worm and the seraph. He is the universal benefactor. In his smile the highest intelligencies are enraptured. On his bounty the insect lives. He governs all. The clouds are his chariot. He rides upon the wings of the wind. He holds the wave in the hollow of his hand. Thunders wait his pleasure. Tempests serve him. The fiery flames obey him. Nothing transpires in his boundless dominions, nor yet *can* happen, without his knowledge, permission and control. Does an atom change position, he gives it motion. Is a blade of grass matured, he gives it perfection. Does a ray of light pass through space, he

directs it. Does a world apostatize, or do angels fall, his overruling hand is there. He "breathes in every wind; thunders in every storm; wings the lightning; pours the streams and rivers, empties the volcano; heaves the ocean; and shakes the globe. Nevertheless, the God of heaven, without whom, and independent of whom, as we have seen, not any thing *can* transpire, yet has *permitted* many things, in the moral universe especially, which are opposed, or contrary to his pleasure. By an exertion of his power which knows no limit, he might have hindered them. He did not, *and wherefore not*, is one of the secret things, which belong unto God. But of this one thing, we may ever be sure; that the great design of God in all things is, to do good, boundlessly and forever, and to disclose himself, as the boundless and eternal good. He permitted angels to fall. He permitted Satan to enter Eden's blessed bowers, and tempt our first parents. He permitted the apostacy of Adam and Eve. He has permitted earth to be, morally, a lazar-house of corruption, for near six thousand years. Though the field, from which have been gathered the trophies of God's marvelous grace, yet on it, (viz: earth) men have blasphemed the great and glorious name of the Lord their God. On it, impurity, drunkenness, treachery, fraud, violence and murder, have run riot. On it, the fiend of war has waded through human blood, trampled on human corpses, in every age, and in every land, emptying earth, and filling hell. On it, idolatry has flourished. Instead of worshipping Jehovah, men have worshiped devils, beasts, vegetables, each other, gods molten of silver and gold, and idols hewn out of wood and stone. And finally, God has permitted a succession of governments on earth, freely chosen by wicked man, but he reserved to himself the right to overturn, and overturn, one after the other, and when he shall have annihilated the last, then, as we have seen, he will himself set up a kingdom.

The positive declaration, Dan. 2: 44, already referred to, or quoted, might suffice, but that we may be more fully certified, as to the origin of this kingdom, let us follow our prophet somewhat more minutely, through several verses of this (7th) chapter. "I beheld till the thrones were cast down," (v. 9.) i. e. the prophet in vision looked on, until he saw the thrones of the beasts, or the idolatrous persecuting governments overthrown. "And the Ancient of days did sit," (v. 9). God the Father is so denominated in this place. He sat in judgment, especially on the last of these powers. His appearance was venerable and majestic. His "garment *was* white as snow, and the hair of his head like the pure wool; his throne *was*

like the fiery flame, *and* his wheels *as* the burning fire," (v. 9). "A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him" (v. 10). These were all ministering spirits, angels who waited to do his pleasure, whether of judgment or of mercy. It is his glory to be thus attended, numerously and cheerfully; and it is his glory to be dependant on, to need none of these, to be absolutely independent of all. "The judgment was set, and the books were opened," (v. 10) i. e. the judgment of the last beast, or rather of the "little horn," whose rise, speech and acts, fill so large a space in this chapter. "I beheld then, because of the voice of the great words which the horn spake: I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and a time,"—v. 11, 12. When the dominion was taken away from the rest of the *beasts*, says Bishop Newton, their *bodies* were not destroyed, but suffered to continue still in being," but when the dominion shall be taken away from *this beast*, his *body* shall be totally destroyed; because *other kingdoms* succeeded to those, but none other earthly kingdom shall succeed to this. "I saw in the night visions, and behold, *one* like the Son of man," i. e. our Lord Jesus Christ, "came with the clouds of heaven," v. 13. Christ is thus to come—Acts 1 : 11; Rev. 1 : 7. The prophet saw him come to the Ancient of Days, and brought near before him, (v. 13) "and there was given unto him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed," v. 14. On the words of this verse, "his dominion is an everlasting dominion," A. Clarke has this comment: "christianity shall increase, and prevail, to the end of the world"!!! *This everlasting dominion, will only be given, when Christ comes with the clouds of heaven.* But he will only thus come, at the end of the world; at the final day, at the day of universal judgment. How puerile then, such interpretations of prophecy; yet how many equally absurd, are eagerly embraced, and strenuously advocated, whilst the true intent of the sacred record is wholly misapprehended, disregarded, and, in effect rejected!

Our object, viz: to show the origin of the kingdom which is to *succeed*, the governments symbolized by beasts and horns, being accomplished; it may not be amiss, after contemplating

so much that is melancholy, to note some of the characteristics or peculiarities of this kingdom, whose *establishment* is not by permission only, or of the will of man, but a direct act of heaven.

In this kingdom there will be no war, to spread wide the miseries of dismay, plunder, slaughter and devastation. Then will the prophet's prediction, in reference to earth's inhabitants be literally and gloriously fulfilled; "neither shall they learn war any more," Isa. 2: 4.[1] In it, there will be no more marshaling of nations, of hostile hosts for mutual destruction. No marching armies, whose track is marked by desolated lands, smoking villages, ruined cities, mangled corpses, and new-made and scarcely covered graves, attracting the hyena, the vulture and the wolf.

In this kingdom, "the inhabitant shall not say, I am sick," Isa. 33: 24. The pestilence which walketh in darkness, and which wasteth at noonday, will be no more. Death (physical) will, ere its establishment, have removed his last subject, and the grave swallowed up its last victim. In it everything will *live*, and not only live, but grow, and flourish, and bloom without interruption. Immortality will light up every eye. Immortality will beam from every countenance. Life vernal and immortal, will be the delightful heritage of all the children of the kingdom.

In this kingdom, there will be no more selfishness. Every individual will fully realize the import of the Savior's declaration, "it is more blessed to give than to receive." Under this influence, all hearts, and all hands, all the mighty faculties and unwearied efforts of all its citizens, will be completely and eternally occupied, in doing good.

In this kingdom, there will "be no more curse," Rev. 22: 3. There will be no sin committed by any of its subjects, to occasion a curse, and consequently no wrath in God. Once he was offended with them, on account of sin. But in the day of their merciful visitation, they confessed their sins, and they found him faithful and just, to forgive their sins, and to cleanse them from all unrighteousness, through the mediation and merits of the Redeemer. Perfectly and eternally secure they will all be, against every degree of separation from God. On

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[1] Those who maintain the spiritual reign of Christ during the Millenium, as those also, who advocate his personal reign, during one thousand years, teach that at the termination of that happy period, there will be a great apostacy, or falling away from Christ, and a marshaling of hostile armies, &c. These commonly received opinions of the Millenium, must then be unscriptural, and ought to be abandoned, for in the face of, or in direct opposition to, the divine record, they teach, *that the people will learn war again.*

earth, i. e. in the present state, the heirs of the kingdom, sometimes complain with Job, "Behold I go forward but he is not there, and backward but I cannot perceive him. On the left hand where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him." But in the kingdom; in the New Jerusalem, its metropolis, God "will dwell with them," (Rev. 21 : 3) and they will enjoy his presence forever.

In this kingdom, finally, there shall be no night. No natural night, such as we experience when the sun is absent, in which the afflicted count the long hours of darkness, and sigh for the returning light; in which thieves break through and steal, and in which revellers are drunken. There will be no spiritual night, such as now broods over the unevangelized nations, such as now envelops the unregenerate soul. No ignorance. No error. No night of affliction, temptation, oppression, desertion and sorrow. The eternal night will not cast its dark and deadly shadow on any portion of this bright land. The blackness of darkness is peculiar to the bottomless pit. The blackness of darkness forever, has no relation, or reference at all, to the saints. It is the portion of the final enemies of the Most High, of the rejecters of Christ, of those who resist the Holy Ghost, of all the contemners of God's marvelous grace.

The kingdoms which preceded *this*, were distracted often. Melancholy, stormy, bloody governments were they. Oppression, carnage, devastation and decay, characterized them. They were comparatively Bedlams, in which chains clanked, in concert to chains, and to rage and blasphemy. Crimes haunted them. Fiends in human form filled them. But in the kingdom which is to come, which the God of heaven will set up, all will in the most exact sense, love the Lord their God, with all their heart, and with all their soul, and with all their strength, and with all their understanding, and they will love each other as themselves. The ransomed of all nations, will be one bright sparkling jewel, reflecting only, and always the image of Christ. Sin will be banished forever. The last tear wiped away from every eye, by the divine hand. The "tabernacle of God" shall be with men. This kingdom will never be invaded by any disturbing principle, nor the harmony of its citizens interrupted. Peace, divine and eternal, will breathe her balmy influence over every spirit. The voice of contention will be hushed. There will be "no more sea."

Confusion and noise, and garments rolled in blood, shall be no more.

3. *When will this kingdom be set up?* It will be established when the last of the governments, represented by beasts and horns, in this chapter, shall have passed away: when the very last of them (the Anti-Christ), is slain, and his body destroyed and given to the burning flame, v. 11. The *gentile* governments must all be swept away, as the chaff of the summer threshing-floor, and no place be found for them, (Dan. 2: 35) ere the glorious things spoken of Zion, shall all be accomplished. The seventh, or last trumpet must sound, before the great voices in heaven are heard, saying, "the kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign forever and ever," and in consequence of which, the four and twenty elders fall upon their faces and worship God, "saying, we give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned,"—Rev. 11. At this era, there will be wailings among the kindreds of the earth, and dismay among the kings, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every freeman, and the nations will be angry, and there will be blood, and war (just preceding the setting up of this kingdom), such as there was none since men were on earth, and slaughter, and carnage, altogether unparalleled in the annals of time. But there will also be rejoicings, and raptures, and transports such as the world never witnessed, and gratulations, and songs of triumph, such as were never heard, for when the Lord God Almighty's wrath comes, and he destroys "them which destroy the earth," then also will be the time for giving reward to his servants the prophets, and to the saints, and to them that fear his name, small and great, Rev. 11: 18. This reward, (the occasion of joy so great) we need not say, will be worthy of the giver, rich, full, bright as heaven, and enduring as eternity.

For the sake of being perspicuous, we must again state in a few words, what has already been written in preceding notes, viz: that the church existed cotemporaneously, with all the gentile governments, but the kingdom, which the God of heaven shall set up, (Dan. 2: 44) and which shall never be destroyed, will *succeed* them. Except the last, *all* these governments have "their dominion taken away," v. 12. The "little horn," or Papal power, still exists, but with destruction seemingly not very remote. Its great, but brief antichristian development, is also yet future, when it will manifest itself, as

"him whose coming is after the working of satan, with all power, and signs and lying wonders, and with all deceivableness of unrighteousness, in them that perish, because they received not the love of the truth, that they might be saved,"—2 Thes. 2 : 9, 10. The world's history, illustrated by prophecy, becomes *a subject of exultation in our day*, for all those who long, and sigh, and wait for the coming of the kingdom of God. So great a part of "the times of the gentiles," having elapsed, when we ask *what of the night?* we take encouragement from the conviction, that *the noon of night has long since passed.* Our fathers in ages remote, sat in the *midst* of the darkness, we their children, may with transport say, *the morning cometh.*

This kingdom will be set up, when Christ shall have descended from the mediatorial throne; consequently, when the last of our race, that is to be, shall have been born into the church, or added to the number of those who shall be saved. When all of mankind shall have existed, that God originally purposed, should exist, then, (not before) will be the kingdom. When sin shall have done its utmost and its worst; when virtue shall have suffered enough; when through grace, the glorious register of immortality, contained in the Lamb's book of life, shall have been written out to the last line," *then* shall be the full development, the perfection, the *kingdom,* of which the *church*, in all ages, and under all dispensations, contained the *rudiments*, the *first principles*, the *germ.*

This kingdom will be set up, when "one like the son of man" (v. 13) shall come with the clouds of heaven. The reference here is, unquestionably, to our Lord and Savior Jesus Christ. Equally certain is it, that the allusion is to his *second* advent, and not to the first. The *manner* of his coming, unmistakeably designates *which* coming is intended. The first (though not without its wonderful and glorious concomitants, such as were vouchsafed at the birth of no mere human being; the announcing angel, the heavenly host, the guiding star, the worshiping magi,) was without external pomp or circumstance. The second, is to be with the clouds of heaven, Acts 1; Rev. 1 : 7. At the appearing of the Lord Jesus Christ, he will judge the quick and the dead, and at his appearing and judgment, will be his kingdom,—2 Tim. 4 : 1. "And there was given unto him dominion, and glory, and a kingdom, that all people, nations and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed," v. 14. This the prophet saw, in the night visions,

and *this* is abundantly promised elsewhere, in the sacred volume, viz: that Christ shall receive a kingdom:—2 Sam. 7: 16; Ezek. 21: 25, 26, 27; Acts 2: 30; Luke 3: 23.

God promised that the house or kingdom and throne of David, should be *established forever*. Nothing could be more explicit. "And thy throne and thy kingdom shall be established forever," 2 Sam. 7: 16. But in the progress of time, to say nothing of the defection of the ten tribes under Jeroboam, the lineal descendants of David, ceased to occupy the throne of Judah, and to reign in Jerusalem, or indeed, any where else. In Zedekiah this *termination* of David's dynasty took place, who in the eleventh year of his reign, was carried into captivity, when Nebuchadnezzar took Jerusalem, and destroyed both city and temple. In reference to this last reigning prince of David's line, the Lord God spake thus, by the mouth of his prophet: "And thou, profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end, thus saith the Lord God; remove the diadem, and take off the crown: This *shall* not be the same: exalt *him that is low*, and abase *him that is high*. I will overturn, overturn, overturn it: and it shall be no *more*, until he come whose right it is; and I will give it *him*," Ezek. 21: 25, 26, 27. Now who has a right to the crown, and to whom shall it be given? Inasmuch as the omnipotent, the just and righteous God, has it in his own hands, and at his disposal, the crown will not be given to any without the proper title, but this no one can have, except he be of David's house. "The Lord hath sworn in truth unto David, he will not turn from it, of the fruit of thy body will I set upon thy throne," Psalm 132: 11. The apostle Peter, on the day of Pentecost, preaching to the congregated multitude, applied this scripture to Jesus Christ, and he could not have erred, or been mistaken, inasmuch as he spake under the influence of the Holy Ghost. Speaking of David, he said, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne," Acts 2: 30. Christ then, who according to the flesh is the son of David, unquestionably is he who has the right to the crown, to the throne and to the kingdom, which David's descendants forfeited and lost, by reason of their iniquities, and to him, and not *to another*, shall the throne be given. In him, David's throne and kingdom shall be established forever. "He shall be great," said the angel to Mary, "he shall be great, and shall be called the son of the Highest: and the Lord God shall give unto him the throne of his father David; and he

shall reign over the house of Jacob forever; and of his kingdom there shall be no end," Luke 1: 32, 33. All believers, I apprehend, admit this, but confounding the church with the kingdom, maintain that its fulfilment dates from the first advent of the Son of God, or from the establishment of the church on earth. But where is this written? To the law and to the testimony. If our faith and opinions be not founded on the word of God, they are worth just nothing; they are wood, hay and stubble, whose destiny it is to be burned. I assert then, (and from the inspired record it may, I imagine, not be successfully contradicted) that Christ did not set up his kingdom before his *first* advent. That he was God from the beginning, and so the first cause, the creator, the ruler, the king *over all creatures and all worlds*, that is quite another question, and has no reference to the subject under consideration. But to proceed, Christ did not set up his kingdom when he commenced his ministry. He proclaimed it as near at hand, but not as established. He did not set it up at anytime *during* his indefatigable and glorious ministry, or previous to his passion. His disciples, in common with their countrymen and nation, were full of the notion of a temporal kingdom, under the Messiah, but he gave no countenance to it. The men who had witnessed the astonishing miracle of feeding five thousand, with a few loaves, &c., were ready to take him by force, and make him king, but he escaped from them and departed into a mountain alone, John 6. And finally, he did not set up this kingdom, after his resurrection. His disciples pointedly asked him the question, "saying, Lord wilt thou at this time restore again the kingdom to Israel," Acts 1: 6. But he gratified not their curiosity, but answered them, "it is not for you to know the times or the seasons which the father hath put in his own power," Acts 1: 7. Two things are worthy of note in this answer, in this connection. 1st. The Savior did not say that there was no kingdom at all to be established, and which is to be given to Israel, which I apprehend he would now have done, if the idea had been a baseless Hebrew notion; a mere Jewish figment. He, in his answer to his disciples, left the *idea* of the kingdom stand as *a great truth*, and that it is to *be given* to Israel, though not to Israel in the sense the disciples *may* have understood and used the term. 2d. If the time had then been for the setting up, or establishment of this kingdom, we can imagine no sufficient reason, why he should not have told them plainly; the evasiveness of his answer is, under the circumstances, a proof of its non-establishment *then*, or at that time. But beyond all this, he soon after

departed; left his disciples, as respected his visible bodily presence, and went away to come again, and at his *second* coming, will the vision in v. 14 be fulfilled, and all similar prophecies have their accomplishment. The final judgment will not be before the second coming of our Lord. He will then judge the quick and the dead; dispose of both the righteous and the wicked. At his command, heaven will open to his saints in that day, and the doors of hell close on its odious, guilty and miserable inhabitants forever. But as the final judgment will not be *before* the advent of the Judge, so this kingdom, of which we are speaking, will not be before the judgment. In a word, the *appearing* of the Lord Jesus Christ, the *judgment*, and the *kingdom* will be together.—2 Tim. 4: 1.

4. *The locality of the kingdom referred to in v.* 14, 22, *and* 27. As may already be sufficiently manifest, from these notes, this kingdom, and the heaven of the ransomed of the human family, are one and the same, and the *millenium* belongs to it, is a part of it, viz: the first one thousand years of this eternal state. *After* the lapse of a thousand years, during which, they who had part in the first resurrection, shall have reigned with Christ, the "rest of the dead" shall live again, i. e. they who are not "blessed and holy," shall have their resurrection, and then satan shall be loosed, and go out as aforetime, to deceive them. But going up on the breadth of the earth, compassing the camp of the saints, and the beloved city, the result will be, that fire shall come down from God out of heaven and devour them, and the devil who deceived them, will be cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever, Rev. 20. After this digression, or recapitulation, we proceed with the subject immediately under consideration, viz: *where shall this kingdom be established?* I might ask, *where were the preceding?* The prophet having given no intimation, not even the remotest, of its transfer to another globe, or to another world, we are unavoidably left to the inference that it will be established on earth. If we said that the saint's rest, the christian's heaven, the future and eternal home of the saints of the Most High, was in the sun, the moon, or on some one or more of the stars, a few weak visionaries might be delighted. If we taught that it is *somewhere* beyond the stars, where the redeemed, arrayed in their white, blood-washed robes, shall wear their bright crowns; where the ten thousand times ten thousand of the Lord's ransomed say, "blessing and honor, and glory, and power, *be* unto him that sitteth upon the throne and unto the Lamb forever and ever:" the more *uncertain* the

locality of the inheritance reserved for the saints, the more orthodox, and edifying even, should we perhaps appear unto many. This is melancholy. Alas that it should be so! If, however, I should assert that this kingdom, identifying it with the heavenly state, was to be where all the preceding were, viz: on earth, many, if they gave ear at all, would only hear like the Athenian philosophers heard Paul, that they might know what this babbler said. But why should not *this earth* be the *seat* of the *everlasting* kingdom spoken of in this prophecy? Why should not earth be the place of our future heaven? True, the knowledge of the place *where* heaven is, is not essential to salvation. So we only have the requisite moral fitness, he who purchased heaven for us, will unerringly and safely lead us thither. So we are only found clothed upon with the righteousness which is of faith in the Son of God, then shall we surely stand before the throne, and be numbered with those in whose midst Jesus is, who shall feed them, and lead them unto living fountains of waters. Having done his commandments, we shall be blessed indeed, shall have a right to the tree of life, and shall without fail enter in through the gate into the city. But surely we may ask, *is the locality of heaven a subject of revelation?* If it is, it cannot be good, it cannot be for the advantage of the soul to be without knowledge in this respect, as little as in reference to anything else that is revealed. But why should not earth be the locality of our future heaven? Where would christians, the Lord's ransomed, be so much at home as on earth? Whal planet, or world has the great Creator honored more, or so much as this? What spot in the universe, have the heavenly hosts regarded with interest so intense? Did *such* mysteries and wonders as cluster around man's redemption, and as were witnessed on earth, transpire on any of the ten thousand bright worlds, which revolve around Jehovah's bright throne? I speak to christians. Let us beware of contemning, or of esteeming as insignificant, that which God has magnified. Little as our earth is; let me quote from another, "our earth already stands alone in the universe, and will stand forth in the annals of eternity illustrious for its fact without a parallel. It is the world on which the mystery of redemption was transacted. It is the world into which Christ came," assumed our nature, taught us the way of life, died for our sins, arose again for our justification, *and to which* he will come again, to judge the quick and the dead. "This is the event which over all our small planet sheds a solemn interest, and draws toward it the wondering gaze of other worlds. And just as in traversing

the deep, when there rises into view some spot of awful interest or affecting memory, you slack the sail, and passengers strain the eye, and look on in silent reverence; so in their journeys through immensity, the flight of the highest intelligencies falters into wonder and delay as they near this little globe. There is something in it which makes them feel like Moses at Horeb, "let me draw near and see this great sight;" a marvel and mystery here which angels desire to look into. It is a little world, but it is the world where God was manifest in flesh. And though there may be spots round which the interest gathers in most touching intensity: though it may be possible to visit the very land whose acres were trod by "those blessed feet which our offences nailed to the accursed tree;" though you might like to look on David's town, where the advent took place, and on the hills of Galilee, where his sermons were preached, and on the limpid Gennesareth, which once kissed his buoyant sandals, and on the Jerusalem which he loved and pitied, and where he died, and that Olivet from whose gentle slope the Prince of Peace ascended, I own that with me it is not so much Jerusalem or Palestine as earth, earth herself. Since it received the visit of the Son of God, in the eye of the universe the entire globe is a holy land, and such let it ever be to me.

Without maintaining, or at all supposing, that the *ransomed* will be absolutely restricted to one particular place, and may not visit other regions and other worlds, by divine direction or permission; I proceed to the biblical argument, and assert that the kingdom which shall be given to him who shall come with the clouds of heaven, (v. 13, 14) and which the saints shall possess forever, *will be on earth.* This is proven by the declaration of the Savior, in his sermon on the mount: "blessed are the meekf for they shall inherit the earth,"—Matt. 5: 5. The promise is broad, direct, positive, full and unmistakable. It is without qualification or limit, as respects the persons to whom it is given. The thing promised is specific. It is the inheriting of the earth, and an inheriting which has not yet been, and is not now, but which *shall* be. Hitherto, the dominion of earth has belonged, or rather has been usurped by others. Moreover, this promise not only has not been fulfilled, but its fulfilment, or verification is *impossible* in the present state; in time; for if the meek should, from this hour, attain to that to which they never as yet attained, viz: the ascendency on earth, how with the generations who sleep in the grave, and who have as valid a title to the promised inheritance, as the present, or any succeeding generation. Not unnecessarily

to multiply words, this promise, like every other that is divine, *must* be fulfilled, but it only *can* find its verification in another state; in the resurrection of the just. Again, that this kingdom (the saint's present hope, and future and eternal rest,) will be *on earth*, is clear from the prayer which our Lord himself taught his disciples: "Thy kingdom come, thy will be done on earth as *it is* in heaven," Matt. 6: 10. Whatever the Savior taught, or directed his disciples to pray for, *must* be attainable. But the will of God never was done on earth by man, since the apostacy, as it is done in heaven, and manifestly will not be, as long as the wicked continue, or as long as the tares grow among the wheat, which we know will be until the harvest, or end of the world. As this consummation, so devoutly to be wished and prayed for, must be realized, but never was, and under existing circumstances cannot be, we must look forward to its realization *then*, when all the tares (the wicked) shall have been gathered, and cast into the unquenchable fire; when the kingdom is given to the saints of the Most High, and all dominions serve and obey him, (v. 27) then, and not before, will this prayer be fully answered. But *then* God's will shall indeed be done on earth, as it is done in heaven. Once more, that this kingdom will be on earth, is *unanswerably demonstrated*, from the welcome which Christ will give to his people, the righteous, the multitude of the first born; to all his saints, in the great day. "Then shall the king say unto them on his right hand, come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world."—Matt. 25: 34. God not only created man at first, but created him on earth, and gave him dominion over all the earth.—Gen. 1: 24. Now *this*, viz: the earth, is *the only* kingdom God ever prepared for man "from the foundation of the world." *But this he did prepare*, and this kingdom he actually gave to him, but his dominion man forfeited by the apostacy of the first Adam. *To this kingdom*, and to no other, all those who are recovered by the mediation of the second Adam, (Christ) will be restored and welcomed, in the resurrection and final judgment.

That this kingdom will be on earth, is further manifest from the hope which the ransomed expressed in the new song, which John heard them sing, whilst prostrate before the Lamb. "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue and people, and nation; and hast made us unto our God kings and priests:

and we shall reign on the earth."—Rev. 5 : 9, 10. *They did not reign while in the flesh.* Many of them had been poor, despised, hated and persecuted. *They did not reign as disembodied spirits.* They said, "we shall reign." They expected this as a *future* consummation. If they reigned, neither in the body, nor out of the body, their reign must of necessity be in the resurrection, on the one hand, and on the other, the locality is specified, viz : "on earth." The land of sojourn, exile almost, of the saved, will be their future and eternal home ; the scene of their sufferings and tribulations, the house of their rejoicing ; the arena of their combat, and through grace, of victory, the temple of their triumph.

Before the earth however, can be fitted for the everlasting kingdom, it must pass through the fires of the judgment day. God promised a new creation ; "For behold, I create new heavens and a new earth : and the former shall not be remembered, nor come into mind."—Isaiah 65 : 17. The apostle Peter admonishing christians to holy diligence, in view of the dissolution by fire of the present state, or order of things, encouraged and comforted them at the same time, with the hope *based on God's promise*, of new heavens and a new earth, wherein dwelleth righteousness.—2 Pet. 3 : 13. What God promised by the mouth of his prophet, that which Peter looked for, *according to this promise*, the apostle John in prophetic vision saw : "And I saw a new heaven and a new earth : for the first heaven and the first earth were passed away."—Rev. 21 : 1. But this promise, this hope, this vision, if they teach us anything, it is the interesting fact, that the future residence of the redeemed is earth ; earth, now "so wicked and sin-tainted, that it must pass through the fire, withal so consecrated and so dear to heaven, that it must not be destroyed ; but a new earth with righteousness dwelling in it, shall perpetuate to distant ages its own amazing story." Finally, Canaan, the promised land, was, as every biblical student knows, a type of heaven ; of the rest which remaineth for the people of God. It was promised to Abraham and to his seed : "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession."—Gen. 17 : 8. "Now to Abraham and his seed were the promises made."—Gal. 3 : 16. Who Abraham was we know, and who was mainly intended by his seed we know also. Hear the apostle : "He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ."—Gal. 3 : 16. The promise then, we repeat it, was made to Abraham, and to his seed, i. e. to Christ. But Abraham never

owned a foot of the land, save the cave of Machpelah, which he purchased from Ephron the Hittite as a place for burial.—Gen. 23. Jesus was so poor when traversing its hills and valleys, prosecuting the great object of his mission, that he had not where to lay his head.—Matt. 8 : 20. They must yet inherit, *not elsewhere but here*, to verify the promise; Abraham in the resurrection, Jesus at the sounding of the trumpet of the seventh angel.—Rev. 11 : 15. The seventh trumpet is the last, and at the last trump, shall be the glorious resurrection of the sainted dead, and the sudden change of the then living christians.—1 Cor. 15 : 51. Then (at the sounding of the seventh and last trumpet) and *not before*, shall great voices be heard in heaven, "saying, the kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign forever and ever."—Rev. 11 : 15.

ARTICLE IV.

FAITH AND UTILITARIANISM.

"No man liveth to himself." Yet for whom and how he lives, few understand. Among the mysteries of our mysterious life, not the least is this, viz: that we seem to know and think we know when we do not. The progress of science shows how little we know. Once the elements were reduced to four, now they have multiplied to almost one hundred. Who knows what an element is, or an ultimate fact, if by this expression be meant anything more than the extent of our present knowledge. Our senses furnish us with information concerning sensible objects around us, yet the information which they impart is very limited, a few only of the properties of material bodies; of the substance of the bodies, or their essence, we know nothing. Telescopic and microscopic glasses reveal to us a few more of the attributes of matter, and this, for the present, constitutes the limit of our knowledge. Within the boundaries thus marked out, there is a wide world of knowledge, small indeed, and insignificant, compared with what is beyond. Yet of this small world how little is known. Of the properties of bodies we are made acquainted with but one or two aspects. How many more there are to other beings, with other senses, and other modes of perception, we cannot even

conjecture. The insect, which is crushed beneath our feet, beholds wonders which our imperfect vision can never reach. The butterfly sports before his fellows, with a plumage of wondrous length and richness of coloring, whilst our unassisted eyes can see nothing but an anatomy of a wing covered with colored dust. Much less do we know of the constitution, the attributes and actions of the human soul. Here the aid of the most powerful glasses fails. Instinct opens a little vista, to the limits of which our mental vision conducts us. Reason conducts us one step farther in our inquiries, and then we are thrown upon the experience of mankind, and the communications which are made from one to the other. More profoundly ignorant are we of the ultimate consequences of thought and action upon the world. The wily politician is caught in the meshes of the web which he is weaving. The well prepared discourse, of the excellency and success of which the eloquent and learned divine entertains no doubt, falls powerless upon the ear of the audience, whilst the undigested and unarranged remarks of the desponding and almost heart-broken minister of the gospel, come into the soul like oil upon the troubled waters, and the gentle rain upon the parched earth. The kings of the earth, and the wise men, meet in council, and digest and arrange their plans, and carry them into execution. Fleets and armies are assembled and precipitated upon each other, and death and destruction hold a carnival upon poor human nature. Are man's purposes accomplished, or God's, or both? "He that sitteth in the heavens shall laugh. He maketh the wrath of man to praise him, and restraineth the remainder of wrath."

We return then to our position, viz: we seem to know, and we think we know, when we do not. Apparent good at hand, we secure. We think it is good, and yet it may be a serious evil. We trust to our imperfect knowledge, we become vain; assurance supplants modesty, and apparent success produces boldness, and thus are we driven forward in this world. May not, however, apparent evil be real good, and may not present suffering be both the preparation and the security of future enjoyment? Who can tell? The selfishness of man leads him to seek the present good, whilst the want of reflection and ignorance exclude the suspicion of future evils. Folly is confident, wisdom considers. Sense looks to present enjoyment, faith, soaring on lofty pinions, and enlarging the sphere of her vision, looks to the future. We propose to contemplate the attributes of these two forces, *utility* and *faith.*

The age in which we live is called utilitarian. Yet it is no more so than any which has preceded it. We will not undervalue our age or our cotemporaries. They are worthy of all praise. Whilst we would not employ a single drop of ink to tarnish the glory of antiquity, we regard our age as a giant, moving forward with astonishing rapidity, in the fulfilment of the purposes of God, and the men of the age genuine sons of Issachar, both capable of bearing burdens, and wise to discern the signs of the times. Every age, and mankind generally, are largely utilitarian.

Utility, we have said, seeks the present good. Its praises are sung by all classes and conditions of men. It constitutes the moving spring to the great mass of the machinery of society. It nerves the arm of the farmer and mechanic, and makes them strong to endure the labors of the day. It fills the heart of the merchant and mariner with courage to dare the dangers of the deep, and to expose themselves to the inhospitable climate of the tropics and the poles. It enters into the sacred desk, the halls of legislation, the school, the family circle, and everywhere asks the same question, "who will show us any good?" The child asks, "what's the use?" The school-boy has learned in classic phrase to say "*cui bono*:" The man of business inquires, with the hungry look of gain, "will it pay?" whilst the worldly-minded religionists, with heaven-daring impiety exclaim, "what profit is it that we have kept his ordinance, and have walked mournfully before the Lord of hosts?"

We must not be understood as condemning this spirit unheard, or writing hard things against it, whilst we refuse to record its wonderful achievements. We cannot deny that its force has been, and is yet, almost miraculous. Railroads, steamboats, the application of science to the useful arts in the invention of machinery, in the various departments of industry, and the yet more wonderful application of electricity as a medium of communication between distant parts of the earth, all are the product of that utility whose praises we are now considering. These simplify labor, and substitute the productive labor of natural agents for bone and sinew and muscle. Their advantages, in a temporal aspect, cannot be easily overrated. The distant parts of the earth, with the products of their industry and skill, are brought together. Trade is wonderfully stimulated, wealth abounds, whilst the luxuries of every climate, and the skill of the most delicate machinery, are called into requisition, to please the fancy, and to gratify the palate. With all this, the comforts of life abound. The poor man lives better and lives longer. His table is covered

with nourishing food, where once a single dish hardly supplied his necessities, and he clothes himself with broadcloth, where once his scanty means furnished him with only the coarsest material. Indeed the facilities for the acquisition of wealth, are so much multiplied, that it seems needful for the poor man, with ordinary abilities, only to throw himself into the current of events, and it will not fail to bear him on to prosperity. The wheel of fortune is constantly turning, and bringing up prizes for those who worship at her shrine. In addition to what might be called the ordinary and natural advantages of these powerful natural agents, the impulse which is given to mind may be regarded as far more important. The idea of a railroad on which passengers are carried with locomotive energy, at the rate of fifty miles an hour, is certainly a large one, and capable of great expansion. When the mind has once fully received it, and felt its power, it cannot fail to enlarge and exalt it. The mind thus influenced, will scorn to travel at the dull, prosy rate of our forefathers, who, in their simplicity, knew no greater speed than that of post coaches. Much more is the mind enlarged by the conception of telegraphic communication. Thought is wonderful and mysterious. The communication of thought by means of language, is more so. A few sounds, modified by the palate, teeth, tongue and lips, fill the soul with sadness, or excite it to extatic joy. This is effected when we are near each other, and the countenance and gesture give additional value to that which is uttered. But to converse with a friend hundreds of miles distant, making a few dots and dashes intelligible, and communicating thought with a rapidity which outstrips time himself, and the sun in his blazing chariot, the conception is almost overpowering! Whither will the spirit of the age lead us?

What we desire to say is, that these products of the utilitarian spirit, wonderful in their practical application, will stimulate the mind in the same direction, bringing science from her lofty throne, far removed from the sordid interests of the day, and making her tributary to the lowest purposes of our depraved human nature. Science is called heaven-born, because she is conversant only with the laws which govern matter and mind, in their various and multipled relations. She stoops not from her lofty height, to mingle with the profit and loss, the higgling and chaffering for dollars and cents, which belong to the every day business of life. Satisfied with having determined the laws which control the worlds, either in their masses, or parts, or particles, she retires to the pure empyrean, the

place of her birth, seeking to soar yet higher and be assimilated yet more nearly to the image of her great creator.

Utilitarianism, with eyes full of greed, seizes the laws, and converts them to her own purposes. Under the mask of kindness, she approaches all classes of society, and promises them blessings in profusion. To the capitalist she offers investments in machinery, and the application of science to the arts, more productive and certain in their returns than any he has yet realized: whilst to the operatives in the several departments of labor, she promises increased wages and comparative exemption from toil, and she fulfils her promises. Whatever charge may be preferred against this spirit, it cannot be said to deceive because all its promises are based upon experiment, and therefore, all can be reduced to the test from which they derived their existence.

It must be conceded to utilitarianism also, that our home comforts are the products of her skill. She builds, and arranges, and warms, and lights our houses, multiplies the enjoyments of the table, weaves our carpets, and spreads our couches, so that Solomon in all his glory, and England's Elizabeth in all her majesty, were far behind our ordinary artisans in the comforts of life. 'Tis not wonderful, therefore, that the poor man should call her his friend, and that the rich man should give her a seat at his table. She brings the rich and the poor together, and shows them how they are dependent upon each other, and, whilst she points out to the one how his gains may be multiplied, she convinces the other that, with industry and perseverance, he may rival and surpass his wealthy neighbor. There is another side to this picture. It would not be complete without the shading. The shading, from the nature of the case, must be dark. For we have many hard things to write against this same utilitarianism. To say that it is general, would be expressing only its wide-spread influence, and might be commendatory, rather than condemnatory. We say then,

1st. *Its true spirit is earthly and sensual.* It provides for the body. It looks only to this life. Its horizon is bounded by sense and time, and if intellect and genius are brought under its influence, as they oft-times are, they lose at once the loftiness of their character, and prostitute their powers to purposes degrading to their nature. These positions need no proof, inasmuch as they belong to its very nature. It is the world spirit which rushes forward in the race of pleasure, exclaiming, "let us eat and drink, for to-morrow we die;" "*dum vivimus vivamus.*" It lives in the present, or, if it look into the

future of this life, it is only under the influence of self-love, which seeks to multiply and prolong the enjoyments of the present.

The element of the higher life, faith, hope and eternity, it excludes entirely. Not that morality, in its popular acceptation, is disregarded or uncultivated, for this is needful to the existence of society, in which alone utilitarianism can either exist or flourish. But this morality has no vital union, either with the precepts or life of the Son of God. Its fundamental precept is not, "Love thy neighbor as thyself," or, "As ye would that men should do to you, do ye even so to them;" oh no! it is the morality of the best bargain, and teaches by the most summary process, which is by example. "Take care of yourself." "Regard every man as a rogue, until he proves himself to be honest." "Make the best bargain you can, for every man's eye must be his market." As for faith in man or hope in his reformation, if wicked, or reliance upon the Providence or promises of God, or a calm reference to the day of judgment, when the affairs of this life, great and small, shall be adjudicated, there is nothing of this.

Therefore, this spirit has not the power to exalt or to purify the character. It fastens selfishness upon the soul, and drags angelic beings from heaven to earth. No man was ever made better by it, although some have resisted its influence, and have used it as an instrument of good. The young man, educated under pious influences in the family circle, devoted to God in baptism, and in due season, renewing for himself his baptismal vows, is consigned to the care of a business man, to be educated in that particular avocation. He soon discovers that the principles of trade come into conflict with the precepts of morality, which had guided him to the present time. There is but one alternative before him, either to abandon the business, or yield to the spirit of utilitarianism. If he yield, the pressure from without becomes more powerful, until the aspirations of his soul have been contracted within the limits of his warehouse or office, and his grandest conception is the speculation which will yield the largest and speediest return. This, it is true, need not be the necessary result. Yet this is the tendency, and to this conclusion do all the influences operating upon him tend. This spirit, yet farther, panders to vice and crime. Wealth, ease, luxury, refinement, sensuality, vice, crime; this is the ladder which it climbs, and to this bad eminence does it too often arrive. Wealth, coveted and earnestly pursued by so many, is not only not free from danger, but tends to positive injury. It multiplies wants and woes. War and

slavery, and sensuality, are its legitimate fruits. It does indeed gratify every earthly want, yet this very gratification leads the soul from God, to worship and trust in Mammon. But is not wealth the fosterer of the fine arts, and are not the productions of the masters in painting, poetry and statuary and music, now with us, and have they not softened and refined the rude and savage into the perfection of human nature, which we now discover in the polished nations of the earth? If, by the phrase softening and refining, be meant improvement in heart and life, the position cannot be maintained. For it is a matter of history, that the ages of nations in which the fine arts flourished, from that of Pericles down to Leo the tenth, and later, were characterized by a more than ordinary degree of licentiousness and immorality. And the countries in which the fine arts now have their home, and to which pilgrimages are made by men of taste and genius, as by the pious to the shrines of saints and martyrs, are the hot-beds of pollution. Here vice is legalized, and the State steps forward, with the sword in one hand and the purse in the other, to uphold and defend it. Everywhere and always has wealth been the parent of luxury, and all the appliances of genius, put forth for the production of the one, were just so many efforts, and so successful, in the creation of the other. If it be said that wealth has no such tendency in itself, that it is the perversion of the gifts of God, of which we complain, and that the highest and holiest gifts, even christianity, have been in like manner perverted.

We reply that this is partly true. The depravity of man does indicate the cause of the evil, up to a certain point. Good men have employed their wealth for the glory of God, and they have acquired it, in the exercise of love to God and man. Theirs' was not the utilitarian spirit, either in the acquisition, or the disbursement, but the spirit of faith and love. Here the power of faith and the influence of unseen realities resisted and counteracted the power of utilitarianism, and the tendency of wealth.

Wickedness is indeed subjective in man. It is within him, as a fountain, and wells up, and pours forth its bitter waters, over the earth. The world without us corresponds to the world within, and, whilst it cannot be said to be objectively wicked, it furnishes the occasion for all the evil that exists. Wealth, which is but the multiplication of opportunities and occasions to evil, for this very reason, lures the soul away from the path of rectitude, and tends directly to the results which have alrea-

dy been indicated. Wealth, therefore, tending to luxury and its attendants, makes depraved man more and more wicked. It leads to the forgetfulness and disregard of God and his providence. It fosters the spirit of independence and contempt for others. It leads man, with the vainglorious king of Babylon, to exclaim, "Is this not great Babylon which I have built," and with the haughty Pharaoh, "Who is the Lord that I should serve him." Hence, when this spirit becomes the animating spirit of a country, or of the world, its power increases with every contribution which is made by the individual. The streams, thus flowing together from innumerable fountains, become at length a mighty river, which sweeps away, with resistless energy, every thing that comes within the influence of its currents. Thus, good men, the people of God, devout, humble and self-denying, acting upon the utilitarian principle, become wealthy, and are gradually drawn into the current of the world, and are borne upon its bosom into eternity. This evil, thus originating and progressing, ofttimes becomes so great that the ordinary means of God's providence and grace are inadequate to arrest them. More severe and desperate remedies must be applied, and the God of the universe calls for wars and earthquakes, and fires and floods, to swallow up and burn out, and wash away the monstrous evils thus generated, and defiling the earth. Here history advances to teach philosophy by examples, and the providence of God, which is only history in a new relationship, confirming and impressing the precepts of natural and revealed religion. The only way of safety then, is never to come within the influence of this flood of iniquity, nor to cherish the spirit which prompts only to self-gratification, and the enjoyment of the day.

2. *Utilitarianism fails in the object of life.* Men animated by this spirit, fancy themselves wise, and all others fools. They are persuaded that *they* possess the true secret to happiness, and that secret is some form of present good. They err in this, that they substitute the means for the end. If we assume, what we must constantly affirm, that this life is only the beginning of our existence, and that the happiness of the life to come, which is eternal, is conditioned upon the holiness of character secured here, then reason teaches emphatically, and experience, with both hands lifted up, declares that happiness is not of earthly origin, whilst revelation, in calm and solemn tones, affirms that "it is through much tribulation that we enter into the kingdom of heaven." Nowhere but in the school of the atheist and the unbeliever, are we taught, that the end of this life is wealth, or fame, or knowledge, or happiness. If

it be, then have all men failed most sadly; and most of all, he who was perfect God and perfect man united, and who, by way of distinction and emphasis, was called "a man of sorrows and acquainted with grief."

What great purpose God has formed, in reference to this earth, and its relations to other portions of his universe, we know not. What is the origin of evil, and why it was permitted, and whether the ultimate result will be a larger amount of happiness, and if so, how, are questions whose solution is equally difficult. The relations, however, of the individual to his God, and to his neighbor, and to his own happiness, are clearly revealed. "Man is born to trouble, as the sparks fly upwards." Life is a pilgrimage, a journey, a race, a warfare, and the close of it, to those who love God and man, is the beginning of a life of happiness, such as the loftiest imagination could not conceive, and revelation only disclose. Revelation teaches that the glory of God, and the good of man, are the end or object of life; and that he who has not been influenced by these motives, has failed, so far as motive is concerned, however God may have overruled his conduct for good. We ought not to conceal from ourselves the sublime truth, that the Lord reigns, that he has his plans and purposes, and that he makes the efforts of his enemies subservient to the accomplishment of his own wise and benevolent designs.

This spirit is natural to man, and it requires much experience of the world, and especially of the grace of God, to enable a man to overcome it. This spirit gains strength, and becomes supreme, in a country such as ours, and under circumstances in which success attends the efforts of almost every industrious man.

Hence it is not strange, that it should enter and influence every walk in life. Thus, the whole subject of education is brought under the pressure of a calculation of how much knowledge and mental training are necessary for success in this or that business. By certain rules, well known to those who act upon them, it is ascertained that, to learn to read and write, and cast accounts, is quite sufficient to secure the prosperity of the farmer and mechanic, whilst a step farther, and a year longer, will be allowed to the learned professions. For, "why should so much time be wasted in the acquisition of knowledge, when there is so much to do in the world?" Thus ignorance is at a premium, and piety and zeal for the cause of the Lord are introduced to sustain it.

The influence of this course upon all the walks of life is injurious. The merchant, mechanic and farmer, seldom rise in

knowledge above the level of the point at which they commenced life, and but little is accomplished upon this theory, for the world, by what are called the learned professions. Hence the want of thoroughness in scholarship generally, in this country, and the defective condition of our high schools and colleges.

We have already intimated that this spirit, which pervades the whole land, and all parts of society, has also invaded the ranks of the ministry, entered into the study, and ascended the sacred desk. It is seen in the preparation for the work of the ministry, in which an ability to speak fluently, is made a substitute for real knowledge, and a flippant account of the time and place of conversion, for the evidence of an humble spirit and a consistent christian life. Our ministerial brethren, and they who are conversant with our educational operations, will be able to realize the force of these remarks.

It is seen in the preparation for the sacred desk, the choice of a text, singular rather than solid, and calculated to display the genius of the preacher, rather than to promote the edification of the people. From the same source, proceed the wit and anecdote, the affected tone and manner, and all those appliances, the design and effect of which are, to produce an erroneous impression.

The simplicity of our faith and worship is greatly disturbed when we behold the gorgeous decorations of some christian churches, the character and costliness of the music, and the direct means which are employed, to fill these churches on God's holy day. Alongside of this apparatus to attract the multitude, we place the apparatus employed to convert them, or rather to make them church members, and we say in reference to them all, that they are utilitarian; they look only to the present, and they are deficient in the element of faith and the spirit of the Master. The church, instead of resisting and counteracting, imbibes and acts out the spirit of the world. Her conservative power is enfeebled; gradually will she be overcome; and at last, as in the age of Constantine, will she become worldly-minded, and be prepared for a great declension in spirituality.

In the same category, must be placed what are called the benevolent operations of the church, or, in plainer language, the mode employed to obtain money for the purpose of carrying forward the operations of the church. There is a great want of unity and coöperation, each one working for himself, and not for the general good, talking largely at conventions and synodical meetings, raising huge platforms, sufficiently large to

cover a continent, and at home, after such gigantic efforts, relapsing into inactivity and indolence. One approves and another rejects the agency system, and consequently little or nothing is accomplished by either. Thus our colleges are unendowed, and are permitted to compete with the liberally endowed of other communions, and all our benevolent societies languish out a feeble existence.

A number of literary institutions spring up almost simultaneously, and all clamor for endowment. If one comes into existence in the east, the west must have hers, and a larger number, because she is great. The south and the north claim equal rights and privileges, and thus, the attention and the energies of the church are distracted and divided, and nothing is thoroughly accomplished for the highest good of the church and the world. Education in the church is not placed upon a broad or a solid foundation. Teachers cannot extend and enlarge the field of their knowledge, because their whole time is occupied in giving instruction. A proper division of literary labor is impossible, for the same reason. A large and well selected library, which is the student's storehouse, and a chemical and philosophical apparatus, sufficient to give practicalness to the instructions of the professor, cannot be secured, for want of funds. Thus education languishes, and the only foundation, upon which denominational strength and influence can rest securely and be extended, is wanting.

Under such circumstances, the Lutheran church cannot occupy the elevated position which her age and doctrines, and her influence in Europe seem to require. But we have insensibly wandered from a general to a particular position, and from the consideration of utilitarianism, in the abstract, to that form of it which is developing itself in the Lutheran church. We trust that this will not be regarded as a fault, but will be charged to that love for her welfare which has shaped our whole course of life.

We turn to the antidote of the evil which we have been considering, and say that it is found in *Faith.*

We define faith to be subjection to the will of God, under all circumstances. The spirit of faith cries out continually, "Lord what wilt thou have me to do?" and perseveringly, patiently and humbly, pursues the path of duty, under the most inauspicious circumstances.

The essential difference between utilitarianism and faith, consists in this, viz: the former seeks profit, the latter the will of God. The former lives in the present, the latter in the future. The former glorifies man, and is glorified of him, the

latter glorifies God, and is glorified of him. The one is the offspring of man, the other is the gift of God. The one rejoices in seen, and the other in unseen realities. The one mourns over the loss of property, or friends, as a loss never to be repaired, the other, with aching heart and swimming eyes, rejoices in treasures in heaven, and loved ones sent before into a better world. The one, like the children of Israel in the wilderness, desires to return to the flesh pots of Egypt that he may eat and be filled. The other goes forth, with Abraham, at the command of God, into a land which he knew not, and wherever he tarries erects an altar, and calls upon the name of the Lord.

We need not look to other times and other lands, for illustrations of faith and its opposite; we have them before us constantly. Here is a young man, in whose heart God has awakened the desire of preaching the gospel to perishing men. That desire lies there, many months, unquenched and undimmed, amidst all the discouragements with which poverty and daily toil have surrounded it. Modesty and humility prevent the disclosure of this desire, even to a beloved pastor. In the meanwhile, efforts are put forth, during leisure hours, to acquire knowledge such as to justify the hope that this desire may be gratified. At length modesty is overcome by the pressure of the feeling of duty, which overwhelms every other consideration. He makes known his purpose, and the necessary facilities are furnished. The prospect of a thorough education, and an elevated and influential position in society, is before him. Here is a trial of faith, not in the length of time necessary to complete his course—though that, to one anxious to engage in the active duties of the ministry, is a heavy burden—but in the change of position and prospect. To a young man, in the humbler walks in life, there can be no stronger trial of character than such an elevation. It is not to be wondered at, therefore, that many young men, in this situation, lose their humility, forget whence they came, and the whole object of their vocation, and, instead of serving the cause of Christ and the church, become a reproach to both.

Instead of yielding to the suggestions of vanity, and looking with pride upon those over whom the providence of God has elevated him, our aspirant for the ministerial office keeps constantly in view the great object for which Christ called him into the work of the ministry. He meditates much upon the value of the soul; much upon his own insufficiency, and the all-sufficiency of his master. Along with his classical and scientific and theological course, he seeks to obtain a profound

knowledge of his own heart; to discover the ways of sin and Satan, by studying his own heart, tracing the operation of cause and effect there, by frequent reviews of his own experience, and thus laying broad the foundation of christian character.

Thus equipped, he is introduced into the ministry. The hands of the Presbytery are laid upon him, and he is ordained to the sacred office and work.

With what fervent prayers and longing desires, does he go forth to preach to the perishing. He seeks not lofty place, large income, or prominence in the church, but usefulness. He enters upon his pastoral labors and relationship, as though they would continue through life. He is engaged in his Master's work, and looks for his reward from him. He lays his plans for extended and prolonged usefulness among his people, and the community at large, not only in the pulpit in the selection and preparation of his subjects, but in pastoral visits, in the training of the young, and in the whole subject of education and moral reform. Though he see no immediate good fruit springing up, he is willing to wait God's own time, confident that the work of faith, and labor of love, and patience of hope can be called into exercise and cultivated only under circumstances like these. His best plans, perhaps call forth opposition, and hope, awakened by apparent success, sinks down into despondency. His faithfulness may have called forth ill will and hostility, yet his faith is fixed upon the promises of the Master, and he feels the force of the sentiment of the apostle: "It is required of stewards that they be found faithful." Christ has promised to reward him, not according to his success, but his fidelity. Perhaps he has accomplished much good, but so gradually, that neither he, nor others have perceived it. Perhaps his charge and the whole community, are in that peculiar state, not unfrequently found as the result of long continued fidelity, in and out of the pulpit, when they are prepared for a profound and extensive awakening. It is the darkness before the dawn, or the faint streaks of morning before the full orbed day.

Under such circumstances, this man of faith and humility, by the advice of others, calls to his aid, for a season, a brother noted for his success in producing religions excitements. The consequence is an extraordinary revival of religion pervading, not only the congregation, bnt the whole community. The stranger is regarded by the multitude as the great power of God. Wonderful are his preaching powers, and far and wide is his fame extended abroad. Perhaps his success, in other charges, was due to similar foregoing circumstances. The man

of faith knows not how to solve the enigma which is before him, viz: his own want of success, and the wonderful success attending the labors of his brother. He does not consider that, if he had continued his labors a little longer unaided, the same, and perhaps more abiding results would have ensued. Time, however, is a revealer of secrets, and, attended by reflection, teaches lessons of wisdom. The man of faith maintains his position, and daily secures the respect and confidence of all who know him. The smiles of his heavenly father rest upon him, and "he brings forth his righteousness as the light, and his salvation as the noon-day."

In striking contrast with the foregoing picture, is the utilitarian preacher. He *condescends* to become a preacher. Seeks, in the sacred office, his own advantage, and not the salvation of souls. He is hired, and therefore must have his price. He endeavors to preach to the satisfaction of those who have hired him, and not for the glory of God. When the services of the Sabbath are closed, he is not concerned about the effect of his labors, and follows them not, with the eye of faith, that he may gather the fruit of wisdom and encouragement for the future. He is soon dissatisfied. He finds very little to his tastse, and thinks that he may be better suited, and may succeed better in another field. There is a prevailing idea, among preachers of this sort, that a longer residence than three or four, or at most, six years, is unprofitable to both parties. That first impressions are the best, and that on their entrance upon a new field they will be likely to effect the most good. This conclusion is correct, in reference to those who have not formed habits of study, or are deficient in piety, or proper self-control, or knowledge, or in altogether. But how can it be true in the experience of those whose piety and zeal increase rather than diminish with the increased knowledge which they have of the wants of their people; and whose lives are so godly that they are living epistles, known and read by all? How can it be true, in reference to those who, having laid a good foundation for knowledge before they entered the ministry, in a well disciplined mind, are daily adding to their stock of knowledge, by personal experience and observation, and the thorough study of God's word? We would rather look for enlarged and still increasing usefulness, the longer they continue in the same field of labor. We would expect that their systematic efforts to do good, would acquire increasing power, with the increase of years, and that old age, under such circumstances, would carry with it a grace and power such as all the ardor of youth and the vigor of manhood could not surpass. We entertain the

opinion that these views are sustained by many facts in the history of the church, past and present.

With this definition and illustration of faith, we assert that faith accomplishes the will of God, and finds its reward in him. If faith be subjection to the will of God, under all circumstances, then the man of faith is always doing the will of God. This is his aim and effort, up to his knowledge and ability. No one can remove from his mind this consciousness, and in it he has pleasure. He is not indifferent to the consequences of his course, for the evidence of success, in a sensible and tangible form, is a source of much comfort and encouragement; yet as God has not designated the measure of his success, and has taught him that faithfulness is required of a steward, he looks more to his motives and obedience, than to success. He may be preparing the way for another. He may be breaking up the fallow ground, and putting in the seed, and another, better qualified, or not so well qualified, will be required to reap.

It might be asked how a man of faith, or any other man, can ascertain the will of God, under all circumstances. We reply, precisely in the same way as the father of the faithful, and all his children did. By giving heed to God's revealed will, and, in the absence of this, by employing the intelligence and reason, and all the natural powers possessed by him, in accordance with the known object of life, and the principles which have been given for the government of life. It must be manifest then, that under the influence of faith, principles and law must govern, and not impulse and profit: That the will of God, and not the will of the creature, is supreme: That, as certainly as the needle inclines to the pole, so certainly and invariably does faith lead to God. Self is lost in the higher feeling of obedience, and the passions, which are the ministers and masters of self, become the servants of righteousness. From these remarks, we can see how the evils of utilitarianism may be corrected by faith. How a ministry and a people and a nation, would be elevated into a higher life, just in proportion to the power and prevalence of faith. The evils of which there is so much complaint, in our church, would speedily pass away, under the influence of a faith which looks for a city to come, and which finds its reward for all sacrifices and self-denial, in the approbation of a good conscience in the sight of God. The wealth, and talents, and influence, which men possess, would be held in subjection to the will of God. Our institutions of learning would be endowed,

up to their highest capacity for usefulness. Our ministry would be made up of learning and piety, and zeal and brotherly love, and the number would not fall short of the necessities of the church, whilst the benevolent operations of the church would not need to beg from door to door, for charity, in the name of the Lord. More than this, the greatest amount of good would be accomplished in the world. Apparent good is not always real good. We often think we know, when we are ignorant. "There is a way that seemeth right to a man, but the end thereof is the way of death." Who can distinguish between the apparent and the real? Only he who knows the end from the beginning, and who is, therefore, capable of pointing out the right way, and furnishing rules of conduct. The missionary who, like Gordon Hall, is permitted to arrive safely on a heathen shore, and then to die, so far as human foresight penetrates, seems to accomplish nothing for the Lord. But he is permitted, ere he leaves this world, with one foot in heathendom, and the other on the confines of eternity, to realize the miseries of the heathen, and to send an appeal to the church, which caused every nerve and fibre of her system to tingle. He awakened an interest on the subject of missions, such as had never before been felt.

Thus there are men, in all the walks of life, humble, unassuming, unobtrusive, unnoticed and unknown, who are working out the problem of life which God has given them, with a power and success, which the most aspiring and self-confident can never rival. They are God's hidden ones. The secret of the Lord is with them. Their lives are hid with Christ in God, and when Christ, who is their life, shall appear, they also shall appear with him in glory.

All the great enterprises of the day, political and religious, educational and benevolent, are carried into successful operation by men of faith. Some of them die before the foundations are fairly laid of the structures which they had conceived and projected. Others complete what they had commenced. Some are permitted only to indicate principles and plans, and then die. The army of martyrs is not yet all recruited, and will not be, until the warfare is ended. The last martyr will die with the last sinner.

If these positions be correct, then it follows that the object of life can be fulfilled only by faith. Faith triumphs over all spiritual enemies, over all opposition from the world and the depravity of man, and pursues such a course as to please God. Here is the great end of life. We are the creatures of an omnipotent, all-wise and holy creator. Our ignorance and impo-

tency would naturally drive us to him for wisdom and strength. When, therefore, under a profound sense of our insufficiency, we confide in him, as he has been pleased to reveal himself, and discharge, to the best of our ability, the duties which he has imposed upon us, we are accomplishing the great business of life. We have to do with duty here. How long we will be required to continue in this service, we know not. The proper discharge of duty is the highest honor we can confer upon God, and the greatest good to man. After duty comes reward. That belongs to another state of being. Thus then, faith waits patiently in the discharge of duty, until the great change and release shall come. Then it will yield to vision, and will be lost in the glories of heaven.

ARTICLE V.

INFIDELITY: ITS METAMORPHOSES AND ITS PRESENT ASPECTS.

ARTICLE III.

Naturalism, or, the denial of the Divine Providential Government.

By the Rev. H. I. Schmidt, D. D. New York.

"But wandering oft with brute unconscious gaze,
Man marks not Thee, marks not the mighty hand,
That, ever busy, wheels the silent spheres;
Works in the secret deep; shoots steaming, thence
The fair profusion that o'erspreads the spring;
Flings from the sun direct the flaming day;
Feeds every creature; hurls the tempest forth;
And, as on earth this grateful change revolves,
With transport touches all the springs of life."

Thomson's Seasons.

The subject named at the head of this article, is the one next discussed in the able essay, of which we have undertaken to present a brief review, connecting with it such discussions of our own as may seem necessary. It claims our serious attention, and demands an extended discussion; for it is, like pantheism, a form of infidelity which has found much acceptance, and some exceedingly ingenious advocates, in our day. This ingenuity, it is true, is characterized by great disingenuousness, and a most unscrupulous suppression or garbling and

perversion of facts vitally important to the soundness of the argument on the great question at issue, and by a recklessly headlong assumption of principles, which have not even the most shadowy foundation. The infidel philosophers of this school thus illustrate, like others already dealt with, the marvellous credulity, the immeasurable capacity of belief, possessed by those who have chivalrously volunteered on a crusade against the Bible, and the alleged superstition of those who most rationally, and upon the best of evidence, believe its divine teachings. We quote the introductory sentences of our author, for the purpose of subjoining a caution respecting the terms which he employs. "Naturalism, or, as it is sometimes called, rationalism, is distinguishable enough from atheism and pantheism. The rationalist is distinguished from the atheist by the theoretical belief of a Supreme Power, and he is distinguished from the pantheist by his denial of an ever-present and all-pervading divine energy. The pantheist says, God is at hand; the rationalist says, God is afar off." The point to which we wish to direct attention, is, that Mr. Pearson here uses the word rationalism in a wider and somewhat different sense from that with which we have so long been familiar, in connexion with "German rationalism." This has no direct reference to the divine government of the world, or the divine providence: it is the antagonist of supernaturalism, and designates the denial of a direct supernatural revelation, and the application of reason and free thinking to all the concerns of religion and religious conviction, whilst supernaturalism acknowledges and absolutely submits to the supreme authority of the direct and positive revelation which God has given in the written word. Hence rationalism explains according to the notions of self-dependent human reason; speculates, philosophizes, and anthropomorphizes, where supernaturalism reverently bows, in simple faith, to the paramount authority of the inspired volume. Naturalism and rationalism are at heart, and essentially the same thing: the difference simply consists in this, that the former would banish the Almighty from the physical creation, and denies his government of the world, while the latter denies his presence in the Bible, and in the new creation of the christian religion:—both are influenced by the same motives, and governed by the same principles. And yet, although thus identical in spirit and in their general aim, it is, for obvious reasons, necessary thus to distinguish between the well-known theistic rationalism of Germany, and that which our author has here more immediately in view, and which, as synonymous with naturalism, will now be explained.

The naturalism which we are here to consider acknowledges, indeed, that God is, and that he originally created the world; but it is blind to all the evidences of his all-wise, constantly exercised providential agency, which are to rational and scriptural piety, as abundant as those which prove him the infinitely intelligent and almighty creator. To these philosophers the starry heavens, with all the wondrous relations and movements of their countless worlds, the earth and sea with all their beauties and forces, and their teeming life, the vicissitudes of the seasons, the human race with all the strange and mysterious developments of its history, proclaim no ever-present, all-governing and sustaining, all-controlling and directing power, supremely intelligent, wise, mighty and good. They discover nothing here but the soulless movements and oscillations of a vast machine, which, in all its intricate mechanism, they conceive, indeed, to have been originally devised and produced by the creator God, but which has, as they hold, been abandoned by him to its necessary and regular developments and evolutions, following each other in a fixed series, from an inherent necessity, and determined by absolute and unalterable laws. And they illustrate their doctrine by such analogies as these, the worthlessness of which shall be pointed out hereafter. "The seed, having the vegetative power in itself, is cast by the husbandman into the soil, and these, aided merely by natural agencies, it is left to develop itself into the full-grown plant or tree. The watch, complete in its wheels and mainspring, is wound up, and continues to move, though ever so far distant from the maker. The ship-builder, having finished and launched the ship, leaves it entirely to the care of the sailors. Such are specimens of some of the analogies by which men would exclude God from his own world, and make the universe, if not independent of his creative power, altogether independent of his presence and control." Thus naturalism knows no providence. Rational and scriptural piety "distinguishes the great intelligent spirit from the material world which he pervades, while it acknowledges his presence and energy acting upon all secondary causes as the primary action of the whole. Hence the ample room which such a system opens for the outgoings of a grateful and lofty devotion. Hence its firm faith in the well-attested divine interpositions of the past, and its expectation that, if need be, similar interpositions will take place in the future."

Naturalism denies all this. It denounces it as the progeny of ignorance and fanaticism. It demolishes it at once, just as a man on awakening, demolishes the airy castles which he

built during sleep. If naturalism admits of a special and supernatural interference at all, it restricts such an interference to the original act of creation. The Almighty is allowed to come forth, create, give life, set in motion, and look on the scene, but afterwards he retires, and leaves the whole to nature and nature's laws. All the phenomena of matter and mind, however rich and magnificent, all the events of history, however influential and unprecedented, all the changes that have taken place in nations and individuals, however thorough and beneficent, have, according to this system, occurred in a merely natural way, just as the engine speeds along the line of rail by the natural force of steam."—p. 100.

Thus, then, naturalism reads the history of the universe, by which we mean all the phenomena and developments of existence since the creation, chaptered off into astronomy, geology, natural science, political history, progress of civilization, philosophy, &c., with an intensely zealous determination to exclude from it the agency, the interposition of God, as supreme governor, as though his very touch were pollution. The lofty praises of the supreme and beneficent ruler of the world, the dispenser of the blessings of the varied year, that ring in heaven-born song and harmony divine, through the inspired strains of the old covenant saints, from Moses down to the latest prophet, are nothing but rhapsodical effusions of poetic license. He who spake as never man spake, is regarded as accommodating his teachings to the crude notions of his ignorant contemporaries, when he points to the fowls of the air and the lilies of the field, as witnesses of the constant and superintending goodness of the almighty Father in heaven. "Miracles are impossible, just because they are unnatural. And what in theology is called the doctrine of divine influence, is a mystery, a thing supernatural, and therefore not to be believed." The calamities that befall individuals, families, communities and nations, their moral regeneration and improvement, the revolutions that shake nations, empires and continents, upheaving old institutions and bringing in a new order of things, all these developments are nothing more than a natural order of sequences in a necessary process of affairs dependent upon fixed laws inherent in nature and in mind." Man is to effect an apotheosis for himself, by the hopeful process of exhausting his corruption. And should it take a long series of ages, vices and woes, to reach this glorious attainment, patience may sustain itself the while by the thought, that when it is realized, it will be burdened with no duty of religious gratitude. No time is too long to wait, no cost too deep to incur, for the triumph

of proving that we have no need of a divinity, regarded as possessing that one attribute which makes it delightful to acknowledge such a being, the benevolence that would make us happy. But even if this noble self-sufficiency cannot be realized, the independence of spirit which has labored for it must not sink at last into piety. This afflicted world, 'this poor terrestrial citadel of man,' is to lock its gates, and keep its miseries, rather than admit the degradation of receiving help from God."—p. 102 sq.

Mr. Pearson gives a brief history of this form of infidelity, from the ancient atomists and Epicureans down to Auguste Comte and other living infidel philosophers; as our subject is very extensive, we must omit all further notice of this historic sketch, and pass on to a work that appeared in England several years ago, creating quite an excitement every where, and provoking elaborate replies from men of science, both in Europe and this country. The work is entitled: "Vestiges of the Natural History of Creation." As this production is instinct throughout with the most undisguised and unscrupulous naturalism, it will be well here to present Mr. Pearson's succinct resumè of its contents. "The theory is one of those extreme systems of development, according to which the world, with all its varied phenomena, moves on in its stern necessary course, guided only by physical laws, to the exclusion of the divine agency. It assumes the nebular hypothesis which, resting originally on insufficient data, is falling more and more into discredit, as science steadily advances—and from the nebulous matter of space, which 'must have been a universal fire-mist,' it evolves, on the principle of pure physical law, the whole system of worlds. This universal fire-mist being granted, we have, as it were, the original germ of the material universe. The germ may have been created by God, and have received from him its first impulse, but out of itself, and solely through the operation of physical laws, have been gradually unfolded those forms of magnificence and beauty which we see in the heavens and the earth. The theory may admit of a divine interposition in calling the original constituents of the universe into existence, but it dispenses with, or extrudes all divine interposition in giving to matter its wondrous and richly-varied collocations. It may allow God in the beginning to utter his fiat, summon matter forth in its shapeless form from the void, and impress on it certain laws, but it allows not the creator henceforth to interfere with his creation, or even to touch any of its springs of motion, so that, after the first creating act, he might as well have ceased to be. The universe,

according to this theory of naturalism, has moved on in its glorious path of evolution, from the hour of the creation of the nebulæ, without the interposition of God; his existence and agency being deemed necessary to give it beginning, but not necessary to fashion; dispose, continue and control it. To the questions, whence this universal fire-mist, this nebulous matter, diffused throughout space, and the natural laws with which it has been endowed, you may get the answer, 'from God.' But you get no such answer when you ask who fashioned matter into such grand and beautiful forms, and disposed them so orderly and beneficially. The Most High seems now to have abdicated, and to have enthroned the physical laws, and left them to mould and govern the worlds. The Bible, in its sublime simplicity, tells us that 'God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.' But the author of the 'Vestiges' declares, the masses of space are formed by law; law makes them in due time theatres of existence for plants and animals.' 'It is impossible,' he says, 'to suppose a distinct exertion or fiat of almighty power for the formation of the earth, wrought up as it is in a complex dynamical connection, first with Venus on the one hand, and Mars on the other, and secondly with all the other members of the system.' And not only so, but he endeavors to interpret the first chapter of Genesis so as to discountenance 'special efforts of the deity.' The sublime expression, 'Let light be,' indicates no special interposition of the great creator, but merely a process of law. And such statements as, God made the firmament, God made the beast of the earth, &c., are said 'to occur subordinately . . . . . not necessarily to convey a different idea of the mode of creation, and indeed only appear as alternative phrases in the usual duplicative style of the east.' This is naturalism without a cloak."—p. 109 sqq.

We cannot follow Mr. Pearson in his elaborate discussion of the general principles of this very ingenious, and yet very silly book, and in his remarks upon the nebular hypothesis: a hypothesis which the progress of discovery has greatly discredited, and will probably eventually explode completely. We have a few words to say upon the manner in which this work and kindred productions employ and apply the term *law: physical laws.* The laws of the universe which are, in the systems of such writers, omnipotent, in themselves efficient and competent to the production of compact worlds out of fire-mist, of perfect animals out of microscopic monads or embryotic points, and of man, endowed with thinking mind and

feeling heart, and moral sense, and glorious gift of speech, out of monkeys, themselves forth-struggled through long ages of patient ambition, out of the monads aforesaid: these laws, let us remember, work out these great results, achieve their wondrous effects, in utter independence of the Almighty. He is of so little consequence to their operation, that He might as well not be. And as we are very coolly expected to accept this sweeping proposition, this bold development-theory, as exhibiting the only rational explanation of the endless stages and varieties of existence, we are certainly justifiable in asking, what do you mean by law? What distinct, well defined idea do you mean to convey by this term, physical laws? A law is a principle expressed in the form of a requirement or command: it is a precept, a rule of action, carried into effect, and requiring an agent to render it operative. Without an executor, possessing authority and power to put it in force, a law is an abstraction: if written, a dead letter: if spoken, mere verbum volans. In the proper sense of the word, a law can have reference only to intelligence, can address itself only to intelligence, can be reduced to practice only by intelligence. Hence that universal fire-mist must, if obedient to law, either have possessed an intelligent spirit, or the infinitely intelligent, wise and almighty creator must have conducted its developments, by his own pervading and efficient presence. But, lest we should be accused of dealing in specious cavils, we accept, as just and proper, the application of the term law to denote the immediate and efficient cause of certain effects, produced under certain circumstances: we do not take exception to the terms, law of cohesion, of gravitation, of elective affinity, of definite proportions, &c., &c. We go further and admit, that God has so constituted things, that, whenever certain relations occur or subsist, certain results invariably follow,[1] and that it is a law laid down by Him, that so it should be, without his setting himself to work (reverently be it spoken) as men do, to give effect to the law laid down; so that, e. g., when we choose to apply a lighted match to the touch-hole of a loaded cannon, the almighty needs not bestir himself to project, by a special act, the ball in a given direction and velocity; or that, when we deposit a grain of corn in the earth, he needs not busy himself, by immediate agency, to quicken the germ, un-

[1] Invariably, as a general rule: there are exceptions, which, though they confirm the rule, also show that the alleged laws are not omnipotent, but that there is a power superior to them.

fold the plant, and ripen the ear. We admit that things transpire and go on according to certain established and regular tendencies which God has put into them, and which, from their efficiency and uniform action, men call laws. But when we are told that these laws are sufficient in themselves, and entirely independent of the creator, the law-giver, we cannot help ourselves, but only obey a law put into our mind, when we ask, what do you mean? Are you not confounding the laws with their effective enforcement by the executive power? Do you mean that these laws are essential properties of matter, appertaining to it by an inherent necessity, so that they develop themselves, and exercise their energies spontaneously, in consequence of certain relations? Scarcely the latter; for, so far as we can understand you, the effect of the laws is, to modify and determine the relations: the laws of gravitation and projection determine the orbit of a planet around its sun: the law of development causes certain embryotic points to unfold themselves into plants and trees, and, if we are to believe you, impels the ape, himself whilom an embryotic point, to become a man. The laws, therefore, dwell in the things themselves. What, then, are they? According to your theory they must be potential factors, motive agencies, or active forces. There must be an active, efficient force in the sun, compelling e. g. the earth towards its (the sun's) centre: there must be an active, efficient force in the earth, compelling the earth away from the sun's centre: the combined action of the two forces (called laws in the system of naturalism) drives the earth in a certain orbit round the sun. Now we, as well as you, call this the law of the earth's motion. But a law, unless we talk at random and use unmeaning language, implies intelligence, design, wisdom, adaptation. Is matter intelligent? Has it conscious aims? Is it wise to adapt means to the attainment of its ends? After the original, universal fire-mist had, by a gradual process of consolidation, been broken up into vast nebulæ, and when the nebula in which we have the deepest practical interest, resolved itself into the glorious sun and its attendant planets and satellites, which constitute our solar system (such being your primordeal history of our system), those planets began to revolve, and have ever since revolved around their common centre, with a regularity of motion so precise, as to admit of the nicest calculations as respects their whereabouts at any given future. Philosophers tell us, that this results from the combined action of gravitation and propulsion, of the centripetal and centrifugal or projectile forces, and that these are the laws of planetary motion. And these laws, we

are now told, reside in the bodies themselves; and the whole process, from the first gradual beginnings of resolvement in the fire-mist into distinct consolidations, down to the complete evolution and perpetually regular movements of distinct systems having their own central suns, is the necessary effect of laws originally deposited in the fire-mist, and independently of their author working out their necessary results. Or again: I ascend to a very high elevation, and extend my hand, holding a ten pound weight over a perpendicular precipice: I withdraw my hand from under the weight, and it falls to the ground with geat and accelerated velocity. You tell me it must do so: it must obey the law of gravitation; and I have nothing to say against your explanation: I do not question its correctness. But when you tell me in respect of all these phenomena, the evolution and movements of solar systems, the falling of bodies towards the earth's centre, that God has nothing at all to do with the matter: that all this results independently of him, from the action of fixed laws inherent in matter itself, I come again with my still unanswered question, what do you mean? We repeat, a law is no force: a law is nothing without an agent to give it effect: as a law it exists only in the legislator's mind, or in the statute-book: to produce effects, it requires an efficient agent, having authority and power to put it in force. You can, then, only mean, that there is a certain fixed order in the universe, according to which these and all other phenomena are, and under given conditions, must be thus, and not otherwise. But when you tell me that these laws reside in matter, and operate in absolute independence of the creator, I do not understand you. These are manifestations, phenomena of an established order; but the law decreeing, determining, establishing this order thus and not otherwise, must be the fiat of one will, and reside in the infinitely intelligent divine mind; and although this order rolls on in a manner seemingly quite mechanical from year to year, and from century to century, it must, of course, depend upon the governing law being continued in existence and efficient operation, in and by the divine mind where it originated, and where alone it can reside. For, suppose that the divine mind should at any time simply cease to will the continuance of those physical laws, should simply stop concerning itself about the universe: would, think you, that order continue? Does that infinite intelligence and wisdom which are exhibited in the order of the universe, marvellously balancing and harmonizing a countless multitude of forces and their respective developments, exist in matter so independently of the divine will, that

the results would be the same, whether God willed or ceased to will? If we understand you correctly, your organ of credulity is large enough to believe this, and this is actually your position. Well then, suppose again, that the divine will should positively determine, and issue the fiat, that the order of the universe shall cease, nay, that the universe itself shall cease to exist: would the universe bid him defiance, and, in plenary independence, resolve to keep up its established order, and accordingly carry out its resolution? Here we are at the point of decision, and it matters nothing whether you carefully weigh your answer or not: it must be either yes or no: and either way, you are in an unenviable predicament: if you say no, then you have simply abandoned your theory, and it will be time to think of another: if your answer be in the affirmative, then you have only thrown off your cloak, and your theory is not naturalism, but atheism. For, if God is the original creator, then is He also the governor of the universe, and the preserver of its order, or He is not at all. More of this presently. But, if the established order of the universe in all its phenomena depends upon the divine mind, willing that that order shall subsist, and if the divine will could at once abrogate that order, and even annihilate the universe, then the *laws* which determine, govern and regulate all the phenomena of the universe, exist in the divine mind, and do *not* reside in the things themselves; and then the manner in which you naturalists talk of the physical laws of the universe, is pure, unadulterated nonsense. If you should here object, that this is mere logomachy: that what we designate as the order of the universe, you term its laws, we maintain that the distinction upon which we insist is all important to the question at issue: we are *not* disputing about words: we do not object to the ordinary use of the term, natural laws, or, physical laws of the universe: it is the manner of its application that we object: the difference between us is, that while we contend that the so-called laws of the universe are dependent upon and subject to the divine will, which can interfere with or abrogate them at pleasure, you put them in the place of God, excluding him utterly from his creation. The phenomena of the material world may all observe a certain fixed order; but matter can neither make laws nor put them in force: it can only obey them, subject to the will of Him who made them. But you will reply, that you do not assert, that matter evolves or makes its own laws, but that you admit, that they were given to it, deposited in it, by the creator. But with this admission you do one of two things: you either assert that laws are forces, active pow-

ers, by inherent efficient energy gradually and regularly effecting, through immense cycles of time, great results foreseen and aimed at from the beginning, which is nonsense; or you give up your position, that the laws of the universe operate, and effect their results, independently of the creator, and in no way subject to his interference or control. For, unless you are materialists, and therefore atheists: if you believe at all in a creator, infinite in knowledge, wisdom, power and goodness, then you must believe that creation, the whole wide universe, has no independent existence, and would instantly cease to be, if the creator should so decree, or simply cease to will its existence: and if its very existence is dependent on his will, certainly its mode, form, or manner of existence must be equally so. For, to will a thing, without willing what and how it is to be, is an absurdity.[1] And hence, while we distinctly admit that the universe is, on the whole, subject to a certain fixed order, and while we do not object to your ascribing this to the laws of the universe, we must maintain that these laws have no existence except in the divine mind, and that, if the divine will ceased to animate and uphold them, they would cease to be.

There is another consideration to be taken into account here. If everything in the universe develops itself according to some fixed law, which law is thus the necessary condition to every distinct class or series of objects, not only of its existence, but of its mode of existence, and if no supernatural interference with the operation of such law is admissible, then, of course, the authority of the law is absolute, and in any given class or series of objects, the developments must be constantly and uniformly the same: deviations are impossible: abnormal developments are out of the question; for an order once absolutely and imperatively fixed, no longer admits of freedom of development. If this conclusion is denied, what then becomes of the independent and all-sufficient energy of that inherent necessity, which the advocates of this theory designate as law? If in any one single instance the law becomes inoperative, or only partially so, and an extraordinary, unforeseen development takes place, the chain of necessity is broken, and the law, alleged to be in itself supreme and absolutely efficient, is dishonored; and then, unless we can look to a power superior to the established order of things, to a supreme law-giver who

[1] Of course, the mysteries of the moral world do not here enter into consideration at all: the divine government and the existence of moral evil, together constitute a great mystery, about which philosophy has speculated, but which it has never solved, and never can more than hypothetically solve.

has the authority and the power to modify at pleasure the operation of his laws, or so to constitute things as to admit of a great degree of freedom of development, in subservincy to ends distinct and clear before his own mind, we are all adrift, in a mist of perplexing uncertainty. But if our conclusion is assented to, and the uniform operation of physical laws insisted upon, then indeed our perplexity is unbounded and irremediable: then innumerable diversities of development in the physical universe, and those phenomena which, for want of a better term, have been called lusus naturæ, must be either entirely ignored, or simply set aside as out of the pale of law, as lawless interlopers which wantonly break the established uniformity, and disturb the universal harmony. But we are quite too obtuse to comprehend, what thus becomes of the imperative and absolutely efficient laws of the universe. We do not understand where this host of interlopers come from, and if we did, we could not understand why the omnipotent physical laws did not strangle them in the birth. For surely these laws have it all their own way, free from every interposing power: why then do they not effectually exercise their authority, to put down every non-conformist? But seriously, the consideration upon which we desire here to insist, is this, that the operation of physical laws is by no means as harmonious and uniform as naturalists would have us believe. So far as human observation goes, this perfect harmony, this complete uniformity prevails only in the movements of the heavenly bodies. But in the affairs, in the physical phenomena of this our earth, it is widely different. Doubtless the divine adjustment of physical nature is so admirable as to prove the operation of general laws, highly beneficial in their effects. But the world is replete with distinct and isolated developments and phenomena, in which no fixed order can be pointed out, and which are referable to no ascertained law, so that they cannot be foreseen or guarded against by any human sagacity. "They are the result, not so much of any general law, as of the unexpected crossing or clashing, contact or collision, of two or more general laws."[1] And supposing even the effect of such collision to correspond, in a degree, with frequent experiences, is it one of the general laws of the universe, that these laws shall clash and collide? If not, who directs and controls the circumstances which lead to such crossings and collisions? In the production of such effects or phenomena, secondary causes

[1] Cf. on this subject, "The Method of the Divine Government, physical and moral," by Rev. James M'Cosh, who enters into its discussion far more extensively and elaborately than we have space to do.

are, of course, brought into action; but, while in the heavens uniform results are produced by the uniform action of established laws, it is different here; and though, under the same circumstances, the same causes produce, by divine appointment, the same effects, altered circumstances or conditions greatly modify, often completely change the operation of causes. And this is preëminently the case in respect of "those departments of God's works which bear the closest relations to man:" and the more nearly they affect him, the greater is the contingency and the uncertainty. Meteorological phenomena, atmospheric changes, the action of light, of heat, of the elasticity of vapors, of electricity; frequent and violent changes on the earth's surface: slight derangements of the complex organism of the human frame, resulting in sickness, insanity, or death; of whatever laws we may here witness the compound operation, who dares deny that contingencies, circumstances or conditions referable to no law, here produce effects bearing the appearance of accident, and seemingly transpiring in the most complicated confusion. While infidels talk, in this connexion, of chance and fate, as the only Dii whom their machina can produce, we do not object to the words chance and accident as currently used, so long as they are employed merely to denote that the events thus designated are unforeseen and out of the regular order. It is "these unforeseen accidents, which so often control the lot of man, that constitute a superstratum of human affairs, wherein peculiarly the divine providence holds empire for the accomplishment of its special purposes. It is from this hidden and inexhaustible mine of all chances, as we must call them, that the governor of the world draws, with unfathomable skill, the materials of his dipensation towards each individual of mankind." (Isaac Taylor: Nat. Hist. of Enthusiasm). If these considerations are well founded—and who will presume to question them?—what becomes of the autocratic operation of physical laws, independent of the creator and supreme ruler, which form the basis of the naturalistic system?

But the author of the 'Vestiges of the Natural History of Creation' applies, as he needs must, his development-theory also to organic creatures, and derives their perfect existence from monads, embryotic points, through a self-determining process of development in accordance with the law of their nature. For a most able confutation of this most absurd theory, upon well ascertained principles of natural science, and from facts brought to light by geology, we must refer the reader to Mr. Pearson's Essay, to Mr. Hugh Miller's "Footprints of the Cre-

ator," to the Rev. Dr. King's work entitled: "The Principles of Geology explained and viewed in their relations to revealed and natural religion (p. 101 sqq.), and to other works of a similar character. The subject is one of great importance and of profound interest; and, although the temptation to expatiate is very strong, our limits bid us forbear. Suffice it here to say, that, without any appeal to the authority of scripture, this development-hypothesis, when examined in the light of true science, proves to be nothing more than a gratuitous assumption, "the baseless fabric of a vision." But there is one aspect of this subject which, though we have never seen it alluded to by any of the able writers who have so successfully combated this absurd theory, yet seems to us well worthy of consideration. This development-process of higher animals and of man out of monads or embryotic points, grew out of the law of the nature of these monads or points. Is this law still in force and operation? Then there ought to be tangible evidence of the fact. Has it ceased to operate? Did it, in the beginning, produce one pair of each species of organized creatures, and not another since? Then must the creator have once at least come forth from his seclusion, in order to abrogate that wonder working law. But as our naturalist philosophers can, of course, not accept this latter alternative, we may at once dismiss it and hold fast to the former. The question has often forced itself upon our mind: how is it, that this development-process, and this transmutation of species, is never witnessed at some stage of its progress? Did the ambition to struggle upward into higher organizations possess monads only at the beginning, when the great, original, fabulous fire-mist first broke up? Is not the world now full of monadic animalcules, as capable of developing themselves into lizards, or water fowl, or monkeys, as those of sixty thousand years ago? Are not the apes of the present day as likely to covet the human form and organism, and have they not the same capacity and privilege of forth-struggling into humanhood, as the first monkeys that accomplished this great achievement? If not, then, as we have said above, the great law-giver must have interposed, and stopped the process after its first successful achievements. But if so, if the law be still in force, how comes it that no mortal, from father Adam down to the author of the "Vestiges," has ever detected any creature in its transition state, any ganoid passing over into a gigantic form: any infusorial point developing itself into a monkey: any monkey writhing and wriggling over into the form and stature of humanity? These writers tell us, indeed, that the process is immensely gradual, requiring vast

periods of time for its completion. Even then, however, if not entirely stopped, it would be subject to detection. If thus to develop themselves be the law of the nature of monads, infusorial animalcules, &c., the process must be constantly going on; and then, though we could not see or hear them grow, we could not fail to find multitudes of subjects at some stage of their transition-state, one-eighth, one-quarter, half, three quarters, or nearly quite developed. But this hypothesis of immense gradualness is as much a fiction as any other part of the theory. For naturalists (we mean here men who study natural history in a rational way) have conclusively shown, that these gradual metamorphoses are impossible: the required intermediate stages between the extreme points, the monad and the perfectly evolved animal, fish, or bird, are impossible states of existence. The great Cuvier says: "No deviation in the ordinary form of the cuttle-fish, has ever produced, or can constitute a being placed beneath it; nor can, or ever will, its better development give rise to a series of animals of a more perfect species, to be classed immediately above it." Any number of instances illustrating this principle of organic nature, might be given. Take one more: "The hare lives above ground, sheltering among brakes and bushes. The young of this timid animal are enabled to run after the dam immediately after birth. On the other hand, the rabbit excavates a subterranean abode, where it brings forth its young, which are at first blind and helpless, and there nurses them until they have strength. The young rabbit becomes an individual of a social establishment, while the solitary hare seeks protection for itself alone; and between these alternatives there is no medium."—(King, p. 106.) The first human pair, we are expected to believe, were ambitious apes, whose innate and resistless desire to become human, wrought out its legitimate result. We cannot but admire the happy coincidence, that two apes, male and female, should just at the same time have achieved the aim of their lofty aspirations, and that too in localities sufficiently contiguous to ensure their union as man and wife. But the grand difficulty in the way of this development of apes into men and women, is, that it *could* not have been gradual: that it *must* have been effected per saltum. "The nature of the changes supposed, does not admit that they should in general be diminutive. An example will best illustrate and establish this observation. A hand or foot must be one or other of these organs distinctively; in other words, it must be adapted for clasping or walking. To change the one of these into the other would

necessarily be a great metamorphosis, and there is no conceivable way of subdividing it into degrees. Besides, a single alteration of corporeal structure may change the general conditions of life, and render the re-casting of a whole animal indispensable to its preservation. This is the well known law of the correlation of organs. Remove the proboscis of an elephant, and how many other alterations become necessary before the creature can satisfy its hunger and thirst?" (King, p. 106 sq.) Thus, as we might further most copiously illustrate, the objectionableness and the difficulties of this development-theory are not at all got rid of by by graduating the process, and thus rendering it, if possible, more impracticable than if it were claimed to be sudden—per saltum. And certainly, be it gradual or sudden, we are entitled to be informed, why and how it happens, that no evidences are furnished of the continuance of the process. There can be no reason alleged, except the interference of the creator, which is, however, utterly repudiated, why the ambitious aspirations for a higher organism and life should have been confined to a few primitive monads, or infusorial animalcules, or why, in this age of progress, ambitious apes, coveting the form and organism of humanity, should not, at highly advanced stages of development, sympathetically seek the haunts of men, and before our eyes shuffle off the coil of monkeyhood, and stand forth in all the beauty and dignity of human kind, still unpolluted by sin, undebased by vice and wickedness. If any such marvels there be, let them be produced, that we may regale our eyes with one huge stare of childish wonder, and that Barnum may be rendered happy beyond expression by additions to his museum that will leave him nothing more to desire. We may have to revert hereafter to the strange notions of this writer.

But it is time to return to Mr. Pearson. He bestows a brief notice upon Humboldt's "Cosmos," passing upon it a series of appropriate strictures, and stating, what is known to all acquainted with that brilliant work, that, in respect of Providence, its sins are those of omission: it does not very directly promulgate infidel views, but it utterly ignores the creator and his government of the world. Indeed, the distinguished author seems to have considered it necessary to notify his readers, at the outset, of the stand-point from which he intended to consider the universe: "In reflecting upon physical phenomena and events, and tracing their causes by the process of reason, we become more and more convinced of the truth of the ancient doctrine, that the forces inherent in matter, and those which govern the moral world, exercise their action under the

control of primordial necessity, and in accordance with movements occurring periodically after longer or shorter intervals." Upon this declaration Mr. Pearson very justly remarks: "The illustrious German, after having travelled over a considerable portion of the earth's surface, and made himself acquainted with all that is at present known of the physical phenomena of the universe, thus acknowledges, in the midst of his fourscore years, no higher agency than material forces, acting under the government of a primordial necessity. Divine providence is thus interdicted, and this goodly universe moves onward, unfolding its forms of life and grandeur, without the hand of Him that made it. This may consist with Hegelianism, or with some other form of the transcendental philosophy, but it does not consist with the deeper philosophy of man's inward nature. It *might* do if we had heads and no hearts. The intellect may rest in it for a while, but the soul with its capacities and cravings cannot repose there for a moment. Our very heart-strings must be torn out, the emotional part of our nature must be overborne, and all our upward aspirations repressed, before we can be satisfied with this thing of fate, this primordial necessity, in the room of the living and ever-ruling God. Even in an æsthetic view, this method of philosophizing stands condemned. Robert Hall has truly said: 'The exclusion of a supreme being and of a superintending providence, tends directly to the destruction of moral taste. It robs the universe of all finished and consummate excellence, even in idea." p. 121.

Our author next reviews a work, well known in this country, where many editions of it have been issued and rapidly sold: Combe's "Constitution of Man."[1] This book is written in a popular style, as it was intended expressly to enlighten the masses, to rescue the natural laws from the hands of ignorance and superstition, and to set forth their operations in a clear light. While Mr. Combe has undeniably done this in a great measure, and has thus contributed to the promotion of that public movement towards improved sanitory regulations, which is one of the most cheering features of our age, he has done incalculable evil, by taking, as it were, the natural laws out of the hands of the superintending law giver, and preserving a studied silence about God as working in and by them. Mr. Combe and his school have, however, gone further than this. They constantly talk about natural laws in that absurd manner upon

[1] We here follow Mr. Pearson in the general train of remark, but, except where we directly quote him or some other writer, in our own manner and language, as our limits make it necessary that we should condense.

which we have animadverted above, intimating that these laws are all in all, and that God does not interfere with their operations. Mr. Combe not only "overlooks altogether that adjustment of natural laws to each other, whereby the results are often of the most complicated character, and such that they cannot be anticipated by any human foresight;"[1] but "he has completely overlooked the ambiguity which lurks in the word law, and used it in all the divers senses of which it is capable, predicating of a law in one sense what is true of it only in another. Sometimes he means by it a property of matter, sometimes a cause requiring the adjustment of two or more substances to each other: at other times a general fact originating in the adjustment of causes, and anon he denotes by it a moral precept enjoined by God. With the greatest coolness and self-complacency he uses the word law in all these senses, without ever dreaming that there is any difference between them, constantly asserting of a general fact what is true only of a property of matter, and of a physical cause what holds good only of a moral precept."[1] How can any dependence be placed upon the speculations and conclusions of a man who blunders so desperately in fundamentals? But if, as Combe maintains, it is unquestionably "the extreme of superstition and fanaticism, to repose implicit faith in divine providence, while neglecting or going counter to the clearly defined laws of the human constitution, or those which regulate the physical and moral worlds," it is just as obviously "rushing," as Mr. Pearson well observes, "to a godless extreme, the extreme of naturalism, to rest in some secondary agencies without rising upward to Him who touches all the springs of action, or to ignore his presence in and superintendence over the world. If it is "confessedly mysterious how human instrumentality and divine agency blend in bringing about events," Mr. Combe greatly errs, if he imagines that the mystery is lessened by severing the link that connects the two together: by loosening our hold of the heavens above, and attaching ourselves exclusively to the earth and the things therein. "Is the world's history, or is individual history less mysterious, by shutting out from the sphere of human things the divine providence, and leaving room for nothing but the operation of natural laws? Or rather, is not all history, by such an exclusion, made much more mysterious than ever? In the one case, we have the human agency moving freely under the moral control of the divine, we have in full play the elements of human action

[1] McCosh on "the divine government," p. 194.

and piety, and yet mysterious relations. In the other case, we have only the human agent and the physical and moral laws, we have excluded the hand of God and taken away the elements of piety, and still the relations are mysterious. The choice then lies between a mysterious world, in which God is ever present and ever felt, and a mysterious world that moves onward in its glorious evolutions without his continued agency. He is the better philosopher and the happier man who prefers the former, and holds a key to things inscrutable, which can never be solved by the man who chooses the latter." Pearson, p. 123 sq.

Mr. Combe, in announcing his views, exhibits a large measure of that self-complacency which characterizes that mixed multitude of self-elected reformers who, in our day, infest society as well in the church as in the state, and who deem themselves called to wage war upon truths and institutions, for no other or better reason than that they have come down to us through the lapse of centuries: his reformatory operations are on a large scale. According to him, the doctrine of human depravity is a very unphilosophical crotchet: that christianity is "a system of spiritual influences, of internal operations on the soul," is an opinion that can be maintained only by ignoramuses—such, we suppose, as St. Paul, Augustine, Luther, Calvin, Chalmers, Edwards, Hall, and a host of others:—prayer is of no use whatever (how can it be, if God has forsaken the world?) except in its reflex influence on the mind of the petitioner: death is not at all the penal effect of man's first disobedience, but "a natural institution;" and in view of all this, the religious instructers of mankind have need to be taught over again; i. e. to sit at the feet of the philosophical phrenologist, George Combe, so that "a new direction may be given to their pursuits."

Writers of this class, when speaking of natural phenomena, labor under a twofold illusion. On the first we have already expressed ourselves in extenso, viz: that the laws of nature are not modes of the divine procedure, but real and independent existences. The other is, that they suppose that because things happen according to fixed laws, the divine agency cannot be in them. Now, not to insist upon the utter repugnance of such views to scripture, they are, as a philosophy, extremely superficial and unsound. This could be readily demonstrated and strikingly illustrated; but we leave this for the reader himself to do, and merely quote a few sentences from Mr. Morell's "History of Modern Philosophy." Speaking of secondary agencies, he very justly remarks: "They are all un-

der the *moral control* of Deity from first to last, so that the penalty, which seems at first to be simply the result of breaking a natural law, is really an effect of that providential power which governs the world." And what he says of the world's history may, as Mr. Pearson remarks, be said of the history of many a community and individual: "To the man who looks unbelievingly upon divine providence, the world's history is a problem that can never be solved." What Mr. Pearson says of Combe's view of prayer, we quote in extenso: "Combe's view of prayer—bolstered up though it be by such names as Lord Kames, Dr. Hugh Blair, and Professor Leechman, men of no high authority, verily, in such matters—stands condemned also as most unnatural, not to say most unscriptural. It is, indeed, quite of a piece with his philosophy, but it consists not with the deeper philosophy of the heart and the Bible. Men have never prayed under the persuasion that the sole efficacy of prayer is reflex, that it has an influence only on the mind of the worshipper. The wisest and best of the Greeks and Romans, the unsophisticated children of the desert, as well as the most enlightened and devout christians, have resorted to prayer under the conviction that it is effectual to secure blessings directly from above. The reflex influence of prayer is valuable, but the value is realized just in proportion as the heart goes out after the direct influence. A rational theory it truly is, which would thus make the value of men's devotions to arise from men's illusions! The reflex influence supposes the direct influence, and for men to enjoy the former without faith in the latter, resembles, as Isaac Taylor remarks, "the supposition that we might continue to enjoy the accommodation of moonlight, even if the sun were blotted from the planetary system."

As to the stale objection, which is ever and anon brought forth, that the direct influence of prayer supposes that we can alter the divine determinations, it is sufficient to reply, that it is according to these determinations that men must ask, in order to receive, and knock in order to the door being opened. God discloses unto us the treasures of his grace, and says, 'I will yet for these be inquired of.'"

It is necessary that we should be brief in our survey of what still remains to be noticed under this phase of infidelity. We would simply notify the reader, that we shall here employ the terms "naturalism" and "rationalism" indiscriminately, not only with reference to the explanation given at the beginning of this article, but because the principles of this school have been freely applied in the explanation of scripture, in the

manner of the German rationalists, who, if they still deserved much consideration, would belong under the category now before us.

The doctrines which Combe has taught in his peculiar and insidious manner, have been openly avowed and audaciously promulgated by the Owen school. Defining rationalism to be the science of material circumstances, "the philosophy of Owenism ignores everything else. It denounces other systems for having spiritualized man, and it professes to look upon him, to all practical purposes, as a material being. Humanity, in its estimation, contains within itself the germs of indefinite moral improvement, and needs only to be brought under the genial influences of earth to ripen into perfection. Supernatural aid is interdicted at the threshold, lest it should beget an indifference to self-exertion, and foster a habit of dependence. The first and last lesson given to its disciples, is, that men's opinions and actions result exclusively from their original susceptibilities, and the influence of the world around them, over which they have no control. Hence its oft-repeated injunction, study yourself, and mind external circumstances. This is the sum and substance of its commandments. It admits the existence of error and vice in humanity, for these are too palpable to be denied, but it charitably calls them misfortunes, and, as a remedy for all moral ills, insists on a rational education." (Pearson, p. 129 sq.) Mr. Pearson enters into a pretty full, and most satisfactory confutation of what the Owen school propounds as philosophy: were it not that its views are widely disseminated in hundreds of little pamphlets, the effect of which it is desirable to counteract, we should consider the notice which it receives as conferring upon it a great deal too much honor. We cannot follow our author in this discussion; but we will cite, and very briefly comment upon, a few of the dogmatical assertions (utterly guiltless as they are of all philosophy) which Mr. Owen puts forth, calling them "fundamental facts." The first he states thus: "Man is a compound being, whose character is formed of his constitution or organization at birth, and of the effects of external circumstances upon it from birth to death; such original organization and external influences continually acting and reacting each upon the other." Now, if this meant only, that man, having certain natural endowments, and acted upon by external influences, which call them into action and provoke their development, unfolds his character according to the position which he assumes with reference to the external objective reality which acts upon him, it would be nothing more than a truism, which

nobody would dispute; and then, unless it be susceptible of demonstration, that man is so constituted from his birth as to have no self-determination, no free will, the doctrine is useless and leads to nothing: it can be turned to no account in that wonderful reformation which these profound philosophers propose to effect in the moral world: it leaves us just where we were before. But if their meaning be, that man's organization is entirely material, and that its phenomenal developments are produced by the action of the external material world upon it, then, flying in the face of all observation and experience, they boldly take for granted what they are bound to prove: they are simply materialists who deal in a strange perversion of language, when they talk of man's mental and moral constitution and of moral reform.

Nor is there a particle more of reason or common sense in Mr. Owen's second "*fundamental fact*," that "Man is compelled by his original constitution to receive his feelings and convictions independently of his will." This foolish doctrine is based upon the undeniable facts, that processes of reasoning follow certain laws, and that, certain premises being given, the human mind can, according to the laws of its own constitution, draw only one certain conclusion; and that, further, human belief is necessarily dependent upon certain conditions, and that, according to a law of our nature, the will determines and impels us to action, only when moved to this by convictions and feelings or emotions: from these facts the absurd inference is drawn, that man is therefore nothing but a material machine, which must believe and will in accordance with fixed necessity. The falsity of this doctrine is too palpable to need an elaborate refutation: any sophomore can see through its flimsiness. The system has three more "*fundamental facts*," of equally ingenious invention, and the same relation to the truth: the reader will find them all most effectually disposed of in Morell's "History of Modern Philosophy," p. 293. sqq., from which we here quote in full, the third "*fact*," with Mr. Morell's most satisfactory refutation: The "*fact*" is thus stated: "Our feelings or convictions, or both of them united, *create* the motive to action called the will, which stimulates him to act, and decides his actions." Upon this statement Mr. Morell remarks as follows: "To speak of feelings or convictions *creating* the will, is simply an absurdity. The will is another name for that real but mysterious power of the mind, which, in a moment, can, at its bidding, emit an energy, that leads to voluntary action or endurance. Feeling or convictions could never *create* this power, although it is quite true that they may

influence the movements of it. This being premised, the fallacious conclusion intended to be drawn from such a representation, becomes manifest. The argument implied in it is this: Our feelings and convictions *create* the will, therefore the will which is a creation of their own, cannot possibly have had any previous influence upon them. But how does the case really stand? The will is a mighty energy of a nature quite its own, which restrains or impels the whole man at its behest; created moreover, not by feelings and convictions, but by the author himself of the human mind. Our feelings and convictions act upon this power, and set it in motion; but then it at once reacts upon them, and, guided by intelligence, moulds them, to a vast extent, at its pleasure. Take a separate volition, and it is quite true that this is determined by some feeling or emotion of the mind; but we must be cautious not to confound an individual volition with *the will*, viewed as the abiding fact or principle of our spontaneity. A single volition is to the will, as a whole, what a single wave is to the ocean. Because the wind creates every wave which heaves upon the surface, is it, therefore, true that it created the ocean itself? And so, because a feeling or conviction may occasion a separate volition, is it, therefore, true that it originates the voluntary power of which this volition is but a movement? It is in the confounding of these that the source of the error we are exposing is to be found, an error which, in fact, vitiates the whole conclusion. It is not true that our feelings, or convictions, or both united, create the will, neither, if the word created be twisted so as to signify only so much as the word determine, does it follow, that because a single volition is determined by our feelings, therefore the will, taken as a whole, has no power to react upon them." The other two *facts* are of no consequence whatever, and we have bestowed so much notice upon the first three, only to show what sort of philosophy lies at the foundation of Owenism. "In fine," says Mr. Morell, "taken as a whole, it would be difficult to find any system of philosophy in an enlightened age, built upon a foundation so indefinite, so equivocal, and so utterly incapable of sustaining a superstructure of any weight, or of any durability." (p. 296 sq.) Mr. Pearson does not notice the "facts" in detail, but deals only with the views and bearings of the system in general: we shall, instead of engaging in any further discussion, quote his concluding remarks upon Owenism: "And the men of this school tell us that our characters are the necessary result of our organization at birth, and subsequent external influences over

which we have no control. 'The germs of intelligence and virtue are expanded or blasted by them,' and thus the whole human character is formed. It is not so. Our subjective constitution is not such an inert, helpless thing. We are conscious of possessing a faculty which gives us control over external circumstances; so that, taking this into account, it is true that character is the result of our subjective nature, and of the objective influences acting upon it. But in this system of naturalism, the great facts of man's moral nature are ignored. One portion of the field of phenomena is dwelt upon, as if it were the whole, and the other portion, which to a reflective mind is no less obvious, is overlooked. The eye is turned outward and lost in material things. It does not direct its glance down into the depths of human consciousness, and fails to perceive the more wondrous things of the spirit. A sense of responsibility, and moral sentiment, are great truths in the natural history of man. They are phenomena just as palpable to the eye that looks inward, as any of the material circumstances are to the eye that looks outward. But the Owen school either loses sight of these phenomena in human nature, or would assign them to a blind necessity, a source from which the unsophisticated mind refuses to receive them. Then there is the stubborn, though mysterious fact of human depravity, which it either winks at, or entirely overlooks, and for counteracting which it accordingly makes no provision. The wonder is how the abettors of such a system can read history, or look upon the world around them, without perceiving, on the one hand, how individuals and communities, placed amid the most favorable external circumstances, have continued corrupt and corrupters, and how, on the other hand, persons more unfavorably situated have, notwithstanding, become examples of virtue. A theory that ascribes so much to the mere outward relations, and leaves no room for an influence counteractive of bad ones, or efficacious to good ones, is condemned by experience as well as by religion. But perhaps its advocates would remove it from such a tribunal, by affirming that no community has ever yet been placed in such a paradisiacal state as rationalism would place it. In such a case, it must bear the double stigma of being godless and utopian." p. 132. sq.

We have yet to notice that form of naturalism which we are accustomed more particularly to designate as rationalism, and which, not exactly dealing with physical and moral science in a general way, has prosecuted its mischievous labors in the department of theology, especially under the name of Biblical Criticism. However much of this phase of infidelity may,

with different degrees of audacity, have been exhibited in this country and elsewhere, it is well known that it has all along had its chief seat in Germany, and that the land of our fathers has long enjoyed a most unenviable distinction for the impious and ruthless boldness with which laborious study and profound learning have been perverted to the wicked purpose of ejecting God, and the power of his spirit, from the volume of his own sacred word, just as the other naturalists of whom we have spoken, have labored to prove, that He has no connexion with his own creation, and nothing to do with the control and direction of its affairs. It has been the aim of German rationalism to degrade the Scriptures into mere human compositions, the works of designing and deluded men. Starting with the foregone conclusion, the arbitrary assumption, that direct revelation or supernatural influence is out of the question, and could have had nothing to do with the production of the sacred writings, rationalistic commentators have gone very coolly to work, to explain everything contained in them that referred or appealed in any way to direct divine interposition, divine revelation, divine inspiration or supernatural influence, according to natural principles, or the ordinary experience of mankind. It is true that, in pursuing their end, they are often reduced to the most pitiable shifts, which, if the subject dealt with were less serious and sacred, would be superlatively ludicrous; and that, in order to believe their explanations, a height of credulity is required utterly unattainable to minds not sublimated in the laboratory of German philosophy; but this in no wise disconcerts these philosophic homœopathists, who, regarding all belief in supernatural influence as the highest degree of superstitious credulity, seem determined to practice on the principle that similia similibus curantur, when they propose to cure our alleged credulity, by administering a dose of the same element potentiated into a power perfectly stunning. "The brilliant and beneficent miracles which ushered in the gospel dispensation, are exploded, or explained away on purely natural principles. And what is properly meant by divine influence, is denied a place either in the mode of inspiring the sacred writers, or in the mode of enlightening and renewing the minds of the readers. Spinoza, whose philosophy has exerted such a mighty influence on the thinking of Germany, had said, 'all that is recorded in the books of revelation, took place in conformity with the established laws of the universe.' On this principle, interpretation after interpretation has been given, until the sacred record has been swept as clear of its mighty signs and wonders, as some would sweep the starry firmament of the

evidences of an ever-present and all-controlling God. In Germany, speculative philosophy and theological doctrine are more closely linked together than in any other country in Europe. The pervading principle of its speculative philosophy, that God never intervenes specially, but that all things move on in a chain of necessary development, has been carried into the region of its theology. Hence the axiom laid down at the threshold, 'miracles are an impossibility.' The very first principle which Strauss brings to the study of the evangelists is, that when the events narrated are incompatible with known and universal laws, it must be maintained that they did not happen in the manner recorded. Divine providence is thus interdicted at the outset." (Pearson p. 134 sq.)

From all that has been thus far presented to the reader, it will be obvious what position rationalism must maintain toward the gospel. The philosophy of the rationalist denies that there was any special intervention of divine power connected with the coming of Jesus Christ, or with the production of those writings which bear record of him, and proclaim the truth as it is in him, or with the institution and establishment of his church. Of course, "therefore, his theology must be shaped so as to exclude it." The very first great miracle in christianity, "the birth and manifestation of the Savior," is denied to be a true history, being regarded as incompatible with the laws that regulate the succession of events: however miraculous, therefore, the texture of the gospel narrative, all the wonders recorded must be accounted for in accordance with the assumed principle, that there is no supernatural intervention in the world's history. Hence the theory, that Christ did not make the church, but the church made him: he is represented to have been a pious fanatic, who endeavored to realize in himself the Messianic conceptions that prevailed among the Jews, and thought himself possessed of all the qualities which the superstitious Israelites looked for in their expected deliverer. Thus then, that glorious character portrayed by the evangelists, would be simply the offspring of ignorance and superstition. Everything supernatural connected with his birth, his life and activity, his death and resurrection, and his miracles—all this is ascribed to him merely because prevailing expectations demanded it. What induced the Jews to crucify him, since he so completely answered all their expectations, remains to be discovered: we presume that rationalistic self-complacency does not condescend to answer such impertinent questions. "The chain of endless causation," says Strauss, "can never be broken, and a miracle is an impossibility." Of

course, then, everything miraculous connected with Christ, must be explained according to purely natural principles.

The earlier school of rationalism, which denied even that the evangelists ever intended to assert miracles, or to ascribe aught supernatural to their Master, has now few, if any adherents. It was too materialistic for the ideal tendencies of Germany. Strauss, assailing it in what, with most astounding effrontery, he calls the "Leben Jesu," declares, "that it was time to substitute a new method of considering the history of Jesus, for that wornout idea of a supernatural intervention and a naturalist explanation." He, however, attempts this, only to give us naturalism in a different shape. He was too shrewd not to perceive, that to deny that the gospels are miraculous narratives, was pure nonsense. While this he therefore admits, without giving up his fundamental position, that "miracles are not and never were," he resolves all these miraculous accounts into allegories, legends or myths, which, gradually developing themselves among fanciful, credulous and superstitious disciples were at last conglomerated in that wonderful personage set before us in the gospels. He, therefore, with his cool rationalism, must come forward to strip that personage of the supernatural garniture thrown around him by the church, and to bring down everything connected with him into the ordinary every-day observation and experience of Hans and Gretel. For specimens of these rationalistic explanations, we must refer our readers, who do not wish to read the Leben Jesu itself, to the volume before us, to Trench on the miracles, and other recent works. They are truly miraculous efforts of genius. We will just give one example. As this rationalistic school cannot deny, that immediately after the death of Jesus, an extraordinary revolution took place in the minds of his disciples: an extraordinary transition from overwhelming grief and deep despair, to gladness and the most hopeful and energetic activity; and as the resurrection, being a great miracle, is, of course, according to these philosophers, impossible, some good common sense explanation had to be contrived. And now, gentle reader, can you guess what wrought this change in the minds of the disciples? Why visions: nothing but visions, produced by their excited feelings. You will perhaps think that, in the deep sorrow and despair that overshadowed their minds, and while dark images of terror haunted their imaginations, their visions were likely to be of a more sombre character, frightful and distressing. This, being more in accordance with the ordinary experience of men, would, however, be too rational a rationalism for these irrational rationalists: they must make up

as improbable a story as possible for their christian mythology, that our love of the marvellous may not entirely starve. As it was quite obvious, however, that this rationalism, with its naturalist explanations, could not fail to sweep the history of mankind clean of its greatest and most momentous events, and thus to convert the past into a barren heath, it is not to be wondered at that the German mind finally recoiled, and refused any longer to believe, under the guidance of such criticism, that history is nothing but a mass of mythological fables. We quote here Mr. Pearson's general observations on this theory.

"Pantheism and naturalism may be said to meet in this theory, which we denounce as one of the most unphilosophical that was ever attempted to be imposed upon the world. Its dogged adherence, in spite of all evidence, to the position that miracles are impossible, is consistent only with absolute atheism or pantheism. Men who adopt, as a fundamental principle, the impossibility of supernatural intervention, must either deny that God is, or deprive Him of His personality. Strauss, as we have already noticed, is a pantheist in the extreme. He stands at that point where atheism and pantheism face each other, and shake hands. And just as one impiety naturally follows another, does his theory of christianity arise out of his other infidel views. But admit the existence of a first intelligent cause, the creator of heaven and earth, the living God—a necessary truth granted by all sound reasoners—and where is the rationality in denying that he either does or can interpose in the system of things which he has established? Reasoning á priori, and in accordance with pure theism, we would have been led to conclude that He who made the worlds would continue to govern them, and that, for great and special ends, he would interpose in a special and extraordinary manner.—Whether he has done so or not, must be decided on the broad ground of evidence. The axiom of Strauss contravenes the very foundation principles of the inductive philosophy. A miracle is neither impossible nor incredible, on the supposition of a God."—p. 139, sq.

Many writers, among them the most orthodox divines, have labored accurately to define what miracles are: some maintaining that they lie beyond or above the sphere of natural laws; others that they involve the idea of suspension, or opposition to these laws. It matters little which of the two definitions we adopt, so long as we admit that miracles are supernatural facts, requiring the interposition or intervention of the God of nature, of Him who created and who sustains all things. If the doctrine of Strauss and his school were true, that "nature

is but a development of God:" "that the chain of endless causation cannot be broken;" and that miracles can only be "violations or suspensions of natural laws," it *might* follow that miracles are impossible. But what do these men know of what lies beyond the contracted sphere of human observation and experience? How do they know that miracles are not perfectly natural in a high order of things, in a sphere of operation not subject to human ken, whilst they are supernatural as respects the economy that lies open to our observation? "At the establishment of christianity," says D'Aubigne, "the superior world acted upon the inferior world, conformably to the laws which are peculiar to it; a miracle is nothing more than this." "Be the miracle contrary to, or lying beyond the subordinate laws of physical nature, it is doubtless in conformity with the moral and supreme law of the universe." "God therefore," says Gioberti, "far from disturbing universal harmony, maintains it, by interrupting the course of the physical forces in certain determinate cases, and for a most wise end."

Mr. Pearson subjects Hume's argument against the credibility of miracles, to a thorough sifting; but we can give it no room here: its fallacy not only, but its contemptible pettifogging has been so often exposed, that it needs no ventilation here. His fundamental blunder consists in his putting his own narrow, uniform experience into the place of the universal experience of mankind; and all that his reasoning proves is just this, that if he believed anything at all that lay out of the sphere of *his* experience, as doubtless he did a great many, he never for a moment believed his own doctrine. All the questions connected with this subject finally resolve themselves into this one grand question: Is pantheism, or what, as we have shown, is the same thing, atheism, true, or is there a God, and is that God a personal being, infinite in knowledge, wisdom, power and goodness, the maker, preserver and ruler of all things? If the evidence attesting the truth of the gospel narratives is not sufficient to command belief, then all history is of no account, and we must end with believing nothing but what happens to ourselves or within our own observation. But where the evidence is as overwhelming as is that in favor of the truth of the gospel narratives, none but an atheist, and the pantheist is an atheist in masquerade costume, can deny the miracles which they relate. Deny the existence of a personal God, uncaused and the cause of all, and it matters nothing what you believe, or what you deny: admit the existence of a personal God, infinite in every glorious attribute, and you cannot deny that he may interpose in the concerns of the uni-

verse, without setting at nought the laws of your own mental constitution, and utterly stultifying yourself. The negations of Hume and of Strauss are perfectly arbitrary: they beg the question to be proved: they fly in the face of all cautious induction, of all sound philosophy whose aim is *truth;* and their absurdity is the more palpable, in that they utterly ignore the great moral system of the universe, vastly higher than the physical laws with which they deal, in the great principles and the momentous questions which it involves.

The very existence of the Bible itself is a stupendous miracle; and those who deny the supernatural guidance and influences under which it was produced, are, as we have on former occasions insisted, utterly incapable of giving any rational account of its origin. Their denial of the infallibility of the Scriptures, based upon direct divine inspiration whereby universal accuracy is secured, is either just as absurd, or as atheistic, as all their other positions. If there is no God (and all the theories heretofore considered virtually deny his existence), then it is idle any longer to speak of divine inspiration; but if God is, and if he is such as the wisest and best of men have believed and do believe him to be; if his creation is subject to his supreme control, and if he can interfere with what we term the physical laws of the universe, then he can also place himself en rapport, in communication with the minds which he has created, influence and guide them without violence to the nature which he has given them, but in perfect harmony with their constitution. Thus then here also the question simply is: God or no God? And thus also, according to their principles, the existence of christianity itself would be an impossibility, as it would either be causeless, or owe its origin to a vast break in the necessary chain of causation: a system of religion infinitely exalted, and pure, and spiritual, contrived by a number of ignorant fanatics and self-deluding enthusiasts; a motley piece, according to them, of most symmetrical patch-work, consisting of multitudinous scraps flung together into a harmonious whole by a great multitude of minds of every variety of complexions and tendencies, and laboring under monomania, superstition and extravagant visions: a system of morals perfectly consistent throughout, perfectly adapted to the wants of individual and social man, unimprovable in its principles, all-comprehensive in its benevolence, productive of nothing but good in its practical observance, constituting the only stable and safe substratum of individual, social and national integrity and happiness, and yet got up by infatuated self-deceivers under some wild hallucination, or concocted, without a solitary

motive, by a band of designing knaves, who gained nothing whatever in this world, by their contrivance, but reproach, contempt, persecution, suffering and martyrdom. Yet, there it stands, the most stupendous and the most influential fact in human history: there it stands, firm as the everlasting hills, while storm after storm of false philosophy and truculent infidelity spends its fury upon it, and then, having exhausted its rage in fruitless assaults, passes away, leaving that same old glorious and impregnable fact standing unmoved and unshaken, lifting its serene front into the clear and calm expanse of a bright and cloudless sky. Surely in itself a miracle of stupendous magnitude; a fact and consummation, utterly unparalleled in the regular experience of mankind, a fact which, according to the christian view of its history, and of the motives that governed the human agents employed in effecting it, could never have been accomplished without special divine interposition.

The connexion between that naturalism which has given rise to the mechanical theory of the universe, and that rationalism which, bent upon explaining every thing upon natural principles, and rejecting all supernatural interposition in human affairs, has in moral philosophy led men to attach an exclusive importance to external circumstances as influencing human conduct, and has, in theology, banished the supernatural from the sphere of christianity, so as to account for its origin and influence on ordinary principles: this connexion is so obvious, that we need not apologize for considering these several points under one general category. We shall now, in conclusion, take a cursory view of Mr. Pearson's summary remarks upon the theory as a whole.

His first point is, that "*The idea of an entirely self-sustaining universe is based upon a false analogy.*" He very properly insists, that "the very regularity which is adduced to favor the mechanical theory, is adduced more justly in proof of the divine presiding agency. And it is surely more exalting to God to view the universe as directly dependent on his arm, and ever pervaded by his presence, than to compliment him out of it, by attributing to it a self-sustained action. "The falseness of the analogy, however," Mr. Pearson goes on to say, "is obvious. The movements in a piece of mechanism do not, properly speaking, originate with the mechanist. He only employs pre-existing forces, such as gravity, elasticity, cohesion and repulsion. Now, these powers are the very things to be accounted for in the theory which likens the universe to

a machine. In a piece of human mechanism, we can account for these properties, irrespective altogether of the workman. They were there before he existed, and they continue after he is gone. But that the universe, after having been constructed and set in motion by the Almighty, has continued to revolve and develop itself ever since, without his providential agency, is a theory that is unsupported by any analogy whatever. And in the absence of all true analogy, it is more rational to view the creation as always directly dependent on the creator, than to view it as self-sustained. In fact, it is as easy to conceive a self-originated world as of a self-subsisting world. The thing is an impossibility. Dr. Harris says, 'the reasoning which compliments God out of the material universe, not unfrequently ends in excluding him from the throne of his moral government.' May it not be said that the one is done for the sake of the other?" This is sound argument forcibly stated. But it strikes us, that the alleged analogy so complacently urged by naturalist philosophers, is good for nothing when considered from another point of view, which seems to have escaped Mr. Pearson's notice. The analogy is false not only in this, that the mechanist avails himself, in the production of a watch or other machine, of preëxisting forces which *he* could not produce if they did not exist; but in this also, that, after he has availed himself of these and placed them in certain relations to produce his machines, he does not at all abandon his machine, e. g. a watch, in the manner in which the universe is said to be abandoned to itself: no such thing: in fact, he does not abandon it to itself at all: if the object of its production is to be attained, it must pass from his hands into the care and under the management of other hands: after he has produced it, his direct agency, or that of another, his representative, possessing intelligence like, if not equal to, his own, is and continues to be necessary to keep it going, or to restore the regularity of its movements when it is out of order. The clock or watch requires winding up, regulating, repairing &c: the steam engine, the application of the moving force, with constant and intelligent superintendence and management. Thus the author of the machine must either himself continue directly to influence and control his machine, or another, intelligent, if not in equal degree, yet in like manner, as himself, must do it, or it will stop. Either, then, there is here no analogy at all, or, so far as there is any, its evidence is just the reverse of what it is claimed to be, bearing entirely and decidedly against the naturalistic theory. The only analogy that could in any way favor that theory, would be that furnished by a

perpetual motion. But even this would be good for nothing: because, supposing even it might be produced in principle, it would doubtless be constantly getting out of order, and require the interposition of skill to repair, but chiefly because friction would wear it out, and thus stop it in the end; whereas the machinery of God's universe does not wear out, because he is constantly present to keep it in order and to control its movements. Thus then the analogy so much vaunted and relied upon, is a figment, and goes for nothing.

Mr. Pearson's next point is, that "this theory, as it is often advocated, *is chargeable with anthropomorphism;*" and in discussing it he shows, by most satisfactory arguments and examples, that naturalism, "while professing to exalt God, virtually degrades him, "by forgetting or denying his efficient omnipresence, and regarding him as limited in his attributes and operations, in the manner of men. The well known astronomical objection, which had no better foundation than the grossest anthropomorphic notions of God, and which Dr. Chalmers so effectually demolished in his "Astronomical Discourses," here also receives its share of attention. By this theory, then, "the Divine Being is assimilated to the human. He is stripped of the attributes of omnipresence and omniscience, which enter into the glories of his incomprehensible character. This is a damning evidence against this theory of naturalism. It makes God like to corruptible man. Whereas, on the supernatural theory, while his name is excellent in all the earth, his glory is set above the heavens."

Our author next brings forward the evidence of geology, showing that the almighty has repeatedly interfered with his creation, by new creative acts, and thus at once, by a plain and indisputable matter of fact, branding the naturalistic theory with falsehood. This point, though with due brevity, is yet so well and forcibly stated, that we will quote the entire passage, ere we close this article.

In his fourth argument, Mr. Pearson discusses the proposition, that "*christianity and its effects are phenomena for which naturalism assigns no adequate cause.*" Pointing out the foolhardiness of the "attempt to account for a creation without the intervention of the great creator," he very properly insists that, whereas christianity is a new creation, naturalism ascribes ir to a cause (the conceptions of the Hebrew nation respecting the kingdom, character and mission of the Messiah), which did not at the time exist, and which, if it had existed, would have been altogether inadequate to the effect. So far from its being true, that the conceptions of the Jews produced a my-

thological phantasm bearing the name of Jesus Christ, it is a notorious fact, well known to every body possessing the most ordinary degree of information concerning the matter, that his character, and his mission as announced by himself, did not at all correspond with the notions, or harmonize with the expectations of the Jews. The reverse is notoriously true. How then is that character, admitted even by infidels to be perfectly unique, to be accounted for? The cause assigned would, under any circumstances, have been inadequate to the effect ascribed to it: under those circumstances which are a matter of history, the effect is ascribed to a cause which not only did not exist at all, but the very opposite cause of which carried all before it. "There are two stubborn things which the theory of Strauss cannot solve. The first is, why, if Christ answered to the conceptions of the Jews, was he persecuted by them, and the more in proportion as he manifested himself? The second is, why, after his death, according to them, if an impostor and blasphemer, was he received by so many thousands of the people who had formerly rejected him?" (p. 165.) For Mr. Pearson's admirable discussion of these two points, we have not space, and we must let it suffice to have stated them.

Our author's next argument is based upon the proposition, that "naturalism, whether viewed as excluding divine providence from the government of the spheres, or from interposing in the concerns of men, *is diametrically opposed to the religion of the Bible.*" He might have added that, like pantheism, it makes all religion and devotion impossible. But, dwelling upon the mysteries of the religion of the Bible, or of christianity, and insisting upon their inseparable connexion, as expressed by Robert Hall, "a religion without its mysteries, is like a temple without its God," he shows that naturalism, by banishing the creator to a distance from the creation, and resolving everything into the unaided operation of established laws, vastly increases, instead of lessening, the mystery, especially when it is maintained that moral evil, that most insoluble of all mysteries, is counteracted, and that men are rescued from its power, by the mere play of natural influences.

As before promised, we now present entire Mr. Pearson's argument derived from geology. "The theory which excludes the divine agency from the universe, and abandons it to natural laws, *is opposed to the palpable evidence of geology.* This science has established, beyond a doubt, not only that our globe has repeatedly undergone great changes previous to its becoming the habitation of man, but that during these changes, several successive creations of animal and vegetable life have

taken place. The organic remains imbedded in strata, that had been formed ages anterior to the existence of the human race, (these strata being separated from each other by considerable periods of duration) furnish evidence of whole groups having been swept away by some violent agencies, and of entirely new races having been called into being to supply their place. Geology tells us that the temperature of the globe in a remote antiquity was such, that our present races of animals and vegetables could not then have existed, and that the creatures then existing, could not have lived now. This being the case, the inference is obvious, that new creations of animal and vegetable life must have occurred, between whose natures and the changed earth there subsisted a nice adaptation. Now, it is for the production of these new races that we demand the interposition of God. There is no power in the laws of nature to produce them. 'The growth of new systems out of old ones,' says the great Newton, 'without the mediation of divine power, is absurd.' Man, compared with the ages that elapsed before his creation, is but a very recent being on the earth. For the production of a creature so distinct in his intellectual and moral qualities from the whole animal creation, a new exertion of the creative power of God was necessary. Theories of spontaneous generation and of transmutation of the species, have not been wanting. But these theories have never risen any higher than vague fancies. The records of geology furnish no indication of such phenomena. And, as Cuvier asks, why, if such transmutations have occurred, do not the bowels of the earth preserve the records of such a curious genealogy? In the domain of fossil geology, we discover abundant remains of distinct species, but not a single specimen of any species being in a state of transmutation has been met with. The faith of the most distinguished geologists and anatomists is very unanimous on this point. The first proposition which Cuvier establishes is, that the species now living are not mere varieties of the species which are lost. 'For myself,' says Agassiz, 'I have the conviction that species have been created successively, at distinct intervals, and that the changes which they have undergone during a geological epoch are very secondary, relating only to their fecundity, and to migrations dependent on epochal influences.' Lyell gives it as the result of a careful inquiry, 'that species have a real existence in nature, and that each was endowed at the time of its creation with the attributes and organs by which it is now distinguished.' 'Everything,' says Sir Charles Bell, in his 'Bridgewater Treatise,' 'declares the species to have its origin

in a distinct creation, not in a gradual variation from some original type; and any other hypothesis than that of a new creation of animals suited to the successive changes in the inorganic matter of the globe—the condition of the water, atmosphere, and temperature—brings with it only an accumulation of difficulties.' On the strength of all this high testimony, we may say with Dr. Chalmers, that it places our argument for the interposal of God on firm vantage ground, to assert, that were all the arrangements of our existing natural history destroyed, all the known forces of our existing natural philosophy could not replace them. The records of geology are thus shown to be the records of a special providence. And as Conybeare justly remarks, the geological evidence strikes at once at the root of every sceptical argument against miracles. If God has specially interposed in the ages preceding the present state of the globe, is there not a strong presumption that he has done so at the most wondrous epoch of our earth's history—the introduction of christianity; and that, at some future period, he will again interpose for the accomplishment of his high purposes. Geology convicts naturalism of falsehood, while it warrants us to credit the miracles and revelations of the Bible, if authenticated on the broad ground of evidence. The Almighty had not withdrawn from the world in the remote past, but presided over it as sovereign Lord, and, on befitting occasions, made bare his arm in new exertions of creative energy. And why should it be questioned that he is there still, touching all the springs of life and motion, and upholding all things by the word of his power?"—p. 160, sq.

Although, from the desire to avoid taking up too much space, sundry points of deep interest and great importance have received little more than a passing notice, we trust that a tolerably full and satisfactory view of our subject has been presented. And we may now fitly bring our discussion to a close with Mr. Pearson's concluding paragraph.

"In fine, naturalism viewed in all its bearings, is most unnatural. It has a universe independent of him who created it. It has a Christ, a gospel, and a church, for the existence of which no higher cause is assigned than Jewish conceptions and traditions. It has a world in which moral evil abounds, and depraved human hearts exist, for overcoming and regenerating which, it ignores all but natural influences. In attempting to get rid of mysteries the most sublime and ennobling, it falls into mysteries far more perplexing but less elevating. Were the two systems to be tested by the attribute of mysteriousness, we would prefer supernaturalism, with its mysteries, to rationalism with its mysteries."

ARTICLE VI.

REMINISCENCES OF LUTHERAN CLERGYMEN.

JOHN NICOLAS KURTZ.

A peculiar interest is associated with the name of the subject of this memoir, from the fact, that he was the first Lutheran minister, ordained in this country to preach the gospel. He was born in Lutzelinden, in the Principality of Nassau-Weilburg, and immigrated to this country in 1745. He came to the United States as a *Catechet*, and for two years after his arrival, engaged in the business of teaching as well as preaching, "in consequence of the entire absence," to use his own language, "of competent teachers and the lamentable ignorance of the youth of his parish."

Mr. Kurtz received his preparatory education under the direction of his father, who was principal of a literary institution in his native place. When in his fifteenth year, he was transferred to the high school at Giessen, an institution, in which young men, with the ministry in view, were thoroughly prepared for the work. Having pursued his studies at this place for seven years, with great industry and success, he entered the university of Halle, at a most interesting period in its history, when the immortal Francke was in the meridian of his influence. The instructions, counsels and personal intercourse of this good man, he for several years enjoyed. The varied qualifications of young Kurtz for the missionary work, in connexion with a vigorous constitution, soon commended him to his Professors as a suitable candidate for a mission to this Western world. Accordingly, having completed his course of preparation, and given evidence of an increasing desire to engage in this field of labor, he received the appointment, and in company with several other missionaries, bade adieu to his native land,

"Forsaking country, kindred, friends and ease,"

for these then inhospitable shores, that he might proclaim the boundless riches of Jesus Christ to his perishing countrymen in their vernacular tongue. The following extract from his diary will furnish the reader with some idea of the state of his mind at this period, and the views he entertained of the object, to which he had devoted himself:

"In the year 1744 it pleased my beloved Savior to send me a call by his faithful servant, Dr. Franke, to travel to America. Having obtained the approbation of my dear parents, brothers and sisters, and many christian friends, I have accepted the call, and in company with my esteemed brother in Christ, Reverend John H Schaum, have prosecuted my journey to this city (Hamburg). Here we have been joined by brother Brunholtz, with whom we are to embark for London, and thence for America. May the Lord Jesus Christ, who was oppressed with affliction, in order that he might be touched with the feeling of our infirmities, powerfully defend and comfort us, and be our guide and safe-guard in all our ways! May He, who could command the services of more than twelve legions of angels, commission his holy angels to encamp round about us for protection, that we may safely reach the place of our destination, and become faithful and successful instruments in collecting his wandering sheep, to the honor of his name, and finally exalt us with them to his own everlasting habitations! Amen."

Such were the feelings of the young missionary on the occasion of his departure from the land of his birth, the endearments of home and the scenes of his youth! How strong his confidence in God! What humble trust and filial faith! Such was the active, earnest and living piety, which influenced him through life, and marked his character during the fifty years of his ministerial career.

On his way to this country, Mr. Kurtz was detained for some weeks at Hamburg. Here he formed some valuable acquaintances, among the number Rev. Messrs. Heck, Fiege and the venerable Ziegenhagen, at the time Chaplain to the King of Great Britain; for all of whom he ever afterwards cherished a very high regard, and maintained with them, until death, an uninterrupted correspondence.

After a long and irksome voyage, he reached Philadelphia on the 15th of January, 1745, where he was most kindly received and cordially welcomed by Dr. H. M. Muhlenberg, who was pastor of the German Lutheran church in that city. Soon after his arrival, he was invited to New Hanover, where he labored for two years, dispensing the word on the Sabbath, and during the week giving instruction to the young. From this point he removed to Tulpehocken, where he remained only a year, requisition having been made for his services by the people of Germantown, Pa., and neighboring congregations, that were famishing for the want of spiritual food.

In the year 1748, the first Lutheran Synod was held in this country, at which meeting Mr. Kurtz was fully set apart to the gospel ministry. At this time there were only eleven regular Lutheran ministers in the United States. There were in attendance at this convention, six clergymen, Messrs. Muhlenberg, Handschuh, Brunholtz, Hartwig, Sandin and Næsman, the last two of whom were Swedish Lutherans. They, however, participated in the deliberations of the Synod, and assisted in the examination and ordination of candidate Kurtz. Among the questions proposed to the applicant, we find the following, which will serve to show how carefully this ancient Synod guarded against the introduction of improper individuals into the sacred office: *What are the evidences of conversion? What is meant by the influence and blessings of the Holy Spirit? How do you prove that Christ was not only a teacher, but that he made an atonement for the sins of man? Were the apostles infallible in their instructions? How do you establish the claims of pedo-baptism? How do you prove the eternity of future punishment?* Other questions were also propounded, evidently having a reference to the doctrinal errors which then prevailed, and were beginning to be started in the church. The ordination sermon for the occasion was preached by pastor Hartwig, from the words, *His blood will I require at thy hand.* This Synod was established at the suggestion of the Theological Faculty at Halle, for mutual consultation and coöperation among the brethren, and for the purpose of devising means for furnishing the numerous Germans scattered through the land with the preached gospel. The supply of ministers from Europe was altogether insufficient for the demand. In the organization of the Synod, our fathers adopted a very liberal form of church government, similar in many respects to the congregational system of this country. The prominent features embraced in the constitution, were the parity of ministers, the coöperation of the laity in the government of the church, and the voluntary convention of Synod. At the first Synodical meeting laymen were present, and took part in the transaction of business.[1] The elders and deacons of the church, in which Mr. Kurtz had labored as a licentiate, were also called upon to sign his call.[2]

The subject of our sketch, the same year in which he was ordained, returned to Tulpehocken, in obedience to the re-

[1] Hallische Nachrichten, p. 284.

[2] Hallische Nachrichten, p. 286.

peatedly expressed wishes of the congregations, to whom he had previously ministered. He remained among them for twenty-two years, doing the work of his Master, and gathering in many trophies of redeeming grace. His duties were numerous and arduous, but they were discharged with conscientious fidelity and unwearied application, and amidst perils and difficulties, exposures and deprivations scarcely credible. At the present day we cannot easily conceive how great was the labor connected with the planting of the church in this Western land. Many were the dangers which beset the early missionaries on all sides, and powerful were the obstacles, which impeded the progress of religion. Ministerial support was inadequate, the places of worship were few, the people were scattered, there was difficulty in travelling, for the want of roads, and frequently the most violent opposition in the discharge of duty had to be encountered. God, in his goodness, raised up for the times the very men that were needed. During Mr. Kurtz's residence in the charge, the services of the Sanctuary were often conducted even at the imminent risk of life itself, as the ruthless Indian lay in wait for victims, and whole families were sometimes massacred. In travelling to his preaching stations, and visiting his members, this devoted servant of God was repeatedly exposed to danger from the attack of the tomahawk and the scalping knife. During the hours of public worship, the officers of the church stood at the church doors, armed with defensive weapons, to prevent a surprise, and, if necessary, to protect ministers and people from the assaults of the Aborigines. In a letter to Dr. Muhlenberg, in 1757, he says, "that on one day not less than seven members of the congregation were brought to the church for burial, having been murdered by the Indians the evening before. Being anxious to improve the solemn occasion to the spiritual welfare of his hearers, he postponed the interment until the succeeding day, and suffered the mangled bodies to remain in the church, that the congregation might convene. This incident also furnishes an illustration of his deep solicitude for the flock, over which he had been placed, and his ardent desire to labor for their conversion to God.

In the year 1771 Mr. Kurtz, who had, by this time, acquired considerable influence in the church, and had received various marks of confidence and respect, especially in being elected Senior of the Synod, was induced to remove west of the Susquehannah, and to take charge of our Lutheran interests in York, Pa. Here he rendered the church incalculable service. He continued in this region for the space of twenty years,

faithfully discharging the duties of the pastoral office, and scattering the good seed of the word, which, watered by the dews of divine grace, took deep root and brought forth much precious fruit. The influence of his labors is yet felt in that whole section of country, and there are those still living, who gratefully bear testimony to the efficiency of his ministry. In 1792, being more than three-score years and ten, he regarded it as his duty to retire from active service. His health began to fail, and the infirmities of age to increase. He found no exemption from the common law of our nature—

Labuntur anni: nec pietas moram
Rugis et instanti senectæ
Afferet indomitæque morti.

He resigned his charge and removed to Baltimore, Md., taking up his residence with his son, in whose kind family he enjoyed every attention and those grateful marks of tenderness and love, always due to a good father and a faithful servant of Jesus Christ. Here he spent the remainder of his days, waiting for the call of the Lord, and although stricken with years, and worn out with labor, he still occasionally filled the pulpit of his son,[1] until 1794, when he was released from his mortal tabernacle, and translated to his eternal rest. A serene and peaceful death terminated his trials and sufferings in this life, and opened heaven to his emancipated spirit. He departed from this world in the calm sunshine of gospel light. He was buried in Baltimore, and a discourse suitable to the occasion delivered by Rev. J. G. Droldeneir, of the German Reformed church, from the words: *There remaineth, therefore, a rest to the people of God.*

Perhaps no one of the patriarchs of our church labored more extensively and usefully than he, whose career we have attempted briefly to sketch. His life was long, laborious and successful. His literary attainments, his deep spirituality, his fervent zeal, his pulpit ability and pastoral efforts, have secured to him a high eminence among those distinguished men of God, who at an early period of our history abandoned their native land, and the comforts of home, to proclaim the glad tidings of redemption in this distant country. He was an acceptable, impressive and effective preacher. He presented God's message without fear or favor, declaring the whole truth, regardless of praise or of censure—

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[1] J. Daniel Kurtz, D. D., who now upwards of ninety years is still spared among us as a relic of a former generation.

"By him the violated law spake out
Its thunders."

The impenitent were brought to realize the depth of their depravity, to experience a conviction of their danger and their guilt, and to feel that out of Christ there was no safety. The contrite in heart were encouraged and directed to the Lamb of God, that taketh away the sins of the world; they were taught to exercise faith in the crucified Redeemer, and to believe, that the bruised reed he would not break, and the smoking flax he would not quench:

"By him, in strains as sweet
As angels use, the gospel whispered peace."

During his residence at Germantown and Tulpehocken he, from time to time, visited New York, Philadelphia, Lancaster, Frederick, Hagerstown, and numerous other places, and spent whole months in preaching, catechising, and instructing the youth of the church. So deeply did he sympathize with our people who were destitute of the means of grace, that he spared no effort for their spiritual improvement. His influence upon the young was very great. He possessed, in an extraordinary degree, the faculty of securing their attention and interesting their affections. He could, without any difficulty, adapt his instructions to the capacity of children. His catechetical lectures, whilst he was pastor of the church at York, were delivered on Sabbath afternoon, and usually attracted larger audiences than the morning services. All ages and classes flocked to the church, and listened to his words with an attention and pleasure seldom witnessed. Much of the success, that attended the ministry of this devoted man, we have heard ascribed to the faithful performance of this important department of pastoral labor. He loved the work in which he was engaged, and to which, in his youth, he had consecrated himself. Expansive benevolence was a prominent feature in his character. His was a genial spirit, kind and affectionate to all. It is not the privilege of every one to pass through life, enjoying the esteem of so large a circle of friends and to die so generally and deeply lamented. Music furnished to him his principal recreation. He was born a musician, and his natural talent in this direction, he had cultivated in a high degree. His love for it was most decided and enthusiastic. Its influence upon his character was most favorable. It refined his taste, softened his manners, and increased his facilities for doing good. His fondness for good singing contributed very much to the improvement of this part of divine worship in all his charges.

Mr. Kurtz was a man of strong mind. There was nothing brilliant in his mental composition, yet there was soundness and much practical wisdom. His early advantages had been of a high order. The best opportunities for culture had been afforded him. All the powers of his mind had been successfully disciplined and fully developed. His views on subjects generally, were comprehensive, his information was extensive, his reading well selected and thoroughly digested. An estimate of his literary standing, and of the respect entertained for his attainments, may be inferred from the fact that he was specially invited by the Faculty of the College of New Jersey, to be present at their *annual commencements*, although he was some distance from Princeton.

It may here be incidentally stated, that in our early history in this country, the various denominations of christians manifested for our ministry the greatest regard. Their learning was such as to challenge admiration, and procure the confidence of all, with whom they came in contact. They were everywhere treated with kindness. From all they experienced the most friendly attentions. They lived on the most intimate terms with their cotemporaries. Their intercourse with brethren of all creeds was most pleasant. Dr. Muhlenberg, in one of his letters, speaks of a visit made him by Dr. Tennant, as a season of spiritual refreshment. He also attended by particular invitation, a convention of the Episcopal church, and met with a most cordial reception. In 1763, Rev. Messrs. Durkee, Peters and Ingliss, of the Episcopal church, Drs. Findly and Tennant, of the Presbyterian church, and Rev. Mr. Whitfield attended a Synodical meeting of the Lutheran church, and by a vote of Synod, Whitfield preached a sermon. He was likewise present at the examination of the children of the Philadelphia congregation on the truths of the christian religion, at the conclusion of which he delivered an address. Our clergymen in that day were men of fervent and practical piety. It was their constant aim to do good. They were intensely interested in the salvation of souls. Their preaching was evangelical and instructive. Their journals show that they constantly prayed for the divine presence, and confidently looked for the promised blessing upon their labors. Daily in the temple, and in every house, they ceased not to teach and preach the gospel of Jesus Christ. The narrative of the establishment and progress of the American Lutheran church, contained in the pages of the *Hallische Nachrichten*, and furnished by Drs. Muhlenberg, Brunholtz, Helmuth, Kunze and others, cannot fail to produce a most favorable impression, respecting

these devoted men, their sacrificing labors, and the wonderful results they achieved. Something of their spirit may be gathered from the concluding paragraphs of a document deposited in the corner-stone of Zion's church, Philadelphia, erected in 1776, and addressed to posterity, which, we are sure, will prove interesting to our readers:

"And now, dear children and children's children, we commend you to God and the word of his grace, who is mighty to build you up, and to give you an inheritance among all who are sanctified. We confidently trust, that we are not guilty of your blood, if *you* neglect your salvation in the wilderness of this world. Observe diligently and carefully your church regulations, that in virtue of them, you may always be provided with pastors and teachers, who take heed to themselves and the flock, over which the Holy Ghost shall have set them as overseers, that they may feed the church of God, which he has purchased with his own blood; and act towards these your teachers, so that they may discharge their duties with joy and not with grief, for that is unprofitable to you. Take heed also through the grace of God and the means of his grace, that you may become and abide fruitful branches in Christ, the true vine, children of light, members of his spiritual body, and living stones of the heavenly Zion. Suffer no discord or party spirit to arise among you, but quench its first appearance with christian love and mildness. Act kindly and neighborly towards the members of our sister churches, and do to them as you wish that they should do to you. Hold fast what you have, that no one may take your crown. Let that mind be in you, which was in Christ Jesus, and walk as he did walk. And if in following him you are tempted by trials and sufferings, think it not strange, but rejoice when you suffer with Christ, so that, in the revelation of his glory, you may have everlasting joy. Now to the God of peace that brought you from the dead, our Lord Jesus, the great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever."

JACOB GOERING.

It was said, in reference to the subject of the following sketch, at the time of his death, that many generations must pass away, before the world could look upon his equal. From all accounts, he must have been a most extraordinary man, gifted with rare endowments of intellect, and possessed of the

noblest qualities of the heart. In early life his opportunities for the cultivation of his mind were limited, and yet so active were his native powers, and so faithful was he in the improvement of the advantages he subsequently enjoyed, that he soon rose to an eminent position, and his name has been transmitted with high lustre to posterity. He was a man of great mental activity, of profound thought, earnest and independent inquiry, and of extensive erudition. He was regarded by all as an elegant scholar and an eloquent speaker. His perceptions were strong and clear, his habits of investigation vigorous and accurate, and so quick were his acquisitions, that they seemed almost intuitive. His thoughts, too, were uttered in the clearest, most appropriate and forceful language. Such was his clearness of apprehension, correctness of judgment and precision of expression, that he never found any difficulty in conveying the idea he intended, or making the subject plain to the comprehension of his hearer. He was always intelligible and lucid. He made others understand him, because he understood himself—

Cui lecta potenter erit res
Nec facundia deseret hunc nec lucidus ordo.

As a student he was indefatigable, and his zeal in the pursuit of knowledge was unquenchable. It was absorbing. Nothing could check his ardor, arrest his progress, slacken his efforts, or divert him from his purpose. He was thorough, inquisitive, patient and persevering. His motto was *Nil desperandum.* Him no discouragements disheartened, no fears appalled, no labors wearied, no opposition crushed. All obstacles were disarmed and powerless, when the aim was worthy, and victory his object.

Although Mr. Gœring was so diligent and wrote much, he published very little.[1] He seemed to have an utter aversion to the publication of any of his writings. His manuscripts contained discussions, that exhibited his original genius and energetic mind. They were not confined to the examination of theological questions, but they embraced inquiries into the oriental languages, with translations from the most beautiful of the Arabic poets. Unfortunately for literature and the church, his valuable papers, together with all his letters, during his last illness, in compliance with his directions, were committed to the flames.

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[1] He did publish a couple of works on the subject of baptism—*Besiegter Wiedertaufer*, 8 vo. pp. 92, 1783; and *Der Verkappte Priester Aaron*, 1790. Also an answer to a Methodist's remonstrance. Two of these publications were anonymous.

Mr. Gœring's power in the pulpit was very great. It was irresistible. He would electrify whole assemblies, transferring to them his passion at his will. No one who ever heard him, could fail to admit his uncommon power over the minds of his hearers. He was animated and fervent, and produced the conviction that he was deeply in earnest. He was always in earnest, and with a feeling heart delivered God's truths. On funeral occasions he was particularly happy. There was in his manner a tenderness and a pathos, which made them long remembered. The matter, presented at these times, usually made an abiding and permanent impression. As a pastor, he was active, zealous, and faithful, most devoted to the people of his charge, and indefatigable in his efforts to bring souls to Christ. The smiles of Heaven rested upon his labors. His congregation rapidly increased, and hopeful converts were added to the church. His preaching was of a most evangelical and practical character. The scriptures he exalted. He was not disposed to reject divine truth, because he could not comprehend it, or to elevate human reason above the Bible. The doctrines embraced in the fall of Adam, and the consequent depravity of the human race, the divinity of Christ, and the reconciliation effected by him between God and man, the influence of the Holy Spirit, our own insufficiency and constant need of the promised aid, were the themes upon which he most frequently discoursed. It was his practice to present from the pulpit systematic doctrinal instruction, always accompanied with a pointed application and an earnest appeal. Catechetical instruction he valued most highly, as our fathers generally did, and he improved every opportunity afforded him to urge its importance upon the attention of his people. Those who sat under his ministry, considered it as a great privilege. They appreciated his services, and felt that it was a distinguished honor to enjoy the benefits of his teachings. It is seldom, that an individual awakens so enthusiastic a regard or secures so strong a hold upon the affections of an entire community. Occasionally we meet with some of his old parishioners, who were introduced by him into the church, and we are struck with their devotion to his memory, their profound veneration for his character, and their grateful appreciation of his services. He possessed the faculty of attaching to him every one, who came within the circle of his influence. There was a charm in his instruction, which none could resist. His kindness of heart and geniality of temper were very striking. He knew so well how to interest the young, and to become their delightful companion. Little children would gather around him and

clamber upon his knees, whilst he cordially received their warm caresses, kindly reciprocated their simple greetings, and fervently invoked upon them Heaven's benedictions. He was habitually cheerful and uniform in his disposition. His conversation was interesting and often quite facetious, characterized by dry humor, and sometimes abounding with sparkling wit. Yet his manners were dignified. He never let himself down by invading the character of others, or was he unmindful of the position he occupied as a minister of the Most High. He was distinguished for his social qualities and domestic virtues, as a warm hearted and charitable christian, beautifully illustrating in his life the sincerity of his faith and the power of the gospel. His claims to discipleship none questioned. His qualifications for the joys of the eternal world all admitted. His successor in the pastoral office remarked on a certain occasion, "that Gœring would stand among the stars of the first magnitude in the kingdom of heaven."

But when we seated ourselves for the task assigned us, we proposed to give some chronological facts, that our article might be useful for reference. Rev. Jacob Gœring was of German extraction, and born in York County, Pennsylvania, on the 17th of January, 1755. His father was a farmer, and had designed his son for the same occupation, but discovering in him unusual sobriety and reflection, he gave him all the advantage that could be derived from the schools in the neighborhood. The youth was soon distinguished for his assiduity, and displayed great eagerness in the pursuit of knowledge. To study he devoted his days and a great part of his nights. He was accustomed to find his pleasure in books rather than in active sports, and every thing in which he engaged, indicated the bent of his mind. So devoted was he to the acquisition of knowledge, and so constant in his application, that he gathered up all the fragments of time, that not a moment might be lost. Such was his passion for study, that when abroad in the field, during the intermissions of labor, the book was immediately taken from his pocket, and the brief, but by him highly prized, interval diligently improved. He made rapid strides in study. His progress was that of a giant. It exceeded everything that had been known in all that region. His memory was so retentive, that it seemed to forget nothing that it read or heard. At school he was quickly far in advance of all his companions, even those who had started long before him, and whose advantages had been superior. With his years this desire for improvement increased, although the means failed. His father

perceived that there was little prospect of his son becoming a successful farmer, as his inclinations seemed to lie in so different a direction, and his studious habits did not suit that constant attention and industrious labor, which skilful husbandry demands. Being a youth of promising talents and hopeful piety, he was soon designated for the ministry, and with this view now pursues his studies. He also took charge of an English school near his father's home, which enabled him to carry his studies forward, and to extend his researches.

When in his eighteenth year, young Gœring removed to Lancaster, Pa., for the purpose of prosecuting still further, the course of study already commenced, under the instructions of Rev. Dr. Helmuth, at that time pastor of the Lutheran congregation in that place. He became an inmate of his preceptor's family, and with great zest engaged in the work of preparation for the sacred office. A new field was opened for his investigations, which he faithfully and most successfully cultivated. He was distinguished for industry, perseverance and proficiency, and in a short time acquired a familiar acquaintance with the Latin, Greek and Hebrew languages. The excellencies of the young man soon attracted the attention of Dr. Helmuth, who became his devoted friend and faithful counsellor. With his pious and learned instructor he remained two years, at the end of which time his theological studies were completed, and his fitness for the work of the ministry acknowledged. He was licensed to preach by the Synod of Pennsylvania, and immediately took charge of the Lutheran church in Carlisle, and the congregations in the vicinity. He married in early life, but was soon called to follow to the grave the companion of his bosom. This was to him, at the time, a severe affliction, but it proved a rich blessing. God's providence was sanctified. He came forth from the trial spiritually improved, a more experimental christian, and prepared to labor with greater zeal for the salvation of souls. From this period he preached the gospel with increased fervency, and appeared more than ever interested in the work to which he had consecrated himself—

> "Afflictions from above
> Are angels sent
> On embassies of love."

Those whom the Lord loveth he chasteneth. All the occurrences of life are intended for the christian's highest good, and will work out for him *a far more exceeding and eternal weight of glory.* Mr. Gœring was subsequently married to a

daughter of Rev. J. N. Kurtz, who, with eight children, survived his death.

In 1786 he received and accepted an invitation tendered him by the Lutheran church in York, Pa. After serving the congregation for five or six years, he was prevailed upon to locate in Hagerstown, Md., for the purpose of building up the waste places in that region, and gathering together our scattered members. During his absence from York, for upwards of a year there was no pastor secured, and such was the love the congregation cherished for him, that they earnestly entreated him to return. They so strongly persisted in their wishes and seemed so unwilling to unite in the choice of another incumbent, that he felt it his duty to resume his connexion with the charge.

He continued to minister to this congregation until his decease. He died at his residence in York, on the 27th of November, 1807, in the fifty-third year of his age, and the thirty-second of his ministry. He had been, for some time, in feeble health. His last illness was slow consumption. But as long as his declining strength allowed, he discharged the duties of his office. When bodily infirmities deprived him of the satisfaction of meeting his people in the sanctuary, he ceased not to exhort those who came to see him, to attend to their highest interests, and to keep eternity constantly in view. After a season of protracted suffering, he was taken home to his heavenly Father, to enter upon the rest promised to the people of God.

Mr. Gœring's death was the occasion of heartfelt grief. Not only did the church, in which he was so bright and shining a light, mourn, but the whole community, upon whom he had left a strong impression of his integrity and piety, knew that an irreparable loss had been sustained. No one seemed insensible to what was regarded as a public bereavement.

Quando ullum inveniet parem?

By all his loss was felt—by all his death was deplored. He was the friend and father of all, and all felt that it was their privilege and their duty to mourn—

"Their father, friend, example, guide removed!"

The funeral services were conducted by Rev. George Geistweit, of the German Reformed church, from the words—*We trust we have a good conscience, in all things willing to live honestly;* and Rev. Emanuel Rondthaler, of the United Brethren church, from the text—*Well done thou good and faithful servant; thou hast been faithful over a few things, I will*

make thee ruler over many things: enter thou into the joy of thy Lord.

We cannot, perhaps, more appropriately close our memoir of Mr. Gœring, than by introducing an extract from the sermon preached at his burial by Rev. Mr. Geistweit. The language, employed by a cotemporary and colleague in the ministry, will doubtless be read with interest, and valued as an additional testimonial to departed worth.

After considering the nature and office of conscience, and the comfort which a good conscience affords, the preacher proceeds to examine the life of the deceased, and to show the good conscience he evidenced in the performance of his official duties, and in the general tenor of his life: "As long as he fed the flock entrusted to him by the great Master," says the preacher, "I doubt not he could adopt the words of Jeremiah: *That which came out of my lips was right before Thee. Be not a terror to me. Thou art my hope in the day of trouble.* Whatever he found enjoined in the word of his Lord, that he preached; not adulterating it, but in simplicity, as in the presence of God, he preached Christ. He had a sincere reverence for God—virtue, faith, love, hope, meekness, humility and patience were eminent traits in his character. He faithfully performed the work of the gospel ministry, exhibiting in the discharge of all his duties, a blameless walk. Constantly and faithfully devoted to his work, he acted in view of his responsibility to the all-searching God, and joyfully declared the whole counsel of God.

To his congregation he showed himself a faithful pastor, watching over it with zealous care. He regarded it as God's own flock, a flock which Jesus had purchased with his own blood. He often looked forward to the account, which he would one day have to give. In all his duties he was animated by love, performing them not by constraint, but willingly, for the promotion of God's glory and the salvation of his fellow men. With him there was no assumption of authority over his people, but in all things he was a correct pattern for them. He preached and persevered, he rebuked, warned and patiently instructed. Your own consciences, brethren, will bear witness to all this. In him the bereaved found consolation and sympathy. The weak and timid approached him and were confident that he would listen to them. The troubled and the tempted resorted to him for counsel, and departed relieved of their heaviness. The hearts of the sick rejoiced in his presence; they were refreshed and revived by his fervent and affecting prayers. When divine judgments threatened he

stepped in, and with earnest supplication exhorted to repentance. Like Nathan with David, he fearlessly rebuked the sinner, urged him to forsake sin and to accept happiness.

His preaching was not in words only. It sprang from a heartfelt experience of true religion in his own heart. He had been tried by the assaults of temptation; these conflicts taught him to trust in God, and depend upon his word. With the nature of repentance, faith, the new birth, justification and sanctification, he was experimentally acquainted, and could therefore give unto every one his portion of instruction in due season. We require no more of a steward than that he be faithful, and that he employ the talent entrusted to him for the glory of God and the salvation of his fellow men. We know that your pastor was such; that he labored diligently for your salvation and his own; that in all things he walked uprightly, and could well say in the words of the text: *For I trust I have a good conscience; in all things willing to live honestly.* After he had exhausted his powers in the vineyard of the Lord, when his strength failed him, and his sickness increased beyond the hope of recovery, he prepared himself for death, as Aaron on Horeb, and as Moses on Nebo. He was composed in his mind, and having given advice in regard to his household, he comforted those, who were weeping around him, bade them farewell, and commended them to the grace of God. He then committed his congregation to the protection of the Most High, and his soul into the care of his heavenly Father. Thus died a father, an instructor, a comforter and a counsellor. Thus went out a light in the church of our God. We trust that he has already arrived at the gates of eternal bliss, and his soul has already been borne by the angels into Abraham's bosom. Already the welcome has been given; *Well done thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.* There he will shine as the brightness of the firmament. He sought to turn many to righteousness; he will shine as the stars forever and ever. Now since his labors are ended, how pleasant will be his rest!"

FREDERICK DAVID SCHAEFFER, D. D.

The character and ministry of this venerable man are worthy of a permanent record in the history of our earlier ministers. His life was emphatically a life of severe and constant labor. He was distinguished for his learning and piety, and after having faithfully served his day and generation, he peace-

fully passed away, leaving to his children and the church, the precious legacy of a good name.

> "While the soft memory of his virtues yet
> Lingers, like twilight hues, when the bright sun is set."

Dr. Schaeffer was a native German, and immigrated to this country in 1776. He was an orphan, and came in company with an uncle, who appears soon after his arrival to have died. The youth was thus left, at an early age, in a strange land, destitute and friendless, without a protector or a home. But in his loneliness and desolation he was not forsaken! That covenant-keeping God, to whom he had been dedicated in infancy, was exercising over him a watchful care, and preparing him, by a course of discipline, more effectually for the work which had been appointed him. *God's thoughts are not as our thoughts, neither are his ways as our ways.* How constantly can the christian trace the finger of God, and recognize his guardian care and superintending guidance, in all the occurrences of life! He is often led by a path of which he knew not at the time. The dispensations of Providence may sometimes seem mysterious, altogether inexplicable to human reason, yet we do know that if we love God, all things shall work for our good. One of the most comforting doctrines of divine revelation to the believer is, that he is under the administration of an infinitely good, wise and perfect Being. Thus he gains strength for the future, and girds up his loins to the work.

The subject of our narrative, the son of John Jacob Schaeffer, and his wife Susanna Maria, was born in Frankfort on the Main, November 15th, 1760. On the third day after his birth he was given to God in baptism. His parents were both pious, and although in early life he was deprived of them, their sacred influence over him was never lost. The foundations of his character were deeply laid in the dispositions and habits, he at this time acquired; to the pure atmosphere, he then breathed, must be ascribed the strength and the vigor of his moral constitution. The religious principles they inculcated were never effaced from his mind. In after life he retained an indelible impression of the scenes of his childhood, and cherished for the memory of his devout mother, who died when he was only twelve years of age, a most tender affection. He often spoke of the counsels she gave him, and the fervent prayers, with which they were enforced. To their power, in connexion with the divine blessing, he was accustomed to ascribe his subsequent change, the surrender of his heart to God. With how many illustrations are we furnished of the strength

of youthful impressions, of the deep and lasting influence, which early religious instruction exerts, of encouragement to fidelity in the training of the young.

> *Quo semel est imbuta recens, servabit odorem*
> *Testa diu.*

The character is most generally formed in youth, and if you secure it in time, you may mould it into any form, making it productive of the highest good in this life, and fitting it for happiness in the skies. At this interesting and critical period, you may imprint upon the child your own soul, you may give it a direction which no later effort may change. There are no inveterate habits to destroy, no strong prejudices to eradicate, no perplexing cares to disturb. There are the fewest obstacles to spiritual progress, the least opposition to embarrass. Unsuspicious and unbiassed, the youthful mind drinks in instruction, and under the influence of the Spirit, is transformed into the image of the Savior, and becomes conformed to his will. Even if our efforts should not be immediately crowned with success, there is no reason for despair. We are commanded in the morning to sow the seed, and in the evening to withhold not our hand, for we know not whether shall prosper either this or that, or whether they both shall be alike good. If we go forth in our Master's strength, relying upon the promised aid, and expecting the blessing, we shall not be disappointed. Although the seed may seem to have died, yet in God's own time it will spring up and bear fruit unto eternal life. *Train up a child in the way in which he should go, and when he is old he will not depart from it. Those that he planted in the house of the Lord, shall flourish in the courts of our God.* The promise is to us and to our children. Blessed are the children of pious parents, who are conscientious and faithful to the little ones heaven has committed to their training!

In 1768, young Schaeffer was sent to the Gymnasium in Hanau, to be educated. In this school he remained for six years, till his father's death, which occurred in 1774. He was in his fourteenth year when he left the Gymnasium and found a home in the family of his grand-mother, a wealthy widow. His education was then, for a season, conducted by his uncle, Superintendent General at Rodheim, in the kingdom of Wittenberg, by whom he was, in the year 1774, received into the church by the rite of confirmation. The following year his grand-mother dying, his studies were again interrupted, and his plans for the future changed. The homestead was broken up, the patrimony divided, and the family separated. One of the uncles determined to visit America, and carried with him

the subject of our sketch. This was the origin of his settling in the United States. Losing his guardian soon after his arrival, the first knowledge we have of the young man, is in the capacity of a teacher in York County, Pennsylvania. As his education had been carefully conducted in his youth, he was well qualified for giving instruction, and acquired a reputation for skill in teaching. We have recently conversed with an aged friend, acquainted with some of his operations, who spoke of the favorable impressions which young Schaeffer left upon the community in which he, at this period, labored. Whilst engaged here in the business of teaching, he was brought under the influence of that excellent man, Rev. Jacob Gœring, who became interested in his welfare, sympathized with him in his difficulties, and gave him consolation, encouragement and support. He received him as a student of Divinity, taught him the Hebrew, and superintended his theological studies, according to the usages of the times, and prepared him for the ministry of reconciliation. This important subject had often engaged the attention of the young student before his departure from his native land. His own inclinations had long led him to think of the same office. His choice of this profession accorded with the wishes of his father. He knew too, that his mother had consecrated him in infancy to the work of the ministry. This fact affected him deeply. Its influence was irresistible. His mind was satisfied as to the course he ought to pursue. The path of duty was made plain. The prayers of his mother were answered.

He was licensed to preach the gospel in 1786, by the Synod of Pennsylvania. He received his ordination October 1st, 1788. As a candidate, he took charge of the Lutheran church at Carlisle, and preached also to several other congregations in Cumberland and York Counties. In those days, there was a great want of ministers in the Lutheran church, and our pastors usually had an extensive field to cultivate. A charge enclosed a large number of congregations, and covered considerable ground.

During the autumn of 1786, Mr. Schaeffer was united in marriage to Rosina, a daughter of Lewis Rosenmiller, of York County. She was a woman of humble piety, great discretion, and active sympathy, of strong mind and great energy of character, who was fond of reading, and had devoted much time to the culture of her mind. She was such a gift as God bestows only on the most highly favored. She was her husband's counsellor, comforter and cherished companion, with whom he shared the joys and sorrows of earth for half a cen-

tury, and whose death he scarcely a year survived. It may be said with safety that no man was ever more favored in such a connexion—a union of unclouded harmony and unbroken felicity, encircled with heaven's choicest blessings. Their life was a beautiful exemplification of the strength of conjugal attachment, and of the influence which this relation, when properly entered into and faithfully discharged, exerts for usefulness and happiness. From this marriage there were eight children—two died in infancy—four sons became ministers of the gospel, David F. Schaeffer, D. D., who for so long a period had charge of the Lutheran congregation in Frederick, Md., Solomon Schaeffer, who was pastor of the church in Hagerstown, Md., and whose son is C. W. Schaeffer, D. D., of Germantown, Pa., Christian Schaeffer, D. D., who officiated for some time as pastor of the English Lutheran congregation in New York city, and Charles F. Schaeffer, D. D., of Easton, Pa. The fourth son married a daughter of J. Daniel Kurtz, D. D., Baltimore, Md. Two children survive, Rev. Dr. Schaeffer, of Easton, and his sister, the wife of Rev. Dr. Demme, of Philadelphia. Who can calculate the amount of good this family of children, in the providence of God, may have been permitted to exercise, or adequately estimate the power, which pious and faithful parents may wield, even to the remotest generations? When dead, they may still speak in the character and life of those, who were brought under their teachings, and experienced the influence of their holy example. The blessings of piety continue to descend in the lineage of the righteous.

In 1790 Dr. Schaeffer took charge of the then extensive Germantown district. Here he labored for twenty-two years with great acceptance and with manifest seals to his ministry. In 1812 he removed to Philadelphia, having received a call from St. Michael's and Zion's churches, as colleague pastor of Rev. Dr. Helmuth, and successor to Rev. Dr. Schmidt. In this charge he also continued for twenty-two years, exhibiting the same interest for the spiritual improvement of his flock, the same zeal and devotion, which characterized his former career. He occupied this field of labor, during part of the time, when the unfortunate controversy existed, occasioned by the proposition to introduce English into the services of public worship. The contest was protracted and bitter; the discussions warm and acrimonious; the excitement most intense and fierce. Bad feeling and angry strife for a long time prevailed. It was at this period, that a German, a man of intelligence and influ-

ence, in the course of a speech made at a public meeting, called for the purpose of considering the propriety of supplying with English preaching those families in the church, whose children were growing up with a limited acquaintance with the German, remarked, "that the time had come when it would be necessary to shed blood in support of their rights; that at all hazards, the German language and German interests must be upheld." To us, at the present day, such a state of things seems almost incredible, and yet the fact has reached us from the most reliable source. Well may the christian, when his holy religion is thus degraded, and a reproach brought upon his profession, exclaim—

Quis talia fando
Temperet a lacrimis!

This zealous and angry controversy operated as a hindrance to the truth; these animosities and distinctions were fatal to the progress of piety, and proved almost ruinous to the prospects of our church in Philadelphia. Dr. Schaeffer's heart was nearly broken by the sad condition of things. Although he was himself a German, and never spoke English, except from necessity, yet he had not the inveterate prejudices of many of his German cotemporaries. He thought that the German language ought to be upheld, and the interests of his German brethren protected, but he entertained Dr. Kunze's views respecting the introduction of the English into the exercises of the pulpit, and thought the German congregation ought to make provision for those, who understood only the one language. From all that we can learn, his course was most reasonable. He sympathised with those, whose preferences were for the church of their birth, but whose ignorance of the German debarred them from the enjoyment of the privileges of the sanctuary. He thought the views of both parties should be respected.

Tros Tyriusque nullo discrimine mihi agetur.

He knew the folly of attempting to perpetuate the German to the exclusion of the English, and felt that our church must in time become extinct in this country, if its services were confined to its vernacular tongue. He regarded the prevailing tendencies as most disastrous. He witnessed with deep sorrow and painful emotion the state of affairs. But the current against him was too strong—the opposition was most violent. Salutary measures were with pertinacity rejected, and better counsels repelled. He was naturally of a timid disposition, and saw that his efforts must be futile. If he would have

done more to favor the English interests, he would have lost all his influence, and most probably could not have retained his position. If he could, however, have controlled matters, they would have taken a different turn. The evils, that ensued, would never have occurred. If it could have been in his power to prevent the difficulties, our church in Philadelphia might have been saved, and at the present time a different aspect presented—

Si Pergama dextra
Defendi possent, etiam hac defendere fuerint.

In 1834, in consequence of the failure of health, and the increasing infirmities of age, he relinquished the active duties of the ministry, and removed to Frederick, Md., to spend the remainder of his days with his eldest son. But his earthly pilgrimage soon terminated. The summons reached him January 27th, 1836, in the 76th year of his age. His last moments were in unison with those of his whole life. He was sustained to the last by a cheerful reliance on the mercy of God through Jesus Christ. He gave unwavering testimony to the truth and power of the religion he professed, and was gathered to his fathers, like a shock of corn fully ripe for the heavenly garner. He was buried in the Lutheran cemetery at Frederick, Md. On the following Sabbath, a sermon appropriate to the occasion, and commemorative of the virtues of the deceased, was delivered by Rev. Dr. Schmucker, of Gettysburg, from the words: *Blessed are the dead, who die in the Lord from henceforth: yea! saith the Spirit, that they may rest from their labors: and their works do follow them.* The council of the Lutheran church in Frederick, and the corporation of the German churches in Philadelphia, so long served by Dr. Schaeffer, adopted resolutions of genuine sorrow and expressive of the deep sense of the loss the church had sustained in the death of this good man. As a further mark of respect, both these churches were enshrouded in mourning, and in the place of his decease, the bells of all the protestant churches were tolled in testimony of his worth and the profound regard and warm affection entertained for him by all classes of the community, and all denominations of christians.

Dr. Schaeffer was a man of solid abilities and of studious habits. He was a close student, and carefully read the Hebrew Bible and the Septuagint. No day passed without the deliberate perusal of the sacred original. His intellect had been invigorated and enriched by earnest effort and constant diligence. It was single in its aims, and more effective than many a mind of greater brilliancy. From the University of

Pennsylvania, in 1813, he received the honorary degree of D. D. As an author he did little. The only work he prepared for the press was a *Reply to a Defence of the Methodists.*[1] Our earlier ministers, although so abundantly able, in consequence of their numerous and arduous pastoral labors, found no time for authorship. Dr. Schaeffer was particularly interested in Geographical studies, and had accumulated a large collection of maps. After his professional studies, this seems to have been his favorite pursuit. He was also enthusiastic in his love of music, and from this source frequently sought recreation. It was his usual practice, every night before retiring, to play on the piano, and sing a few choice stanzas. He had likewise a poetic talent, which in earlier life he was disposed to cultivate. He composed quite a number of hymns. In later years he does not seem to have exercised this gift.

Although there were no striking incidents in the life of Dr. Schaeffer, it was distinguished by excellencies, which any of Christ's ambassadors might desire to attain. He was a most faithful servant of his Master, and, in the performance of his ministerial labors, persevering and indefatigable. He was wholly given up to the work. With it no other aims or cares were permitted to interfere. Every other object was made subsidiary to his vocation. He was active and zealous, and ever ready to discharge the duties of his office. It was his constant endeavor to win souls to the Savior, and to take care of the flock over which Christ had made him overseer. His visits to the sick and poor were uninterrupted. He walked in the footsteps of the divine Redeemer, who went about doing good. He appeared to live but

"To lure to brighter worlds and lead the way."

As a preacher, Dr. Schaeffer was plain and unostentatious, but instructive and experimental. His views on all subjects of christian faith were evangelical. The teachings of divine revelation he implicitly received. After the sacred scriptures he revered the volume of our symbolical books, a Latin copy of which he always read. These, in his judgment, contained a summary of christian doctrine, the truths of God's word. He never, however, exalted them above the Bible. He was tolerant in his views, liberal in his spirit, and conciliatory in his intercourse. His sermons were eminently practical, designed to reach the heart and affect the conduct. His partialities were all in favor of the Arndt and Spener school. These pre-

[1] Antwort auf eine Vertheidigung der Methodisten, Germantown, 1806.

dilections, which he acquired in his youth, he retained through life. Their influence was plainly perceptible in his preaching. He gave his cordial support to all evangelical labors, and was deeply interested in every cause, which had for its object the promotion of God's glory and the advancement of his kingdom. As an evidence of his spirit, we give the following passage from a letter,[1] written by him at a time when an interest was awakened in our church in this country, upon the subject of missions and beneficiary education:

"It has pleased a kind providence that, for many years past, I should be employed as a minister of the gospel of a crucified Savior, in the evangelical Lutheran church. Ready to employ the remainder of my strength and time, so long as God shall please to continue the same to me, in his holy service, I need not assure you that your missionary institution is an object of deep interest to my heart. And while I am sensible of the honor you have conferred upon me, I have to regret that I cannot be a more active member of your body. I am encouraged, however, to pray for a continual blessing upon the pious efforts of your society, and shall take pleasure in contemplating your progress in a good and great work; for I see that the good seed sown in the evangelical Lutheran church in the United States of North America, is daily springing up more and more—hindrances which were not under our control are lessening, and many able men are engaged in the field, profiting by the good example of those who have gone before them, or who have trained them up for the sacred employment. The church is in the hands of the Lord, who is God over all. To him, our all-gracious Savior, let us look with humility and faith, seeking his glory, and he will bless us as instruments in his hands."

Dr. Schaeffer was a man of ardent piety. All who came in contact with him, were impressed with the conviction that he was a good man. He was conscientious, serious and devout. He lived near his God, and seemed to enjoy communion with his own heart. He was a man of prayer. He, at all times, maintained his christian integrity and remembered his high calling. His character was free from reproach, it was above suspicion. It was transparent, simple and guileless. He was remarkable for his meekness, candor and forbearance. He possessed a gentle disposition, childlike simplicity and vast benevolence. He was quiet, modest, and unpretending, and seemed

[1] In reply to a communication informing him of his appointment as an honorary vice-president of the Missionary and Education Society of the Lutheran church in the State of New York.

to set too slight a value upon his attainments; he was opposed to everything like display, and refrained from what might have been regarded as a reasonable show of learning. In all that he did, he appeared to be actuated by principle, by a desire to answer the great object of his existence. He was a pattern of every christian virtue. His life was gentle, his end was peace! He went down to the grave calmly and without a fear. When the damp of death collected upon his brow, and the hand of the destroyer was uplifted to strike him down, he could review the past with satisfaction, and see those, whose hearts he had gladdened, and whose lives he had cheered. He approached the dark chambers of death—

> "Sustained and soothed
> By an unfaltering trust, * * * *
> Like one who wraps the drapery of his couch
> About him, and lies down to pleasant dreams!"

He could look forward with joy and humble hope, to those bright and beautiful mansions prepared for him on high, to that city, which hath foundations, whose maker and builder is God. When his heart fainted and his strength failed, God was the strength of his heart and his portion forever.

We cannot, perhaps, more appropriately conclude our brief sketch of this devoted servant of God, than by presenting an extract from the obituary discourse, delivered by Professor Schmucker. It contains some reference to the domestic character of Dr. Schaeffer, and an interesting allusion to the death of the partner of his life, from whom he was, for only a short time, separated:

"'Tis but a few months since ye saw the grave open, to receive into its cold embrace, the friend and companion in life of him, whose departure has convened us to day. Then he stood among the mourners, he mingled his tears with yours, and felt more keenly than you all the wound inflicted by the fatal dart. You mourned the departure of a venerable matron, whose life beautifully illustrated the milder virtues of the religion she professed: or you mourned over the lifeless clay of an affectionate mother, who had watched over your infant hours with the fond solicitude of maternal tenderness, and had early instilled into your minds the benign truths of our holy religion. You participated deeply in the sufferings of the aged holy man of God, bending under the weight of three score years and ten, and tottering on the brink of the grave. But his sufferings were still keener, for he buried part of himself. He resigned into the hands of him, who gave her, the friend of his youth, the partner of his long and checkered life,

his solace in affliction, his consolation in declining years. Yet with that spirit of resignation which characterized his life, he bowed in holy submission to the hand divine that smote him. He said the Lord gave, the Lord hath taken away, blessed be the name of the Lord! Now he too has been cut down; his lifeless remains have been deposited at her side, and both slumber together in death. Be it so! It is the Lord's doing: and he hath done all things well. They have lived long, a rare example of conjugal affection, of christian fidelity and ministerial usefulness. In sickness and in health, in prosperity and adversity they were of one heart, one mind, one hand; and they have together gone to that Savior, whom they together loved and served. With Israel's king let us exclaim: *They were lovely and pleasant in life, and in death they were not long divided.*"

Our earlier ministers, we have found, as we have passed along, were men not only of devoted piety, but of enlarged intellectual culture. Their piety, because of their attainments, was not less active or less efficient. The servant of God, we believe, will have an influence upon the church and the world wide and enduring, as his zeal is accompanied with learning; or the extent and permanency of ministerial influence is, under God, proportionate to its intellectual power. Education gives dignity and value to ministerial action, and increases an individual's ability to do good. It is a gratifying fact, that among different denominations of christians, there is felt an increasing interest upon this subject. No one now rejoices that in his youth, he did not enjoy the advantages of a classical education. All seem to feel the importance of a thoroughly educated ministry. The conviction is gaining ground, that *mere* piety uneducated will not do, just as education without piety, will fail of the desired object. It will not answer to introduce into the sacred office the halt, the blind and the maimed, to keep the people always limping:

> *Non tali auxilio, nec defensoribus istis*
> *Tempus eget.*

The church needs men of a different stamp, those who are competent to feed the flock of Christ with knowledge and understanding, rightly to divide the word of truth. The age demands an educated ministry. The minister of the gospel should be a ready scribe, instructed unto the kingdom of heaven, and like a good honseholder, able to bring out of his treasure things new and old. He should challenge respect,

and be prepared to grapple with error, in whatever form it may be presented. If a man thinks he is called to the ministry, let him study and qualify himself thoroughly for the responsible work. The mental discipline, which Paul received at the feet of Gamaliel, and the stores of knowledge he acquired in the schools, did not diminish his power to do good. His wonderful acquisitions, while they fitted him the better to combat with error, and to baffle his subtle and learned adversaries, to detect their sophistries, and expose their absurdities, also rendered his teachings to the ignorant and the simple more effective and successful. Luther, Calvin, Zwingli and Wesley were men of profund erudition, deeply versed in ancient wisdom. Their varied attainments contributed largely to the astonishing results they achieved. The Divine Being could carry forward his plans independently of any human agency, but he has seen fit graciously to employ the instrumentality of man, for the accomplishment of his glorious purposes. The enlightening and renovating influences of the Holy Spirit, we regard as indispensable, but we must not think that when God calls men to this sacred work, he sends them forth, as the fabled Minerva proceeded from the brain of Jove, fully grown, and completely equipped for the service, without the necessity of further preparation. God works not without means. In apostolic times, when illiterate men were chosen, he qualified them himself for the office. They were miraculously furnished with the requisite learning, before they were sent forth to preach. Knowledge is necessary to aid in explaining, illustrating, defending and enforcing the truth. "It requires," says a gifted author, "no small learning to be correct. not a little study to be simple, and great command of language to be plain. It is with rare exceptions your uneducated or half-educated men, that confound their audience with great swelling pollysyllables of vanity, imperfect definitions, which are fruitful of error, and thoughts perhaps good in themselves, but with as little arrangement as chaos. The thoroughly educated preacher alone is simple, lucid and intelligible, because his words are well chosen, his scheme preconceived, and his logic exact. Little do the people know what years of patient study were spent over the yellow pages of classic lore, to make the sermon so plain, that the child bears it home and fancies he could have preached it himself."

Ignorant ministers will have ignorant congregations. *Like priest like people.* The ministry is brought into contempt, the church is crippled in its power, and religion is degraded. Would that, in our christian churches throughout the land, we had

men planted of the proper qualifications, wholly given up to the work, to which they have consecrated themselves! We need educated men, men too, who will go forth in the spirit of their Master, in humble reliance upon his strength, to spread the triumphs of the cross, to build up the desolations of Zion, and cause the waste places to flourish like cedars in the courts of the Lord. How important, how responsible is the sacred office! Careless hands should be laid on no man. The herald of the gospel is commissioned by God to make known to men,

> "The eternal counsels: in his Master's name
> To treat with them of everlasting things,
> Of life, death, bliss and woe."

What a power does the pulpit possess, how stupendous its influence! It furnishes means of doing good, afforded by no other human agency, of overthrowing vice and upholding morality, to an extent which nothing else can boast. The day, the place, the theme, the circumstances, the purposes, the credentials, give the messenger of God advantages for this end, unrivalled and unexampled.

> "The pulpit, in the sober sense
> Of its legitimate, peculiar powers,
> Must stand acknowledged while the world shall stand,
> The most important and effectual guard,
> Support and ornament of virtue's cause."

ARTICLE VII.

Lehrbuch der heiligen Geschichte. Ein Wegweiser zum Verständniss des göttlichen Heilplanes nach seiner geschichtlicen Entwickelung, von Joh. Heinr. Kurtz, der Theologie Doctor, und ordentlichem Professor an der Universität zu Dorpat, ord. Mitgliede der historisch theol. Gesellschaft zu Leipzig.—Ephes. 1: 3–14. Manual of Sacred History. A guide to the understanding of the divine plan of salvation in its historical development.

It is but a few weeks since we hastily announced, just on the eve of publication, that this admirable work of an accomplished and pious divine of our church, was in the process of translation in our country, by one of our American theologians.

It can now, although the interval has been short, and the weather exceedingly relaxing and oppressive, be made known that the translation is ready for the press, and will be in the hands of those who desire it, at as early a period as it can be published, after arrangements are made with a publisher. We hope that it will not be long till the book is circulated in the churches. Having had some agency in bringing about this translation, it may be proper for us to say a word concerning the book itself, and the hands into which it has fallen, and by which it has been transformed into another idiom. Dr. Kurtz, the author, is not unknown in the United States. His histories, both of the Bible and of the christian church, have fallen into the hands of students of German theological literature, and have been very favorably received. It could not be otherwise. They are characterized by profound learning, great piety, thorough orthodoxy without narrowness, and striking originality. Their popularity in Germany is evinced by the fact, that they have passed through successive editions. Although but a few years have elapsed since the volume now translated appeared, it has already reached a sixth edition. It has been most favorably reviewed in the Princeton Repertory, by one of the most gifted divines of our country, whose doctrinal views, although differing from those of Dr. Kurtz, did not prevent a recognition and acknowledgment of the uncommon merits of his performance. The translator, the Rev. Dr. Schaeffer, of Easton, Pa., well known in our churches as a finished scholar, and a learned theologian, well skilled both in German and English, and qualified as but few are for such an undertaking, has, executed his task well, and there is every guaranty that justice has been done the original. To enable the reader unacquainted with the work, to form an idea of it, we present, first, some parts of the preface, translating for ourselves, and then we will add some portions of the contents—concluding with an extract from the discussions.

In the preface to the first edition, the author remarks: This manual offers itself to the friends of the Holy Scriptures as a guide both well disposed and true, through the domain of sacred history. It will be an aid in the comprehension of the wonderful ways of God with man, to the intelligent, that is, to those who feel it to be necessary, not only that the objects of their christian faith and hope should be understood by them in their substance, but in addition, in their internal connection, and in their relation to one another. It proposes in concentrated and greatest possible brevity, to open to the willing reader, who believes that in the scriptures he has eternal life (John

5 : 39), the divine plan of salvation in its historical progress, from its first appearance to its final completion through all the the stages of advance and victory. It purposes, to the extent of the author's ability, to unfold to him the treasures of saving truth, and particularly to excite to more extensive and profound individual investigation. Indeed, it ought not to be concealed, that the hope is entertained of its being the voice of a friendly preacher: "come and see the wonders of your God," to many of those to whom is applicable the consoling words of the Lord: whosoever is not against us, is for us (Luke 9 : 50), and there are many such, it is to be hoped, in these times. The contents, in part, are the following:

Introduction to Sacred History.

§1. Idea of sacred history.
2. God's Being in itself.
3. God's external activity.
4. The creation.
5. The source of sacred history.
6. Relation of sacred history to the sister sciences.
7. Character of the sacred history.
8. Periodology and chronology of the sacred history.

First Part.—Creation and the Fall.

§9. The creation.
10. Location and design of man.
11. The fall.
12. The consequences of the fall.

Second Part.—Redemption and Salvation.

First Division. The preparation and arrangement of salvation.

§13. Man's capacity for redemption.
14. The divine scheme of redemption.
15. Successive development of salvation.

First period of the arrangement of Salvation.

To the flood.

§16. Cain and Abel. The Cainites and Sethites.
17. The flood.

Second period of the arrangement of salvation.

To the call of Abraham.

§18. The covenant of Noah.
19. Noah's sons.
20. Confusion of tongues and dispersing of the people.

In this way he goes over the entire old Testament, and the period between the last of the Prophets and the appearance of the Messiah. The remaining periods without the specifications, are:

Third Period.—Arrangements of salvation till the birth of Christ.

First portion. The times of the Patriarchs.

2. Moses and the law.
3. Joshua and the conquest of Canaan.
4. The times of the Judges.
5. From Samuel till the building of the temple and the division of the kingdom.
6. From the building of the temple till the cessation of prophecy.
7. From the cessation of Old Testament prophecy till the New Testament accomplishment.

The second leading division embraces the completion, the appropriation, and the final issue of salvation.

First Section.—Manifestation of salvation in the person of the Redeemer.

§120. The fullness of time.
121. The nature of the redemption to be effected.
122. The person of the Redeemer.
123. The forerunner.
124. The genealogy of Christ.
125. The Virgin Mary.
126. The birth of Christ.
127. The circumcision and presentation of Christ.
128. The wise men of the East and the flight to Egypt.
129. The youth of Christ.
130. The baptism and temptation of Christ.
131. The disciples of Christ.
132. Continuation.
133. The prophetic activity of Christ.
134. Christ's preaching of the law.
135. Christ's preaching of the gospel. Testimony concerning himself.
136. Continuation—work of redemption.
137. Continuation—his kingdom.
138. Christ's miraculous power in general.
139. Christ's miraculous control of nature.
140. Christ's healing of the sick.
141. Raising of the dead.
142. Cure of demoniacs.
143. Extension of Christ's agency.

144. Results of his operations.
145. The transfiguration of Christ.
146. The anointing in Bethany.
147. The entrance of the Messiah into Jerusalem.
148. The plans of the enemies of Jesus.
149. Christ's prophecy of the destruction of Jerusalem and the end of the world.
150. The Passover and the last discourses of Jesus.
151. The agony of Gethsemane and the apprehension.
152. Christ before the Sanhedrim, Peter and Judas.
153. Christ before Pilate.
154. Crucifixion of Christ.
155. The death of Christ.
156. The burial of Christ.
157. The resurrection of Christ. Mary Magdelene.
158. The Emmaus disciples and the twelve.
159. The new call of Peter. Institution of baptism.
160. The ascension of Christ.

Second Division.—Proclamation of salvation by the apostles.

161. The object and import of this period.
162. The Pentecost.
163. The internal condition of the first church at Jerusalem.
164. The first persecutions of the church. Peter and John.
165. Continuation. Stephen.
166. Conversion of the Samaritans. Simon Magus. The Ethiopian Eunuch from the East.
167. Conversion of Paul.
168. Peter's miracle at Lydda and Joppa. The conversion of Cornelius.
169. The congregation at Antioch. The execution of James and the deliverance of Peter.
170. The first missionary journey of Paul with Barnabas.
171. Apostolic Synod at Jerusalem.
172. Second missionary journey of Paul. Philippi.
173. Continuation. Thessalonica, Berea, Athens, letters to the Thessalonians.
174. Continuation. Corinth, return to Antioch.
175. Third missionary journey of the apostle Paul. Ephesus (letters to the Galatians, 1 Tim., I Chron. and Titus).
176. Continuation. His labors in Europe and return to Jerusalem. (The second letter to the Corinthians, and that to the Romans.

We omit further contents for want of room.

Some idea may be formed of the contents from this partial exhibition. It may, however, not be uninteresting to furnish a specimen of the manner in which the author handles his subjects. Without any special preference and in our own translation, we give the section in reference to demoniacal possessions. On this subject there has been, and yet is, no little diversity of opinion, not only are rationalists at fault in their views on this subject, but likewise many whose pretensions to general orthodoxy are not to be denied.

Cure of the Demoniacs.

1. A terrific and frequent form of disease in the time of Jesus was demoniacal possession. It was regarded, both by the contemporaries of Christ and by Christ himself, as the result of an evil spirit (demon, therefore the sick called demoniacs) actually taking possession of a human personality, and mastering it, and then abusing it to the production of disorderly and unnatural manifestations. Christ's vocation required him, as he had come to destroy the works of the Devil (1 John 3: 8) to subdue these revolting outbreaks of the power of darkness. Remark. Some explanation may be conducive to the comprehension of these conditions. If the first man had (and in and with him the entire race) conformed to his divine appointment, the life of man would have unfolded in uninterrupted and unchanging harmony and unity of all the physical, sensuous and spiritual powers; the entire being of man would have formed a unity in itself, and supported by God, into which no hostile disturbance from without could have effected an entrance. By sin the equipoise and the harmony of his being were destroyed, and so far, that the Spirit, in the first instance, was removed from its right position, and—as the Spirit is the centre and uniting point of human nature—the disturbance passed over to the bodily animal region, where it appeared as morbidness, and became death. By sin the bond too between body and soul, and between soul and spirit is dissolved, and the organism laid bare to disorganizing influences of every description. If noxious natural agents (epidemics, poisons, &c.) enter the human system, and force it to involuntary, unnatural, and destructive manifestations of life, why should not the personal powers of darkness master it in a similar way? As in the former, so in the latter, there may be observed a certain predisposition and aptitude; whether, and to what extent they may have resulted from personal and specific sins, it is obvious that no one can venture to show. The question, whether this form of disease was peculiar to the age of Christ, or occurred

subsequently and even in the present age, must be answered by medical science, guided by christianity. If the first was the case, it could readily be explained, how the power of darkness, just when it could be broken down by the appearance and redemption of Christ, might attain a special elevation and extent. If science must decide in favor of the latter, the diminished occurrence since the rise of christianity, compared with the earlier frequency, would testify to its salutary influence in this respect too, and give us a pledge of the future entire cessation of all influences and operations of the power of darkness.

2. The most remarkable cures of demoniacs are the following: when Jesus, at a particular time, on the Sabbath, in the synagogue at Capernaum, "taught powerfully, and not as the Scribes," a demoniac rushed forward and cried aloud: "what have we to do with thee, Jesus of Nazareth? You have come to destroy us; I know who thou art: the Holy one of God." Thus must the power of darkness, vanquished by the presence of the holy, testify concerning him; but the Lord declined such testimony, and commanded the unclean spirit to come out of him: "Be silent and come out of him." Then the demon threw him down in their midst, left him, and did him no harm (Mark 1: 21 fg.) A much more remarkable event occurred in the region of the Gadarenes (Gergesenes) in Perea (Mark 5: 1 fg.) As Jesus went ashore from the ship, a demoniac noticed him, who, in the most violent maniac rage, had burst chains and bands, and sojourned, naked and solitary, in the tombs of the place. Here too, the vicinity of the Savior operated, and produced a peculiar terrific contest of the natural and foreign personality in the patient. He hastened to Jesus, and prostrating himself in adoration before him, said aloud: what have I to do with thee, Jesus, son of God, the Most High. I beseech thee, torment me not. This diseased man's sensuous condition required a peculiar and very circumspect management. Thus the Savior's remarkable question is explained: what is thy name? and the permission which he gave the Devils (for they were many) to go into the swine which were feeding on the declivity of the mountain. As soon as the swine felt the presence of the foreign power, the entire herd plunged into the sea. The owners of the herd, instead of deriving a heavenly gain from their earthly loss, entreated Christ to withdraw from their neighborhood. At another time, when the Lord was, with three of his disciples, on the mount of transfiguration, there was brought to the other disciples at the base of the mountain, a demoniac boy, in whom the posses-

sion appeared in the most appalling contortions and convulsions. In vain did they try to relieve the sufferer. When Jesus descended, he reproved the unbelief of the father, and of all present, and commanded the boy to be brought to him. As soon as the spirit saw him, he reproduced the frightful convulsions. To the imperfect faith of the father, "if you can, compassionate and help us," Christ answered, "if you believe, all things are possible to faith." Then there loomed up in the father the strongest conviction of the necessity of faith, and the most intense desire for it, and he said with tears: I believe, dear Lord, help my unbelief, and the Lord bade the spirit depart. To his disciples, who enquired, why they could not exorcise him, he answered, because of your unbelief. This kind is removed only by prayer and fasting.

ARTICLE VIII.

NOTICES OF NEW PUBLICATIONS.

A Harmony of the Gospels, in the Greek of the Received Text; On the plan of the author's English Harmony: with the most important various Readings, brief Grammatical Explanations, select Biblical References, and Chronological Notes. For the use of Students and others. By James Strong, A. M. New York: John C. Riker, 129 Fulton Street—1854.

We are much gratified to announce to our readers the publication of this handsome volume. The plan upon which the harmony is arranged is excellent, well adapted to aid in the connected study of the sacred text, by a parallel and combined arrangement: "the *leading account* of each incident is selected from that one of the Gospels which may happen to give it most fully and explicitly; this is printed in large type. With this is interwoven, in small type, every *additional circumstance* contained in the parallel passages of the other Gospels: these latter are also placed in full, in their order, in parallel columns of *smaller type.*" The synoptical and textual indexes which are prefixed, are complete and valuable. "The *various readings* exhibited at the foot of the page, include all the variations from the Received Text, that are *adopted* in the critical editions of Griesbach, Knapp, Scholz, Lachmann and Tischendorf." The grammatical annotations, carefully avoiding interpretation or commentary, are designed "merely to clear up such difficulties in the rendering of the text, as the student might otherwise overlook or find not definitely met by his other reference-books." These, thrown into a separate series of foot-notes, are very judicious and apposite. The chronological notes at the end are full, drawn from the highest authorities, and very

valuable. In relation to the well-known fact that the vulgar era of Anno Domini is incorrect, they discuss various important questions of chronology, and are very full and satisfactory on a variety of matters of importance and interest belonging under this category. In every point of view this Harmony of the Gospels is, in its entire arrangement, and in the additional matter presented, a publication that cannot fail to obtain the approbation of good judges, and the grateful appreciation of students.

Struggles for Life; or the Autobiography of a Dissenting Minister. Philadelphia: Lindsay and Blakistone—1854.

THIS is by no means an every-day book, but in many respects a remarkable production. It narrates the life of one who, from the lowest depth of poverty, and a childhood of unusual sickliness and suffering, and amidst a multitude of adverse circumstances which would to most men have been unsurmountable obstacles, struggled upward to the acquisition of learning and eminent usefulness. The most important, valuable and interesting feature of the memoir consists in the candor, fidelity, and copiousness of detail, with which the author's inner life is unfolded, his varied experiences recorded, and his views upon many subjects connected with literature, theology, ecclesiastical and political affairs, and various vital interests of mankind, presented. The author is evidently a man of strong mind, of very respectable talent, and of an earnest and well balanced character; and although there are sundry points upon which we cannot agree with him, we can most cordially recommend his autobiography as a book which none can read without great profit, and which is likely to set many thinking upon subjects on which they have not thought before.

Lectures on the True, the Beautiful and the Good. By M. V. Cousin. Increased by an Appendix on French Art. Translated with the approbation of M. Cousin, by O. W. Wight, Translator of Cousin's "Course of the History of Modern Philosophy," American Editor of the Philosophy of Sir William Hamilton, Bart., author of "The Romance of Abelard and Heloise," &c. &c. New York: D. Appleton and Co., 346 and 348 Broadway, and 16 Little Britain, London—1854.

THE late hour at which the volume has been received, has prevented our giving it that full and close examination which it deserves, and which would be necessary to enable us to speak decidedly respecting its entire contents. The general impression, however, which such examination as we could give it has left upon our mind, is, that this most recent and probably last work of M. Cousin is every way worthy of his genius and his high character. Into whatever errors the illustrious author fell, in his speculations upon the absolute or unconditioned, we have, in our cursory examination, discovered no trace of them, and no place for them, in the volume before us. The treatises on the True and the Good are instinct with a sound and lofty philosophy, replete with acute and cogent reasoning, clear in the exhibition of unquestionable truth and of solid general principles, and radiant with beautiful, striking

and apposite illustrations. Announcing this as his last work, the author addresses, in a spirit of great earnestness, the most serious advice, cautions and admonitions to the youth of his nation, directing them to the religion of the Gospel as the sole foundation of a true philosophy and a holy life. While in the first treatise, he insists that God is not only the infinite source of truth, but Himself truth, so in the third, in which a thoroughly digested and admirable system of ethics is unfolded, and the ethics of interest sternly denounced and shown to be worthless, God, the Divine Nature, is again set forth as the sole origin and fountain-head and foundation of the good, of all that is right and good, as he is of the true. Nothing at variance with the Gospel, with revealed truth, has in either of these treatises met our eye: the recognition of the claims of our holy religion is most decided and cordial. The treatise upon the Beautiful is exceedingly ingenious, satisfactory in its conclusions, and in itself most beautiful. In the appendix upon French art the genius and works of Poussin receive the high appreciation which is due to them.

Even though a closer inspection *might* discover objectionable things, the general character of the work is admirable, amidst the mass of modern infidel philosophy truly delightful, sound in its principles, and masterly in its reasonings, and no student of philosophy can afford to do without it.

Russia. Translated from the French of the Marquis de Custine. New York: D. Appleton and Co.—1854.

Among the numerous works upon Russia recently published, this, so far as our observation goes, is, in some respects, the most valuable and interesting, because the author not only had unusual opportunities for general observation, but was, in consequence of his rank and reputation, admitted not only to the society of the court, but even to frequent interviews and free conversation with the emperor and empress and the imperial family. Whatever he saw and heard was always, if possible, written down in letters or his journal, on the same day: in the same manner his conversations with the emperor and other members of the imperial family were recorded. Wherever he went, the favor with which the emperor regarded him, procured him extraordinary facilities for acquiring the most valuable information, all which is fully communicated in his pages, accompanied with his own reflections and opinions upon men, institutions and things. The author is evidently a man of distinguished talent, high mental culture and refinement, and, in the main, guided in his observations and in forming his views and opinions by correct or even religious principles, doubtless somewhat Frenchified in their complexion. He is not always quite consistent; for, notwithstanding his protestations to the contrary, he is somewhat of a courtier; yet, as he conceived a great respect for the emperor Nicholas as a man, he scarcely deserves censure for the rather flattering things which he sometimes said to him. Certainly, while his opinion of Russia, its government, political and social organization, &c., is to the last degree unfavorable, his opinion of Nicholas personally is far more favorable than that expressed by other writers upon Russia. The work gives a most thorough account of Russia, its affairs and the character of its inhabitants, enters into minute detail upon al

matters of importance, and is altogether a production of great merit, value and interest.

Utah and the Mormons. The History, Government, Doctrines, Customs and Prospects of the Latter-Day Saints. From Personal observation during a six months' residence at Great Salt Lake City. By Benjamin G. Ferris, late Secretary of Utah Territory. New York: Harper and Brothers, Publishers—1854.

Mormonism is the greatest, the most mischievous, and yet the most disgusting heresy of our age. Its astonishing success, more particularly in England and Wales, and quite of late preëminently in Denmark, in gaining converts, and its strange history and fortunes in this country, have naturally provoked a good deal of curiosity regarding it. This curiosity the work before us is every way calculated to gratify, as the author could not have been in a more favorable position for acquiring the most ample and accurate information respecting this detestable sect and its base founders. The narrative is well told, and unfolds a sad tale of villainy and deception on the one hand, and of astounding gullibility and infatuation on the other, constituting a mournful chapter in the history of human wickedness and folly. The most revolting features of his subject the author has touched with due delicacy, while he fully exposes the abominable and atrocious character of this most colossal imposition. A community organized like that at Great Salt Lake City cannot possibly hold together for a long time, and the author accordingly predicts its speedy dissolution and dispersion. Meanwhile it is well that its history thus far has been written by an honest and most competent witness.

Armenia: a year at Erzeroom, and on the Frontiers of Russia, Turkey and Persia. By the Hon. Robert Curzon, author of "Visits to the Monasteries of the Levant." Map and wood cuts. New York: Harper and Brothers—1854.

The author of this book has been, for some years, favorably known to the reading public through his very delightful work on the monasteries of the Levant. In the volume before us he gives a lively and interesting account of what he observed and experienced during a year's sojourn in a region concerning which and its inhabitants we have not hitherto possessed much particular or accurate information: thus, while dealing with realities, it yet possesses the charm of novelty. It not only communicates a good deal of valuable information, but recounts a variety of stirring incidents and amusing adventures, thus affording an agreeable melange of instructive, interesting and entertaining reading.

Lives of the Queens of Scotland and English Princesses connected with the regal succession of Great Britain. By Agnes Strickland, author of the "Lives of the Queens of England." Vol. IV. New York: Harper and Brothers—1854.

This is the fourth volume of a most valuable work, which we have already more than once very fully noticed. The present volume continues the life of Mary Stuart, and we again recommend this work to those who have

imbibed, from the works of other and prejudiced or ill-informed historians, unfavorable opinions respecting the unfortunate Queen of Scots. Miss Strickland's extensive researches and indefatigable labors for the purpose of obtaining strictly authentic and correct information, have enabled her to put a very different face upon many important events in Mary Stuart's life, and to vindicate her character against the unjust aspersions of ignorant, biased or corrupt witnesses. The distinguished ability evinced by the author in the execution of her task, will secure to her writings a great and permanent value.

A Popular Account of the Ancient Egyptians. Revised and abridged from his larger work, by Sir J. Gardner Wilkinson, D. C. L. F. R. S., &c. In two volumes. Illustrated with five hundred wood cuts. New York: Harper and Brothers—1854.

The republication, in this country, of Wilkinson's great work on Egypt, abridged, and yet at the same time, enriched with important additions, cannot but be gratifying to the reading public generally, as it is not intended for scholars or antiquaries only, but for all who desire general information respecting the condition and affairs, past and present, of our world. The author's eminent competency to do justice to his subject is well known, and he has thoroughly and admirably performed his task. In a popular and attractive method and style he communicates the most ample, minute and accurate information concerning Egypt, its history, the origin of its people, its social and political institutions, its manners and customs, its religion and sacred mysteries, rites and usages, its arts of peace and war, &c., &c., and the illustrations, taken as they are from Egyptian works of art, are of great importance to a correct understanding of the text. Egypt has, for a number of years, past, greatly engaged the attention and largely employed the laborious research of distinguished scholars, and works of profound erudition and antiquarian lore have been the rusult. Our authors design has been, to present what is known of ancient Egypt in a popular form, without entering into disquisitions interesting only to cognoscenti, or those whose lives are devoted to such studies, and his work is one of the highest merit and value.

Descriptive and Statistical Gazetteer of the World. Edited by J. Calvin Smith. Numbers I. II. III. To be completed in ten Numbers, each fifty cents. New York: Harper and Brothers. —1854.

This work, of which three numbers are out, supplies a desideratum long felt, being a Gazetteer, descriptive and statistical, brought up to the actual state of the world, especially of the United States, where progress and growth are so constant and rapid. It "is intended to furnish the very latest results of geographical and statistical investigation, and will be illustrated by a variety of maps, engraved for the publication. It will embody the returns of the social, agricultural and industrial statistics of the people, collected in the late censuses of the United States and of British North America, in addition to the full and important contributions to geographical science which have been made by the census returns of Mexico, the Central American States,

South America, Great Britain, and the countries of Continental Europe, as well as by numerous recent and elaborate works upon statistics and geography, and various special branches of science." It is needless to comment upon the importance and value of a work like this.

The Orator's Touchstone; or, Eloquence simplified. Embracing a comprehensive system of Instruction for the Improvement of the voice, and for advancement in the general art of public speaking. By Hugh McQueen. New York: Harper and Brothers—1854.

We consider this the best work that we have seen upon the management and improvement of the voice for the purposes of public speaking. It is a subject to which preachers generally pay too little attention, and one ill or imperfectly understood by most public speakers; and yet if eloquence is the art and power of persuasion, it is obviously one of the very highest importance. The work before us discusses the subject thoroughly: starting from general fundamental principles, it gives rules and directions, furnishes illustrations, and, altogether, presents and elucidates a system of instruction which it appears to us, will, if well studied and carefully put in practice, render most effectual aid to all whose interest and duty it is, to cultivate the noble art of public speaking. To all such we most cordially recommend this work.

Footprints of Famous Men. Designed as incitements to Intellectual Industry. By John G. Edgar, author of "The Boyhood of Great Men." with illustrations. New York: Harper and Brothers—1854.

This neat volume contains biographical memoirs of nineteen great men, eminent in various walks of life, seven as men of action, four as men of letters, three as artists, and five as men of science. Among them are Washington, Burke, Lord Erskine, Dean Milner, Southey, Sir Joshua Reynolds, Sir Francis Chantrey, Dr. Hunter, Watt, and Adam Smith. These memoirs are not only written in a very pleasing style, but they present a large amount of interesting matter condensed into a narrow space. Thus the book, though intended mainly for the instruction and encouragement of youth, will be valued by readers of all classes. We were, however, surprised and disappointed to find but one American in the whole group: we cannot but think that our country would have afforded some one more worthy of a place in the volume, than David Hume. But the lives which it contains are well told and exceedingly interesting.

Twenty years in the Philippines. Translated from the French of Paul P. De La Gironiere, Chevalier of the Order of the Legion of Honor. Revised and extended by the author, expressly for this Edition. New York: Harper and Brothers—1854.

This is a most extraordinary Book, serving most strikingly to illustrate the common saying, that "truth is stranger than fiction." It gives a lively and exceedingly interesting account of the author's twenty years' sojourn and enterprising career in the Philippine Islands, of the remarkable scenes, the

singular vicissitudes, and the strange adventures through which he passed in that comparatively little known part of the world. As the events, incidents, and adventures here narrated are certainly of a most extraordinary character, it is well that the author's veracity and honorable character are amply vouched for by M. Gabriel Lafond, H. Hamilton Lindsay, Esq., of Westdean House, Chichester, M. Dumont D'Urville, and Admiral Laplace, who, knowing the author personally, and being cognizant of the facts which he relates, are competent witnesses to the truth of this most singular narrative.

Sandwich Island Notes. By a Häolé. New York: Harper and Brothers—1854.

What Häolé means, we know not: probably it is Hawaiian for traveller, this being the work of an American voyageur, who describes the Hawaiian Islands, the scenery, the people and their customs, and gives his impressions of the state of affairs in that important group, and of their prospects for the future. Unlike other travellers in that region, he speaks respectfully of the missionaries, and favorably of the result of their labors. His descriptions, his narratives of incidents and adventures, are graphic and spirited: his observations candid and sensible: his strictures upon various abuses and criminal practices, severe: and he is earnest in his advocacy of the annexation of the islands to the United States, as alike important to both parties. In connexion with this question of annexation, this is a seasonable publication, well adapted to gratify the interest that has been awakened in the community with regard to these beautiful islands.

Farm Implements, and the Principles of their construction and use; an elementary and familiar treatise on Mechanics, and on Natural Philosophy generally, as applied to the ordinary Practices of Agriculture. With two hundred engraved illustrations. By John J. Thomas. New York: Harper and Brothers—1854.

A most admirable work, that ought to be in the hands of every intelligent farmer.

The Catechumen's and Communicant's Companion, for the use of young persons of the Lutherau Church, receiving instruction preparatory to confirmation and the Lord's Supper. By John G. Morris, D. D. Pastor of the First English Lutheran Church Baltimore. Third Edition revised and corrected. Baltimore: T. Newton Kurtz, 151 Pratt St.—1854, pp. 268.

This volume will be found a most useful companion and valuable help to the Catechumen and Communicant. It abounds in excellent suggestions, and is calculated to awaken a spirit of devotion. The execution of the work is able and judicious, admirably adapted to the object intended, and in every respect worthy of the reputation, which the author enjoys. The best evidence of its excellencies is perhaps afforded in the fact that, during the space of two years, two large editions were exhausted, and a regular demand for the work has ever since been made. It is an important contribution to the literature of our church, and Dr. Morris deserves the gratitude of our Pas-

tors, for the service he has rendered them. We commend with great safety the book to the favorable attention of the church, and with the sanguine expectation, that its introduction among our people will do good.

The Lutheran Almanac for 1855, *arranged after the System of German Calendars, with valuable statistical information.* Baltimore: T. Newton Kurtz. pp. 34.

We acknowledge our indebtedness to the enterprising publisher, for a copy the Lutheran Almanac for 1855. To the members of our church it will be found to be an exceedingly valuable document. Among its contents are a brief history of the Lutheran Church in the United States, from its earliest settlements to the present time—important information respecting our Literary, Theological and Benevolent institutions—a general statistical view of the Lutheran Church in this country, comprising a complete list of Synods, the time of their organization, number of ministers, number of congregations, etc.—interesting selections from the writings of our own men, and also a general record of the names and address of all Lutheran Ministers in the United States. The clerical register alone, is worth double the price of the Almanac, whilst the numerous statistics will be found most useful for reference. The whole work, we know, has been prepared with much care, and considerable labor. We trust that our people will manifest their appreciation of the publisher's efforts, by endeavoring to give to the Almanac an extensive circulation throughout the church.

Classical Series: Advanced Latin Exercises with selections for reading. American Edition. Revised with additions. Philadelphia: Blanchard and Lea—1854. pp- 162.

This is a continuation of Schmit's and Zumpt's admirable classical series, which we have frequently noticed with favor in the Review. The examination of every successive volume increases our conviction of the excellencies of the series, and of the great service the enterprising publishers are conferring upon classical learning, by the republication of these valuable editions of the Classics. The text is accurate, the notes are judicious, and they are furnished to the student at so cheap a rate, as to diminish very considerably the expense connected with the purchase of the text books required in the prosecution of his studies.

Guido and Julius; or Sin and the Propitiator exhibited in the true consecration of the Sceptic. By Frederick A. D. Tholuck, D. D. Translated from the German, by Jonathan Edwards Ryland, with an introductory preface by John Pye Smith, D. D. Boston: Gould and Lincoln—1854, pp. 238.

This treatise, which was published some thirty years ago in Germany, and passed through five successive editions, was designed to meet some of the subtler and more fascinating forms of scepticism so prevalent in that country. The work performed an important service, and aided in the promotion of a pure and evangelical christianity. The present translation appeared in England in 1836, and was introduced to the public with an interesting prelimina-

ry essay by Dr. Pye Smith. It was supposed that it would prove an antidote to the withering influence of Pantheism, which seemed to be spreading its poison, gaining advocates among the most gifted minds. The publication of the volume in our own land is seasonable. It cannot fail of extensive usefulness, and will greatly tend to afford relief to the desponding, and remove the doubts and fears of many who are bravely struggling to find the true way. In the language of Dr. Smith, we may regard the work as "an important accession to the books of our country, which unite acuteness of investigation with simple and ardent piety."

The Symmetrical Structure of Scripture: or, the Principles of Scripture Parallelism exemplified, in an Analysis of the Decalogue, the Sermon on the Mount, and other passages of the Sacred Writings. By the Rev. John Forbes, LL. D., Donaldson's Hospital, Edinburg. Edinburg: T. T. Clark, 38 George Street. For sale by W. F. Draper, Andover, Mass.

An able, instructive, and for every genuine student of the Bible, most attractive book.

Unfolding the principles of parallelism as explained by Lowth and Jebb, and advancing in the same direction, great light is thrown by the author on the artificial arrangement of various portions, both limited and extended, of the word of God. At every step new beauties are developed, and materials for increasing admiration of the scriptures furnished. The inspiration of the word of God receives much corroboration from these investigations, and both hermeneutical science and exegesis are materially aided. We think this book deserves, and will command much attention, both in this country and Europe. We may have an opportunity hereafter, of introducing it more fully to our readers.

Cumming's Minor Works. The finger of God. Christ our Passover. The Comforter. Philadelphia: Lindsay and Blakistone —1854.

The admirers of Dr. Cumming, an increasing multitude, will receive this contribution from his pen with emotions of pleasure. Characterized by the same general traits with his other works, it will be read with interest and profit, and cannot fail, as it will be extensively read, to do much good.

The Duty of True Heart Prayer briefly considered, and earnestly enforced. By Rev. John George Butler, Minister of the Evangelical Lutheran Church, Carlisle, Pa., 1784. With an Introductory Essay, by the Translator, Rev. David H. Focht, Evangelical Lutheran minister, Chambersburg, Pa. Printed by M. Kiefer & Co.—1854.

A very scriptural and edifying discourse on a subject of great practical moment. Extensively circulated and read, it must contribute to spiritual good. May the solemn words of this minister of Christ, long since removed from the toils of earth, speak with power to those whose probation is not yet closed!

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THE

EVANGELICAL REVIEW.

NO. XXIII.

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ARTICLE I.

THE LUTHERAN CHURCH IN THE NEW NETHERLANDS AND NEW YORK—A MONOGRAPH OF THE ORIGIN OF LUTHERANISM IN THE UNITED STATES.

Period I.

The Lutheran Church among the Dutch and their Descendants.

Like that of the parent state, the population of New Netherlands, as the Dutch[1] called the colony commenced upon the Hudson in the year 1622, was of a very mixed character. Holland, by its extensive commercial relations, its numerous and profitable manufactures, its comparatively free government and religious toleration, had early attracted a large emigration from the surrounding states, especially of such as were persecuted on account of their faith. These refugees were, of course, generally protestants, driven by Romish violence from Germany, Bohemia, Moravia, and Hungary; the Walloons from Belgium, and the Waldenses from Savoy; great numbers from France, even before the revocation of the edict of Nan-

[1] I use the term "*Dutch*" in its proper English sense which designates the people of Holland and the low countries, or Netherlands. It is an Americanism, to confound the people of Holland and of Germany, and to use "Dutch" and "German" as synonymous.

tes, as well as Englishmen driven away by the prelatical violence of professed protestants. Many of these exiles, coming to Holland in search of a home, naturally turned their eyes to the colonies which the republic, rapidly rising to the zenith of its power, was establishing in various parts of the world, to which it had such ready access by its vast commercial marine, and which were safely guarded by its victorious navies. Thus the first company of emigrants sent to the New Netherlands, contained no less than thirty families of Walloons, who were soon joined by Frenchmen, Waldenses, Englishmen, Germans, Swedes, Danes and Norwegians. Even as early as 1643, when the population of New Amsterdam, as the present city of New York was then called, did not exceed four or five hundred souls, the celebrated Jesuit missionary, Father Jogues, delivered from his captivity among the Iroquois, by the kindness of the protestant authorities of the infant colony, and detained there for a month, whilst waiting for a ship to carry him back to France, informs us that the colony was composed of "people of different sects and nations," who spoke no less than "eighteen different languages."[1] To this he adds, "there are in the colony, besides the Calvinists, Catholics, English Puritans, *Lutherans*, Anabaptists, here called Mennonists, and others."[2]

This is the first distinct notice which we have of the existence of Lutherans in the New Netherlands, though it is quite possible that they may have been there at a somewhat earlier period. The Lutheran church was the first form of protestantism in Holland. There its earliest martyrs, John Esch, Henry Voes, Anna of Hove, and Pistorius shed their blood, and triumphed amid the flames, whilst thousands of others, year after year, imitated their example, until the land was almost desolated by the number of victims destroyed or driven into exile. The whole power of the emperor, Charles the Fifth, exerted in this his native country, seemed at length to have suppressed or exterminated the Reformation in Holland. But the fire thus smothered soon burst forth in a more violent, if not in a brighter flame. The denial of religious, led to the assertion of civil liberty. The whole nation was at length aroused, and united for the expulsion of their political as well as of their ecclesiastical oppressors. But closer association with the Swiss and French reformers, and with those free cities of Germany where the Reformed faith had been introduced, separated the new movement in Holland from Lutheranism,

[1] Brodhead's History of New York, page 374.
[2] Document. History of New York, Vol. IV., page 19.

and the Belgic Confession of 1561, which soon became a national symbol, was of a decidedly Calvinistic character. Lutheran elements still survived in Holland, and churches were gradually organized, but the great mass of the nation embraced the Reformed system of faith.

Confounded in popular opinion with the Arminians, though never sympathising with them in their doctrinal system, the Dutch Lutherans were exposed to the unpopularity and persecutions of that well known party. Under the influence of party excitement, and stimulated by the decrees of the Synod of Dordt (1619), of which Maurice, the crafty Prince of Orange, availed himself for the accomplishment of his political schemes, the States General of Holland, for a time, forgot the principles of religious as well as of civil freedom, for which they had so long and so successfully contended. Not only was the illustrious patriot, Oldenbarneveldt, put to death, and the great statesman and jurist, Grotius, in danger of a similar fate, which he only escaped by flight, but the severest decrees were issued against the Remonstrants, or Arminians, as a body. Many fled to Germany, where the city of Friedrichstadt, which they founded in Holstein, became their common place of refuge. The difficulties in which they were thus involved, in all probability, induced many Lutherans to seek an asylum in the western world, where they, doubtless, hoped that they would be delivered from the disabilities under which they labored in their native land. In this, however, they were grievously disappointed. The colonial authorities of the New Netherlands proved far less liberal and tolerant than those of the mother country, or "*fader-landt*," (fatherland) as the Dutch colonists were accustomed to express themselves.

It is remarkable that a nation, in whose birth religion was one of the most active agencies, should so soon have lost its interest in religious principles, and become so completely immersed in the pursuit of gain, as was notoriously the case with the dutch. It is to be hoped that the statement which represents their merchants as trampling upon the cross in order to secure a footing and trade in Japan, is a mere invention of the Jesuits. But that in their commercial speculations in all parts of the world, christian principle and the promotion of religious interests, was generally lost sight of, admits of no doubt. This was lamentably the fact in the New Netherlands. Neither in the first charter of 1614, nor in that of 1621, is there the slightest reference to the propagation of christianity, or to the interests of religion, as was almost universally the case in the plans of colonization, adopted by the christian nations of Europe,

when they first took possession of the western world. It is true that these professions of zeal for the extension of christianity, and for the conversion of the heathen have, in modern times, been looked upon with great suspicion, and have been even made the subject of ridicule, but it is a very shallow philosophy that judges one age by the prevalent sentiment of another. Religion was a leading idea with Europeans of the sixteenth, and of the beginning of the seventeenth century. The Reformation took the place of the Crusades, as a great religious movement, and the thirty years' war in Germany, as well as the revolt of the Netherlands, was a struggle of protestantism with Romanism. The new policy of the Dutch in their American colonies, perhaps marks a new era, the transition from the religious to the commercial policy of the leading European powers.

Be this as it may, it was not until over ten years after the first colony was settled in the New Netherlands (1623), and a quarter of a century after they had claimed that part of the world as their own, and established an active trade with it, that the first minister of the gospel made his appearance at New Amsterdam. It was not until 1633 that the Rev. Everard Bogardus came out as the first minister of the Dutch Reformed church, and commenced to officiate at New Amsterdam, where no church was yet erected, public worship being conducted in a large loft over a horse-mill.[1] The same year, however, the first church was erected, a barn-like, wooden structure, on the East River, in what is now called Broad street, between Pearl and Bridge streets.[2] It was not until 1642 that the second Dutch clergyman (or Dominie, as ministers are usually termed among the Dutch, and also among their descendants in America) made his appearance in the colony. This second clergyman was called, in the Latin style, which the Dutch clergy have been so fond of affecting, Johannes Megapolensis, and was first settled in Rennsellaerswyck, near the present city of Albany. Seven years after, he was settled at New Amsterdam, and was then the only minister of the Dutch church on the Hudson. Even as late as 1656, there were but four Dutch clergymen in the New Netherlands; two (Megapolensis and

[1] In the "Charter of Liberties," granted by the company to the colonists in 1629, it was stipulated that "the patroons and colonists should endeavor to find out ways and means whereby they may support a minister and a schoolmaster, that thus the service of God and zeal for religion may not grow cool among them, and that they do, for the first, procure a comforter of the sick there," but it was not until the time stated in the text, that anything more was done than to appoint such a "*Sickentroster*," or visiter of the sick.

[2] Brodhead's History, page 243.

Drisius) at New Amsterdam, Schoats at Beversych, or Albany, and Polhemus at Brooklyn, on Long Island.

By this time the Lutherans had become quite numerous in the province. As long as their number was small they were content to meet together in private houses, for prayer and the reading of the scriptures by one of themselves, a layman appointed for the purpose of conducting these social devotions. When this laudable practice was first introduced among them, we have no means of determining with certainty, but it is possible that it was as early as 1644, as father Jogues, whom we have already quoted, tells us that, although no religion but the Calvinistic was publicly exercised, and none but Calvinists, (Dutch Reformed) were to be admitted into the province, this was not rigorously observed, and the various denominations that he mentions were found there. Two years before this, (1642) Francis Doughty, an Independent clergyman, and several of his friends, driven from New England on account of some difference from the prevalent Puritan faith, emigrated thence to Manhattan, that they might there enjoy the freedom of conscience which they had vainly sought in New England.[1] They were kindly received by Governor Kieft, who granted them a charter, securing to them thirteen thousand acres of land upon Long Island, where Mespath, subsequently called Newtown, was built. This charter also secured them freedom of religion, and all the other political franchises enjoyed by the most favored colonists of the province. In 1645 similar privileges were granted to the English inhabitants of Gravesend, and Richard Denton, a Presbyterian clergyman, had preached without molestation at Hamstedt (Hempstead) as early as 1644. It is, therefore, altogether probable that for some years the Lutherans had enjoyed the privilege of meeting together for religious worship without molestation.

We cannot but look with sympathy at this little band of exiles thus drawing together for prayer and praise to God, and the reading of his word, and here in the wilderness, organizing their little congregation of true believers, according to the direction and promise of Christ, "Wheresoever two or three are gathered together in my name, there am I in the midst of them." Thus was Luther's idea practically realized, that if a band of christians were cast together upon a desert island, or met in a wilderness, without bishop or priest, they could still organize a true church of Christ.[2] Nor can we doubt that

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[1] Brodhead's History, 333.

[2] See his Address to the German Nobility on the Reformation, &c., p. 7.

these services were equally acceptable to God, and edifying to those who engaged in them.

Yet were these founders of the Lutheran church in New York (whose names we regret that we cannot here record) by no means bigoted or exclusive separatists. They rejoiced in the privilege of meeting with their brethren of the Reformed church, for the public worship of God, and were anxious to have their children baptized by their ministers, and thus engrafted into the body of Christ. But upon this point of baptism arose the first difficulty between the little body of Lutherans and the ministers of the Reformed Church. The Lutherans were anxious to have their children baptized, but they objected to a baptismal formula that had recently been introduced by the violent partizans and adherents of the Synod of Dordt, according to which, both parents and sponsors were required to profess their belief in the truth of the doctrines promulgated by the Synod of Dordt,[1] and to train up their children in the same. To this, of course, no conscientious or intelligent Lutheran could conform. They were willing to have their children baptized according to the old Dutch formulary, by which parents and sponsors acknowledged generally, "that the doctrine contained in the Old and New Testaments, and in the articles of the christian faith, and consequently taught in the christian church, is the true and perfect doctrine of salvation.[2] But beyond this they were not willing to go. This drew upon them the bitter hostility of the Reformed ministers, Megapolensis and Drisius, who not only insisted upon retaining the obnoxious liturgy, but likewise demanded that all Lutheran fathers should attend with their children at church, and have them publicly baptized according to this formulary. Several Lutherans refusing to comply with this tyrannical order, were dragged before a magistrate, fined, and upon refusal to pay the fine, thrown into prison.[3]

Going still further in this persecution of their unoffending brethren, the Dutch Reformed clergymen soon after endeavored to deprive them of even the poor privilege of meeting together in their own private houses for the purpose of social worship. Stuyvesant, the last and most celebrated Governor of the colony, was prevailed upon to pass decrees and issue proclamations prohibiting such meetings, which were stigmatized under the name of "*conventicles.*"[4] This was so con-

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[1] O'Callaghan's History of New Netherlands, II. p. 318.

[2] Ibid. p. 346. [3] Ibid. p. 320.

[4] So I infer from the petition of the Lutherans of Oct. 21, 1656, and from O'Callaghan's History N. N., II. p. 320.

trary to the policy, laws and customs of "the fatherland," that the Lutherans were emboldened to take an appeal, or, at least, send a petition for a redress of grievances to the Directors of the West India Company, and to the States of Holland. At the same time, they made known to their Lutheran brethren in Holland, their destitute and oppressed condition. This appeal naturally excited great sympathy in their behalf, and was promptly attended to by the Lutheran Consistory of Amsterdam.

The Lutheran church in Holland was at that time (1650–53) organized very much in accordance with the mode of government adopted by the Dutch Reformed church.[1] Each congregation had a body of Elders and Deacons who, together with the Pastor, formed the church council or consistory, by which the congregations were governed, and their business conducted. There was also a Synod, formed by the representatives of the several congregations, by which the whole church was governed.

In 1786 the Lutheran congregation of Amsterdam, the most important member of their church-association, numbered thirty thousand souls, so that it must have been large even in the middle of the preceding century.[2] Zealous in the cause of the church, it not only undertook to defend the rights, and forward the petition of its brethren in America, first with the Directors of the West India Company, and afterwards with the States General, but seems also to have suggested the necessity of supplying the little congregation in New Amsterdam with a faithful pastor of its own.

Simultaneously with these petitions of the persecuted Lutherans, their persecutors, the Dutch Reformed preachers, Megapolensis and Drisius, forwarded to their friends, especially to the officers of the Classis of Amsterdam, to which the management of church affairs in the New Netherlands had been committed by the West India Directors, letters remonstrating against conceding to the Lutherans the privileges for which they so humbly petitioned. In a letter to the Classis, dated the 6th of October, 1653, they bewailed the spread of sectarianism in the province, and spoke of the dangerous consequences of making such concessions to the Lutherans, whom they repre-

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[1] See Wiggers' Kirchliche Statistik, II. 280.

[2] Since 1791 the Lutheran church in Holland has been divided into two parties, the one orthodox, the other rationalistic. The former is the more numerous, embracing (in 1840) 57 ministers and about fifty thousands members. the latter (who also call themselves "*Lutherans of the Restored Church*" (herstelde Ev. Lutherische Kerk) ten pastors and ten or twelve thousand members.—Wiggers II. 281–2.

sented in the most unfavorable light. To allow them to form congregations and build churches would, they argued, be a dangerous precedent, as the Anabaptists or Mennonists, Quakers and English Independents, of whom there were already many in the province, would then demand the same thing for themselves.[1] These representations being strengthened by the influence of their Governor, Stuyvesant, and of the Classis of Amsterdam, the Directors of the West India Company were at first misled, and gave at least a half official sanction to this perseoution. The petition of the Lutherans was refused, and a resolution passed to the effect that, "they would encourage no other doctrine in New Netherlands than the true Reformed." Still, they did not sanction or approve of any violence, but instructed Stuyvesant to act carefully, but yet to "use all moderate means to allure the Lutherans to the Dutch churches, and to matriculate them in the Reformed religion, as by law established."[2] "This departure from the policy of the Batavian Republic was," as Brodhead very properly observes in the narrative from which we have just quoted, "a triumph of bigotry over statesmanship; and one of the crowning glories of the Fatherland was, for a season, denied to New Netherlands." Still, the departure was not at once obvious. It was only *toleration*, and not perfect religious liberty and freedom of conscience, that dissenters from the established or Reformed church enjoyed in the Netherlands. It was only in private houses that the professors of other forms of faith were, for a long time, allowed to exercise their worship. Even after this time, it was considered as a special favor to the Lutherans of Holland, that they were allowed to erect churches with steeples, and place in them bells, to call together their congregations for the public worship of God. As we have already seen much of the liberality that characterized the Dutch Reformed church and government immediately after their successful assertion of the rights of conscience against Romish intolerance and Spanish tyranny, was lost by the excitement growing out of the Arminian controversy. Protestantism has never produced a party more intolerant in its bigotry than the Gomarists or Calvinists, who finally shaped the decrees of the

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[1] Brodhead's History of New York, 582.

[2] Brodhead ubi supra, only I have changed the translation of the phrase, "public Reformed religion," as in the text. I have also examined the copies of original documents procured by Mr. Brodhead in Holland, together with the official records in the public archives of the State of New York, kept in the office of the Secretary of State at Albany, but refer to O'Callaghan and Brodhead wherever their researches coincide with my own, as their works are more accessible, and contain all necessary references to the records.

Synod of Dordt, and, through the house of Orange, governed the state as well as the church of the Seven United Provinces. At the distance of only thirty or forty years from the height of that excitement, the reaction against it had not yet fairly set in. This episode in the history of the New Netherlands, after the middle of the seventeenth century, (1650–60) clearly proves that they had not yet reached that important point, of which Brodhead says,[1] "the consequences of that famous theological controversy (between the Gomarists and Arminians) gave all parties among the Dutch so terrible a warning, that the suggestions of bigotry ever after remained unheeded."

Certain it is, that neither the Classis of Amsterdam nor their ministers in the New Netherlands, now felt anything of such a liberalizing influence. Rejoicing in the conclusion to which they had exerted all their influence in bringing the West India Directors, they doubtless regarded this refusal of the right of worship to the Lutherans, as a grand triumph of orthodoxy, and in their letter of February 26, 1554, communicating the result to Megapolensis and Drisius, expressed the "hope that the Reformed religion would now be preserved and maintained without hindrance from the Lutheran and other errors." In this they were vigorously seconded by the colonial Governor, Stuyvesant, who was a zealous Calvinist, and had already declared that his "oath of office bound him to tolerate openly no other religion than the Reformed." Encouraged by this action of his superiors at home, and overlooking all their counsels to "moderation," he published another severe proclamation against conventicles, showed the Lutherans that they could expect no indulgence from him, encouraged the ministers in their enforcement of the obnoxious baptismal formulary, and continued to punish recusants by fines and imprisonment.

But this was not all. Before any effectual remonstrances could be made against this violence in Holland, Stuyvesant, stimulated by the clergy, proceeded still further. Early in 1656 Megapolensis and Drisius again complained to the Governor of the preaching and conventicles held in the colony by unqualified persons, from which, they declared that "nothing could be expected but discord, confusion, and disorder in church and state." Determined to prove himself a zealous son of the church, Stuyvesant immediately issued a proclamation, in which the professed object was, "to promote the glory of God, the increase of the Reformed religion, and the peace

[1] In his History of New York, p. 103.

and harmony of the country."[1] In this, preachers, not called thereto by ecclesiastical or temporal authority, were forbidden to hold conventicles not in conformity with the established religion as set forth by the Synod of Dordt, "and here in this land, and in the Fatherland, and in other Reformed churches observed and followed." Every unlicensed preacher who should violate this ordinance, was subjected to a penalty of one hundred pounds Flemish; and every person who should attend such prohibited meetings, became liable to a penalty of twenty-five pounds. And yet, with the most amazing inconsistency, this same ordinance pretended to disclaim "any prejudice to any patent hitherto granted, any lording over the conscience, or any prohibition of the reading of God's holy word, and the domestic praying of each one in his family."

This decree was directed specifically against the Lutherans, and was enforced against them, not only in New Amsterdam, but likewise in Albany, then called Beverswycke and Fort Orange, where a placard or proclamation which De Decher, the Vice-director writes to his superior, Stuyvesant, (March 10, 1656) that he had drawn up and published against the congregation of Lutherans[2] at that place, first informs us of the existence of the Lutheran church in what is now the capital of New York.

Cast down, but not despairing, the little band of Lutherans again applied to their friends in the Lutheran Consistory of Amsterdam for their good offices with the West India Directors, to whom they sent a second petition for liberty of worship. Their friends were not inactive, nor were their representations without effect. Stuyvesant and the New Amsterdam preachers had gone too far, and exhibited a degree of violence, that alarmed the sober Directors of the West India Company. They assured the friends of the persecuted Lutherans that their wrongs should be redressed, and persecution terminated.

In accordance with this, the Directors immediately wrote, (June 14, 1656) rebuking the Governor for his bigoted zeal. "We would fain not have seen," said they, "your worship's hand set to the placard against the Lutherans, nor have heard that you oppressed them with the imprisonments of which they have complained to us, because it has always been our intention to let them enjoy all calmness and tranquility. Wherefore you will not hereafter publish any similar placards,

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[1] Brodhead, 617.

[2] O'Callaghan, II. 320.

without our previous consent, but allow to all, the free exercise of their religion within their own houses."[1]

This was a point gained, but still afforded the church but a very partial relief. They therefore continued, through their friends in Amsterdam, to lay their grievances before the Directors of the West India Company, from whom they finally received the assurance that they should enjoy, in the New Netherlands, the same privileges as were accorded to the Lutheran church in their native country. This announcement was, of course, received with great joy by the little flock in New Amsterdam. In a petition to the Governor, dated the 24th of October, 1656, they once more entreated him, in the most humble terms, to grant them the privilege of meeting together for the purposes of social worship, until the arrival of a suitable minister, promised them by their friends in the Amsterdam Consistory, should enable them to organize their church, and conduct public worship in its proper form. The following is a copy of this most interesting paper, one of the earliest documents in the history of our church in New York, which has reached us:

"We, the united members of the church of the unaltered Augsburg Confession here in New Netherlands, do hereby show, with all due reverence, that we have been obedient to your Honor's prohibitions and published placards, so that we have been unwilling to collect together publicly in any place to worship our God with reading and singing. But we solicited our friends in our Fatherland to obtain this privilege for us, and they so exerted themselves in our behalf with the noble Directors of the West India Company, our Patroons, that, according to their letters to us, by their entreaties they obtained [from the Directors] that they unanimously resolved and concluded that the doctrine of the unaltered Augsburg Confession should be tolerated in the West Indies and New Netherlands, which are under their direction, as is the practice in our Fatherland, under its excellent government. Wherefore, we address ourselves to your Honor, willing to acknowledge your Honor, as dutiful and obedient servants, with the prayer that you will not any longer interrupt our religious exercises which we desire, under God's blessing, to conduct with reading and singing, until, as we hope and expect, under God's aid, a properly qualified person shall, next spring, arrive from our Fatherland, to instruct us and take care of our souls."[2]

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[1] Brodhead, 618.

[2] O'Callaghan's History of New Netherlands, II. 320–note. I have here also changed the English construction and phraseology of what is evidently

This information was anything but satisfactory to the Governor and his clerical instigators to persecution. The former brought the subject before his council, where it was resolved to write to Holland for further information, and, in the meantime to enforce the proclamation against conventicles. The latter continued their importunities with their friends in the Classis of Amsterdam, to deliver them from so terrible an evil as the establishment of a Lutheran church in the pious colony of New Netherlands.

But, in defiance of all this opposition, to the great joy of the Lutherans, and the chagrin of their persecutors, in the summer of 1657 (June 6), arrived the first Lutheran minister who had ever visited the banks of the Hudson. His name was *John Ernest Goetwater*, and he was sent by the Lutheran Consistory of Amsterdam, to minister to their suffering brethren in New Amsterdam, and was also, doubtless, designed to act as a missionary among the scattered Lutherans in other parts of the colony. His reception by the civic and ecclesiastical dignitaries of New Amsterdam, is thus described by the impartial O'Callaghan:[1] "Religious excitement now took the place of political. . . . The Dutch clergymen immediately informed the authorities of the circumstance. Dominie Goetwater was cited before the authorities, and forbidden to exercise his calling. Messrs. Megapolensis and Drisius demanded that he should be sent back to Holland in the same ship in which he had arrived. He was ordered to quit the province accordingly. Sickness, however, prevented his compliance with this harsh and unchristian mandate. He was, therefore, put 'on the limits of the city,' and finally forced to embark for Holland." But it was not until the 16th of October, that this inhuman decree was executed.

During this brief period of something over three months, therefore, the Lutherans enjoyed the presence, and some sort of services of a pastor. True, he was not allowed to preach in public, but he could still visit from house to house, and, perhaps, conduct their social devotions. At the same time he was watched with the greatest jealousy, and any infraction of the tyrannical law against conventicles would, if discovered, have been punished with the utmost severity. Unfortunately, Mr. Goetwater and his friends had not succeeded in obtaining from the West India Directors, a license for him to emigrate and act as pastor of the Lutheran congregation in New Amsterdam.

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a very imperfect translation, and greatly regret that I have not access to this very interesting document in the original.

[1] History of New Netherlands, II. 345, 346.

But both he and they believed in "the higher law" of doing what was clearly enjoined upon them as duty, even in opposition to the laws of the land. The word of God commanded them to "preach the word" and administer the ordinances of the gospel wherever they were needed, and they could not doubt that it was "*right to obey God rather than man.*" Pastor Goetwater was, therefore, in their opinion, authorized by a power higher than that of the West India Directors to go to the New Netherlands, in order to collect and feed the little flock scattered in that western wilderness. Besides, they knew that the intolerance which Governor Stuyvesant and the Dutch Reformed ministers were attempting to exercise there, was contrary to the well established maxims of the parent state, and they did not believe that their charter permitted, or that the States General would allow of this persecution and oppression for conscience' sake. The dark night of bigotry was rolling away in Holland, and they could not doubt that such would, ere long, be the case in all its colonies.

But to considerations of this kind, as well as to those of christian charity, the ministers, Megapolensis and Drisius seem to have been altogether inaccessible. Not content with stirring up the provincial authorities to persecute the Lutherans, and to prohibit the settlement of a pastor among them, they unblushingly, and even with an air of merit for worthy service rendered, wrote to their friends of the Classis of Amsterdam, detailing very minutely what they had done in the business. This curious monument of sectarian bitterness may be found in the third volume of the "Documentary History of New York," pp. 103–108, where it bears the date of August 5, 1657. We insert the part connected with our history. It is addressed to the "Reverend, pious, learned sirs, fathers and brothers in Christ Jesus" of the Classis of Amsterdam. After acknowledging "the fatherly care and affection which their Reverences and the Honorable Lords Majores (the Directors) evince for the prosperity of their congregation, and the trouble taken by them to prevent the injuries which threaten this community from the encroachments of heretical spirits," they thus proceed:

"Last year the Lutherans gave out here that they had the consent of the Lords Majores (or Directors) to call a Lutheran pastor from Holland. They therefore petitioned the Honorable Director and Council for permission to hold, in the meantime, their conventicles, thus to prepare the way for their expected and coming minister. Though they began to urge on so strongly, we, nevertheless, (being animated and cheered by

your letters) hoped for the best, though dreading the worst, which even now has arrived. For, though we could not imagine that the noble Lords Majors could have given any consent, yet it notwithstanding came to pass, that a Lutheran preacher, named *Joannes Ernestus Goetwater*, arrived in the ship Mill, to the great joy of the Lutherans, and to the especial discontent and disapprobation of the congregation of this place, yea of the whole land, even of the English. We, thererore, went to the honorable Director General, and the Burgomasters and Schepins of this city, and presented the accompanying petition,[1] whereupon it followed that they cited the Lutheran minister before their Honors, demanding of him with what intention he was come here, and what he had as a commission and credentials. He answered, that he had come to be Lutheran preacher here, but he had no other commission than a letter from the Lutheran Consistory at Amsterdam, to the Lutheran congregation here. Whereupon he was informed by the honorable authorities here, that he should abstain from all church service, or from holding any meeting; and not to deliver the letter from the Lutherans at Amsterdam which he had brought with him, without further order, regulating himself in the meantime, according to the placards of this province, enacted against private conventicles; which he promised to do, but said that he was expecting further orders and commission by the first ships. In the meanwhile, we already have the snake in our bosom. We would have been glad that the Lords Regent had opened the letter of the Lutheran Consistory, in order to ascertain from it the secret of the mission. But they have as yet been unwilling to do this. We demanded also that the noble Lord's Regent should send the Lutheran minister back in the same ship in which he arrived, inasmuch as he came hither without the consent of the noble Directors, in order to put a stop to their work, which they seem disposed to push forward with a hard Lutheran pate,[2] in despite and opposition of the Regents, for we suspected that he came to see if he will be permitted and suffered here, and to found other progress thereupon. But we know not what we shall accomplish herein."

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[1] I have not been able to get hold of a copy of this petition, which would be interesting, by way of showing the arguments urged by Protestants for repressing liberty of conscience.

[2] "*A hard Dutch head*" is proverbial: if the Lutherans of Holland were distinguished for this peculiarity beyond their countrymen generally, their case was remarkable.

The letter contains sundry other indications of the bitter prejudice and violent opposition of these professed ambassadors of the Prince of Peace, to their Lutheran brethren. We have had occasion (in our article upon "*The Swedish Churches on the Delaware*," Evangelical Review, Vol. I. p. 250) to state the fact of their desire to deprive the Swedes of their pastors and churches, and need not here pursue that subject any further. We do not, however, wish to represent these Dutch Reformed clergymen as "sinners above all other" men in this matter, or as utterly unworthy of their high vocation. On the contrary, Dominie Megapolensis especially appears to have possessed many good traits of character. He seems to have been anxious to evangelize the Indians, treated the Jesuit Missionary, Father Jogues, with great kindness, and wrote several works of a very respectable literary, as well as devotional character. But he was not able to rise above the heavy polemical atmosphere in which he had been trained as a theologian, and we here see the danger to which even good men are exposed when they engage in religious controversy. This is only another instance of even professed christians believing that they were "doing God service" by persecuting those who conscientiously differed from them. And even yet, in our day, and in this land of liberty, how many are there who have not learned that other men have a conscience as well as themselves, and that in matters of faith, as well as of duty, God alone can judge unerringly, and that to Him we must leave the final decision. "*Who art thou that judgest another man's servant? To his own master he standeth or falleth.*"

But not even the Dutch West India Directors were yet pervaded by a proper sense of the rights of conscience, possessed by the humblest of their colonists, as well as by themselves. Whatever promises they had made to the Lutheran Consistory of Amsterdam, in reference to the religious rights of their brethren in New Amsterdam, they approved of the expulsion of Mr. Goetwater from the colony, and refused to concede any thing more than permission to individuals to pray and read the scriptures in their own houses, together with a modification of the baptismal formula, or rather the substitution of the old for the new formulary, against which last the Lutherans had more especially complained. They reproved the ministers quite sharply for their obstinacy in this matter, and pointed out the impolicy of the course which they were pursuing: "The fastidious, and those of tender conscience would, by a moderate course, be gained over in time, and the interests of religion, and of the country, be promoted. The clergy were too much

imbued with the leaven of needless preciseness. They scrupled using the old formulary, without a previous order from Classis, lest they should be guilty of innovation. But those might, with more truth, be termed innovators, who had originally altered the form of baptism. The new formulary had not been sanctioned, either by the church or by the Classis. All moderate clergymen acknowledged this. It was a matter purely ceremonial, to be followed or omitted, according to circumstances. The Directors expected that the ministers at New Amsterdam would have so decided, after they had been once admonished. Whatever harmony there existed was, in their opinion, very precarious, whilst "that overbearing preciseness, so shocking to the feelings of others, is not avoided." And they were finally admonished, that "if their present course were persisted in, a separate church must be allowed to the Lutherans, who will not find it very difficult, on complaining to the home government, to obtain that privilege, to curtail which, every endeavor will then be vain."[1]

But these prudent representations were altogether unavailing to stop the fury of persecution which had now been aroused in the hearts of both the civil and ecclesiastical authorities of New Amsterdam, who continued to proceed from one act of violence to another. They had made it a reason for refusing liberty of worship to the Lutherans, that "the Anabaptists would then claim the same right." But a body of enthusiasts, who laughed to scorn the orthodoxy of the Lutherans, and the ceremonial particularity of the Anabaptists, now made their appearance, and whilst they showed the fearful length in violence which those who had taken up the sword to defend their religious system, were prepared to go, likewise proved how completely tyranny may be baffled by patient endurance. The followers of George Fox, commonly called Quakers, driven out of New England by Puritan, as they had previously been from Great Britain by prelatical intolerance, just at this time, (1657) made their appearance in New Amsterdam. Their reception here was by no means more christian. Fined, imprisoned, scourged, tortured, condemned to hard labor upon bread and water, banished, and treated with every mark of ignominy, they endured it all with the most unshrinking firmness. Neither men nor women could be subdued or wearied out, or induced to make the least concession to the exactions of tyranny. Disgusted as we are, with the wild eccentricities of these Quakers, and their contempt of all decorum, destitute of

[1] O'Callaghan's History of New Netherlands, II. 346.

all sympathy for their religious system, and believing that "*light*" which they claimed to have "*within*" them, to have been, in general, the grossest darkness, we are yet compelled to respect their firmness and obedience to the dictates of what they regarded as duty, and to rejoice in the victory which they finally achieved over the fury of all their enemies.

For five years the little colony of the New Netherlands continued to rival in its intolerance and persecuting fury, the great empire, by its bold resistance of which, its mother country had covered itself with so much glory. In fact, as time advanced, the colonial authorities seemed to increase in violence, and Governor Stuyvesant was in a fair way to rival, in his atrocities, in this obscure corner of the new world, the bloody administration of Alba in the Netherlands. In 1662, he published another still more stringent proclamation against the preaching of any other than the Reformed (Dutch) religion, "either in houses, barns, ships, or yatchts, in the woods or fields,"[1] under a penalty of fifty guilders for the first offence, "on each person found in attendance thereupon, whether man, woman or child, or who shall provide accommodations for heretics, vagabonds, or strollers, double that sum for the second offence; and four times the amount, with arbitrary correction, for the third infraction of this law. All seditious or seducing books, papers or letters, were also forbidden to be imported or distributed, under a fine of one hundred and fifty guilders on the receivers, together with the confiscation of all such publications."

Nor were these decrees to remain unexecuted and idle threats. On the contrary, Stuyvesant and his subordinates at once proceeded to enforce them in the most rigorous manner. But the determined manner in which he was met by a single individual, finally arrested his tyrannical career, and covered him with confusion and disgrace. John Bowne, a native of Derbyshire in England, having settled at Flushing, on Long Island, had there united with the Quakers, who, thenceforward, made his house their head-quarters in the Dutch colony. Under the stringent decree against sectarians, just mentioned, he was cited before the Director General, who imposed upon him a fine of twenty-five pounds, and ordered him to be committed to prison until it was paid. Although a man of considerable means, Bowne refused to pay his fine, preferring, with the determined spirit of the genuine English yeoman, rather to rot in prison

[1] O'Callaghan, II. 454, 455.

than submit to injustice. There he remained. At the end of three months, Stuyvesant, thinking that this "obstinate and pernicious" man, as he called him, was a very suitable person to be made an example of, and, perhaps, to serve as a specimen of these restless spirits to the Lords Directors in Holland, determined to banish him from the colony, and send him to Holland, to receive his final sentence from the Directors there. But there the affairs turned out very differently from what he had anticipated. Arrived in Holland, Bowne, not at all subdued, seized the first opportunity, as he expresses it, "to manifest his case to the West India Company."[1] The result was far more favorable than he could have anticipated. According to his own account, the Directors "were not disposed to take offence at our (Quaker) manners, or the like, neither one word against me in particular, nor one word tending to the approval of anything that was done against us." On the contrary, a dispatch was (on the 16th of April, 1663) transmitted by the Directors at Amsterdam, to Governor Stuyvesant, severely censuring the course he had pursued. Arriving, at length, at the conclusions which ought, from the first, to have governed them, and which were so important a part of the commercial, as well as of the religious system of the Seven United Provinces, they thus admonish him: "In the youth of your existence you ought rather to encourage than to check the population of the colony. The consciences of men ought to be free and unshackled, so long as they continue moderate, peaceable, inoffensive, and not hostile to government. Such have been the maxims of prudence and of toleration, by which the magistrates of this city (Amsterdam) have been governed; and the consequences have been, that the oppressed and persecuted from every country, have found among us an asylum from distress. Follow in the same steps, and you will be blessed."[2]

This reproof, mild but firm, was effectual in putting an end to persecution in the New Netherlands, and relieved all other sufferers, as well as the Quakers. Even the Lutheran church, therefore, owes a debt of gratitude to these inflexible fanatics, as well as to other defenders of the rights and freedom of conscience. Should it not, therefore, moderate the severity of our judgment, and impress us with feelings of charity for these and for all other victims of intolerance, when we find that, notwithstanding all their errors, they render such inestimable service to the highest interests of religion, as well as to the common

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[1] O'Callaghan, ubi supra p. p. 456, 457.

[2] Ibidem 457.

rights of humanity? The Lutheran church struck the first great blow for freedom of conscience, and laid down the great principles upon which it is forever to be maintained and defended; but this is only an additional reason why she should sympathise with all sufferers in the same cause, and why she should rejoice alike in the triumphs of the non-resistant Quaker, and of the indomitable Puritan, who maintained with his sword what he believed to be the cause of truth, and over the prostrate throne, and broken sceptre, and bloody trunk of Charles Stuart, as well as in the revolutionized provinces severed from the empire of his successor here in America, asserted and placed upon an immoveable basis, the perfect equality of all men before God, and their right to worship him every where, according to the dictates of their own untrammeled conscience.

What steps the Lutherans in the New Netherlands took in accordance with the liberty now granted them, we are not informed. Pastor Goetwater had been banished from the colony for some six years, and settled elsewhere, could not be expected to reënter the field which he had so reluctantly left. But that they were intent upon supplying his place with some one else, there can be no doubt, as we learn from the petition which their pastor, the Rev. J. A. Weygand, and others, presented to Governor Colden in 1763, the truth of which was admitted by the provincial authorities, that the congregation was first established in the city of New York, "previous to the conquest of the Dutch in 1664,"[1] upon which fact they based their title to a charter and perfect toleration, in accordance with the terms of capitulation, made by the English with Stuyvesant, whereby all "their religious privileges, as well as their possessions, were guarantied to the people of New Amsterdam, or New York." They seem to have proceeded at once to build a church, but before they could succeed in obtaining another pastor, their old oppressor, Governor Stuyvesant, was to be punished still more signally, of which we may here give a hasty sketch, not only as connected with our narrative, but as an instance of retributive justice speedily overtaking even the most powerful offender.

Even before the signal rebuke which he received from his superiors in Holland, Stuyvesant had, in the language of O'-Callaghan, had "the bitter chalice from which he had caused so many others to drink, brought to his own lips." Judith Varleth, his brother-in-law's sister, was seized and imprisoned

[1] Documentary History of New York, III. 491–495.

in Hartford, on the charge of being a witch, and Stuyvesant now found himself obliged to implore, in her behalf, that forbearance and mercy which he had so often refused to extend to others. But this was only the beginning of his humiliation. In 1664 the English suddenly renewed the war against Holland, that had been terminated but two years before, and laying claim to the whole colony of the New Netherlands, fitted out an expedition, under the command of Col. Nicholls, for its conquest. On the 26th of August the British fleet, consisting of four ships of war, and mounting ninety-four guns, appeared before New Amsterdam, and on the sixth day of the following month, Stuyvesant was compelled, by the timid and disaffected burghers, whom his tyrannical administration had alienated from the parent country, to surrender it, without firing a gun in its defence. By this act he not only lost his high position as the head of the State, but also incurred severe censure both from the Company which he served, and from the people of Holland, who lamented the loss of so important a colony, and regarded so tame a surrender as disgraceful to the national character. In the course of a month all parts of the colony were brought to submit, and thus were the Dutch authorities expelled, and the English established in the New Netherlands, which henceforward took the name of New York, in honor (if anything could honor him) of James, Duke of York and Albany, who had received a grant of this territory from his brother Charles II., king of Great Britain. Col. Nicholls was at once proclaimed as Lieutenant-Governor for the Duke of York, and thus became the first English Governor of the province.

Having already commenced building their church, the Lutheran congregation, almost immediately after he had entered upon the exercise of the functions of his new office, applied to Governor Nicholls for "permission to send to Europe for a pastor of their own persuasion," which was at once granted "by an act under his hand and seal," as the legal documents have it.[1] Where this first Lutheran church in the city of New York stood, cannot now be determined, except that, as appears from a petition addressed to Governor Dongan (in 1684?) it was "on ground without the gate of this city,"[2] perhaps near the gate, as it was torn down by order of Governor Colve, upon the brief restoration of the power of Holland in New York in 1673–4. The pretext for this seems to have been, that it interfered with the defences of the city. It was only after great

[1] Documentary History of New York, III., 493.

[2] Ibid. 404, 405.

delay, and with considerable difficulty, that the long harassed church succeeded in obtaining a pastor, who only arrived in the year 1668—ten years after the banishment of pastor Goetwater, and four years after the permission to call a minister from Holland[1] was granted by Governor Nicholls, immediately after the English conquest of 1664. On the 13th of October, 1669, nearly two years after Nicholls had left the province, Lord Lovelace, who had succeeded him in the government, publicly proclaimed that he had received a letter from the Duke of York, expressing his pleasure that the Lutherans should be tolerated. It is worth observing, however, that this toleration was conditioned, not only upon the good behavior of the Lutherans, but also upon the good pleasure of his Royal Highness—"as long as his Royal Highness *shall not order otherwise.*" Is it possible that James, even then, meditated the perfidy which he afterwards perpetrated as king, when he renounced protestantism, and endeavored to establish Romanism in the British empire?

Unfortunately, this long desired and eagerly expected pastor, proved to be utterly unworthy, and unfit for the important post in which he was placed. It may be that the Consistory of Amsterdam was not sufficiently acquainted with the man whom they recommended, as has so often been the case in more modern times, or, as is sometimes the case, new circumstances may have developed a new character. Fabritius was, undoubtedly, a learned man, having the title of "*Magister*," or Master of Arts from the University in which he had finished his studies; was possessed of extraordinary talent, and regarded as an eloquent preacher, even after he had lost his sight, which happened thirteen years afterwards, whilst he was preaching to the Swedes upon the Delaware, whose language, as well as the Dutch, he had acquired, so as to use it in the pulpit.[2] But intemperance, that terrible scourge of the christian world, proved his ruin, as it has done that of so many popular ministers in later times. He seems also to have been of an imprudent and violent character, at least in the commencement of his career. Receiving permission to visit Albany, where he was also the first Lutheran preacher, he there

[1] Dunlap's History of New York, I., 484, is undoubtedly mistaken, when he says that the Lutherans "petitioned for liberty to send to *Germany* for a pastor," as it was not a *German*, but a *Dutch* pastor that they desired. He also represents Fabritius as arriving in the "February following" the proclamation mentioned in the text, that is in 1670, instead of 1668—a contradiction of his previous statement on page 126.

[2] Acrelius Beskrifning, 199.

became involved in difficulties, both with his congregation and with the civil authorities. Marriages were, at that time, solemnized by the New York magistrates, upon license from the Governor. This was regarded by Fabritius as altogether unchurchly. One of his members (*Helmer Otten*) having married his wife (*Adriana Arentz*) in this way, the indignant pastor proceeded to impose upon him a fine of *a thousand rix dollars.*[1] The magistrates complaining to the Governor, he suspended Fabritius from his functions in Albany, though still allowing him to preach in New York.[2]

In New York also, he was soon involved in similar difficulties with his congregation. Even before the arrival of Fabritius, measures seem to have been taken for the erection of a church edifice, and this work, of course, received a fresh impulse upon his arrival. The people evidently entered into it with great zeal and energy. But the impudence of Fabritius soon threw everything into confusion, and the people not only declined paying their subscriptions to his salary, but even to the building of the church. Complaint being made to the magistrates, it was, under the date of June 29, 1671, "ordered that the members of the Lutheran church should pay their subscriptions, both to the building of the church, and also to the salary of the pastor, up to the time of their late public disagreement." A short time afterwards, (July 6, 1671) Governor Lovelace appointed Alderman John Lawrence to settle the accounts of Hendrick Williamsen, Bay Croesvelts, and Johannes Freeze, who had petitioned him to that effect, declaring at the same time, that they "wished to have nothing more to do with the pastor Fabritius."[3] These appear to have been the first Trustees, or members of the church council of the first Lutheran church of New Amsterdam, though three years later we find a different set of officers presiding over the church, under the title of the "*Elders and Principals of the Augsburg Confession*,"[4] four of whom are mentioned, namely: *Vrit Wessels*, *Lawerens Andross*, *Martin Meyers and Caspar Steinmets.* Although we find no records in regard to them, we can readily imagine the difficulties in which this

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[1] Dunlap, I., 126–7.

[2] The decree of the Governor to this effect, is still upon record. It was issued in 1670. See *Munsell's Annals of Albany*, 4, 13, 14.

[3] Munsell ubi. supra. 423.

[4] Documentary History of New York, III., 401. It is curious to observe that half of these names are *German*, which is not the fact as regards the names first mentioned.—"Elders and Principals [of the church] of the Augsburg Confession," is, of course, the full title.

conduct of their unfaithful pastor must have involved the infant church of New York, and it is painful to learn that these most terrible scourges of our church in this country, that is to say, incompetent, self-confident, violent and wayward clergymen, and disorganized and distracted congregations should, at so early a period, have made their appearance in the American church.

Five or six years elapsed before the congregation could deliver itself from a pastor so notoriously unfit for his station, and offensive to the great body of his people; a phenomenon unfortunately but too frequently exhibited in later times. At length, however, Fabritius was removed, and the congregation proceeded to call a new pastor, who arrived in the year 1674, being sent, no doubt, by the Consistory of Amsterdam, though of this we, unfortunately, have no positive evidence.

This second pastor of the church in New York is called by Dunlap[1] *Bernardus Arint*, but in the Documentary History of New York his name is given as *Bernhardus Antonius Arensius.*[2] He appears to have been a man of a most estimable and amiable character, and officiated in New York and Albany until the close of the century, although of his proceedings during its last twelve years we possess no records. But we know of no other minister officiating in these churches until 1700 or 1702 when Mr. Rudman, one of the Missionaries sent from Sweden to the churches upon the Delaware yielded to their urgent entreaties, and for a short time, acted as their pastor.

Upon his return to his former charge among the Swedes, pastor Rudman procured for the Dutch churches in New York and Albany the services of Justus Falkner, whom they, about the same time ordained to the work of the ministry. It is greatly regretted that we have not a full account of the life and ministry of this pastor in whose person so many points of interest to the church in this country are combined. He was at the same time, the first Lutheran minister ordained in this country, and the first who organized and officiated as a German pastor. Falkner had, like another Jonah, fled across the sea to this country (Pennsylvania) in order to escape the importunities of his parents and friends who desired him, at the close of his University course, to devote himself to the work of the ministry. But whilst he thought that he was thus escaping from

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[1] History of New York, I., 127.

[2] The writing "*Arisses*" found in the "Documentary History III, is undoubtedly, an error either of the press or of the translator, and the "*Bernhardus Anthony*" who signs his name as a minister ("V. D. M.") to a petition, on pp. 871, 872, of the same Vol., can be no other than the same personage.

the scene of ministerial duty he here found the field which the Lord had prepared for him among his own countrymen who seem about this time (1700) to have commenced emigrating in considerable numbers to Pennsylvania. Awakened by the preaching of pastor Rudman he united with his congregation and became impressed with the conviction that it was his duty to devote himself to the work of the ministry. He was accordingly, in 1703, ordained to the sacred office in Wicaco (the old Swedes' church) with a special view to the spiritual wants of the German emigrants in the neighborhood of Philadelphia. Gathering a congregation in what is now called "the Swamp church" in Montgomery county, Pennsylvania, he labored there until the importunities of the Dutch church in New York prevailed upon him to transfer himself to that field of labor. Here he remained ministering to the congregation from New York to Albany, until the year 1725. Some years before his death he retired to the country, in New Jersey, upon the Raritan, where he also ministered to several congregations, chiefly Germans, though here also, at least in Rockaway, the Dutch language was also employed in the religious services of the Lutheran church.

Congregations of Lutherans were also established among the Dutch colonists in the north eastern part of New Jersey, at Ramapo and Saddle River, in Bergen, Hunterdon and the adjacent counties, where the Dutch language seems to have lingered longest, although it has not been used in the services of the sanctuary for many years past.

There was likewise a congregation of Dutch Lutherans at Athens (then called Loonenburg) in New York, to which pastor Berkenmeyer, the successor of pastor Falkner in New York, ministered in 1732 and subsequently, after having resigned his charge in the city of New York.[1]

In the city of New York the Lutheran congregation (under the pastoral care of Berkenmeyer 1725–32, Hartwick 1748, Knoll 1751,) continued to employ the Dutch language exclusively until themiddle of the century (1750) when the Germans, becoming more numerous from year to year, petitioned for preaching in their own language. This proposition occasioned very great difficulty, and was one of the causes which induced the venerable H. M. Muehlenberg, the apostle of Lutheranism among the Germans in Pennsylvania, to visit New York and labor in that place for a considerable part of the years 1751

[1] See the Church records of the Loonenburg congregation in the library of the Historical Society at Gettysburg Pa., only the first few pages of which are written in the Dutch language.

and 1752. He, however, preached in Dutch as well as in German, and occasionally performed divine service in French and English also. By his efforts peace was, in a great measure restored, and, following his example, his successor, the Rev. John A. Weygandt, who resigned his charge in 1767, employed both the Dutch and German in his public ministrations.

About the middle of the eighteenth century, then the Dutch language ceased to be employed in the Lutheran churches of New York and New Jersey, though it was spoken long after this in the social intercourse of the village and of the farm. In some places it was supplanted by the English, in others by the German, but more generally by the former. And this is doubtless one reason why the English language was introduced so much more extensively, and so much earlier in New York than in Pennsylvania, Maryland, and other regions settled by Lutherans of German descent. The Dutch population being much less numerous sooner lost its own language and accepted the prevalent tongue of the country, even where the descendents of the Hollanders united with our German churches they seem to have employed the English language as the medium of their social intercourse in the family. So Dr. Kunze intimates in his preface to the Sermons of that most amiable and interesting young man Lawrence Van Buskirk, who so speedily ran his brief but bright career of christian labor in the gospel ministry: "Mr. Van Buskirk's parents not being of German but of Low Dutch extraction, had never been used to make the German the vehicle of their domestic conversation, and my young friend was, therefore, sent to English school alone.[1] Accordingly, efforts were made at a very early period to introduce the English into the ministrations of the sanctuary in New York, and this was accomplished at an early period with but little difficulty in the adjacent parts of New Jersey. And here the Lutheran church has sustained itself with comparatively little loss even among a population where the English language was predominant. That equally happy results did not follow similar movements in the city of New York is to be attributed to various unfortunate and conflicting circumstances.

But, singular as it may seem, the Dutch churches of New York and New Jersey, thus appear to have prepared the way

[1] "Six sermons preached by the late Lawrence V. Buskirk, B. A., New York 1797—one of the first specimens of English authorship in the Lutheran church in America, and giving promise of no ordinary excellence in the author had he been spared to mature age.

alike for our German and for our English Lutheran churches. The first Germans who settled in New York, many of them coming from the parts of Germany bordering upon Holland,[1] either understood or readily acquired the Dutch language, and thus naturally united with the Dutch church. So too by the time the Germans had grown so numerous as to demand preaching in their own language, the children of the Dutch had become anglicised and desired religious instructions in the language which was now their native or their adopted tongue. Thus did the Dutch perform most important service to the whole body of our American Lutheran churches. It is true that the numerical force thus added to the church was not very great, nor do we see much evidence of its intellectual activity or spiritual life, but it was no small service to act as a living and enduring cement to bring together some of the severed materials of the church which have since grown up into the solid edifice of our living temple. All our older churches along the Hudson and the Mohawk and in the eastern part of New Jersey were undoubtedly greatly strengthened by accessions from the early Dutch settlers even when not originally established by them.

It was to the early Dutch church also that the Lutheran church owed its legal existence and the favor with which it was treated under the British colonial government. It is a well established, if not a well known fact, that the British government, instigated by their traditional policy, as well as by the arbitrary principles of various administrations, and not without the occasional conveniance of some ambitious spirits, among the Episcopal clergy of the colonies,[2] was bent upon establishing Episcopacy, or the church of England, or the dominant ecclesiastical power in the American colonies. In Virginia this was fully effected, and considerable progress was made in the same direction in Maryland, where the "parishes" were regularly laid out, and "tithes" collected by law from those who were called "Dissenters" as well as from professed members of the establishment called "the church of England." Even in New England the boldest and most violent attempts were made to gain a foothold for this communion. But in New York this project was pushed with still greater determination, and more sanguine hopes of success. Not only did the Home Government send out chieftains and encourage the settlement of Episcopal ministers in all parts of the province of New York, but it steadily refused to grant charters securing

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[1] Hazelius' History of American Lutheran Church.

[2] See the correspondence of the Episcopal clergy with Sir Wm. Johnston and others in the "Document. History of New York."

the property and acknowledging the permanent existence of the Presbyterian and other religious bodies.[1] The treaty of cession by which the colony of New Netherlands was transposed to the English, in its eighth article, provided that "The Dutch here should enjoy liberty of conscience in divine worship and church discipline.[2] Under this the Dutch Lutherans, as well as the Reformed Dutch, obtained the free exercise of their religion. To this the right of the latter was never questioned, and that of the Lutherans was at first tacitly admitted, and even publicly acknowledged in the proclamation of Governor Nichols, when he permitted their minister, Fabritius, to enter upon the discharge of his official duties. When their charter was subsequently withheld from them, even the officers of the crown admitted that their claim was an equitable one.[3] This did not, indeed, secure the Lutherans from the insidious attempts of Episcopalians, either to draw them into their communion, or to deprive them of their property, as we shall hereafter see in the history of the German church, but it, at least, protected them from many annoyances to which other denominations were exposed.

In a word, the Dutch were the pioneers of the Lutheran church in New York and New Jersey, prepared the ground for it, firmly maintained their position against all the fury of a bigoted and violent persecution, resisted the insidious attempts of the British authorities to deprive them of their dearly purchased right to legal existence, and served as the connecting link between the German and English population, by whom they were succeeded in the duty and privilege of upholding their faith, and transmitting it to their posterity and other successors in the church. For this they deserve to be held in grateful remembrance, and to be counted with that "communion of saints" which embraces not only those who have been faithful members of any particular church, in any special region, or in any peculiar period of the world's history, but all who have, at any time, however humbly, labored for the advancement of that kingdom which its Great Author has established for the common benefit of mankind.

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[1] See the Documentary History of New York, Vol. III.

[2] O'Callaghan's History of New Netherlands, II., 533.

[3] Documentary History of New York, III.

ARTICLE II.

Sancti Bernardi, Abbatis Claræ—Vallensis Opera Omnia. Post Horstium denuo recognita, repurgata, et in meliorem digesta ordinem, necnon novis præfationibus, admonitionibus, notis, &c., &c., locupletata et illustrata, Curis D. Joannis Mabillon. Presbyteri et Monachi Benedictini e Congregatione S. Mauri. Parisiis apud Gaume Fratres. 4 *Vols.* 8*vo.*—1839.

By H. W. Thorpe, A. M., Winchester, Va.

On every hand we hear the cry, the wants of the church! This is a subject of deliberation in every Synod, every Bishop's charge throughout the protestant world enlarges upon it, and we have just seen a special prayer, drawn up by the Archbishop of Canterbury, at the instance of the Society for the Propagation of the Gospel, supplicating Almighty God to send forth laborers into his harvest. We are far from supposing that all this indicates greater destitution than existed before the cry was raised; we rather look upon it as a hopeful sign and evidence that the church is awakening from her lethargy, becoming sensible of her need, and making efforts to supply it.

It is granted, on all hands, that a great increase of the ministry, in some form or other is desirable. How this increase may best be obtained, is still an open question, and one by no means easy of solution. Shall it be done by offering larger salaries, so that young men, seeing an assured hope of competency, at least, may turn aside from the more lucrative professions? Increased remuneration, competence for ministers is a thing much to be desired. As society is constituted in this country, we have no right to expect that many young men will be found willing, for the love of God, to embrace a life of comparative penury and privation, accompanied by all the contumely the poor gentleman is exposed to, and the prospective destitution of their families, should carking cares and incessant labors wear them out before their children shall have arrived at maturity. But who will tell us whence this increase shall flow? For we must bear in mind that we have not merely to raise the incomes of the present ministry, but to add to its numbers to an indefinite extent; that the stream of supply must not only be deepened in its channel, but made to spread very far beyond its present banks. This would be all well, and if to do were to know what 'twere good to do, the

problem would be solved; but until we can be told whence the supply shall come, the real difficulty remains untouched; and we confess that, with undiminished faith in the promise of the Savior to be with his church always, till the end of the world, we see little hope of a speedy increase of means in any degree proportioned to the urgency of the requirement.

If this is a just conclusion, we may be well assured that some other way may be found, if we search for it aright; and we have been recently led, by the perusal of the life and works of St. Bernard, to consider whether the church has not already at her command the *matèriel* of an unpaid ministry, not to take the place of the existing ministry, but to act in subordination to it, and immensely increase its present force. We are convinced that in every community may be found earnest minded men, sincerely anxious to advance the Redeemer's Kingdom, who would gladly devote a portion of their time and energies to this great work of the church, by an extension of the Diaconate, or some similar arrangement, would clothe them with a quasi clerical character, that they might act and speak with authority and weight, and yet not render it obligatory on them to withdraw from their several avocations. We should thus have a sort of militia which, under due restriction, properly directed, might vastly strengthen the hands of the church, and carry its influence into channels that are closed to the regular ministry.

Nor would this be quite a novel experiment, a course altogether without precedent. The rapid growth of the Methodist church, in its early years is, in a great measure, attributable to its local preachers and class-leaders; and the church of Rome has always had, in the various monastic orders, a large body of men ready to do the church's work without fee or reward. Of this, the life of St. Bernard affords abundant illustration. Was it proposed to plant the church in some new region? At once the standard was upraised, the site for buildings was cleared, lands cultivated, and in a very short time the wilderness was converted into the garden of the Lord. We shall not be understood to advocate the employment among us, of either of these two systems, as a whole; but we think their success was sufficient to render it proper for us to consider whether some plan, involving the principle of extensive lay coöperation, may not be devised to meet the immediate and pressing wants of the church. At present the laity are merely called upon to contribute of their wealth. Let those who possess it still give of their abundance; but when our ancestors erected their churches in the wilderness, it was often found

that those who had no money, could do good service with the labor of their hands.

Monastic Institutions, in some form or other, seem peculiarly adapted to certain states of society, and certain phases of human character. They are assuredly of very ancient date, having existed before the christian era. In Judea, even in our Savior's time, the Essenes, a class of Cænobites, were numerous. Their remarkable customs may be learned from Josephus and Philo. They were spread over all the country, but their head-quarters were in Galilee, and attempts have been made to show that John the Baptist, and our blessed Savior himself, had been associated with them. In Egypt also, we find similar recluses, the Therapeutæ and others, and in the earliest years of the church, we read of christians thus retiring from the world, but without, as it appears, any definite organization; and no farther advancing the march of the church, than by being living examples of continence and temperance in a wicked and adulterous generation; till in the fourth century they were formed by Anthony into a regular society, with prescribed rules of conduct.

It was at the beginning of the sixth century, that St. Benedict promulgated his celebrated rule, which soon became the almost universal law in the monasteries of Europe. Benedict was a native of Norcia; at the age of sixteen he buried himself in a deep and lonely cavern, amid the mountains of Subiaco, where he passed three years, unknown to any one except his spiritual director, a monk of a neighboring convent. When at length his retreat was miraculously discovered, emulous ascetics crowded around him, till his desert was inhabited by twelve fraternities of monks, who all acknowledged him as their patron and legislator. He afterwards retired to the summit of Mount Cassino, in the country of the Volsci. Here his cell was visited by the most distinguished persons, the nobles of Rome entrusted to him the education of their children, and Totila, even, is said to have sought his counsel, and trembled at his reproof.

Monks were to obey implicitly the orders of their superiors. The whole possessions were common property, no one having anything of his own. Seven hours each day were devoted to manual labor, two to study, six to sleep. Seven times in the day, at lauds, prime, tierce, sexts, nones, vespers and complines, all were required to attend the worship of the church, and the small remainder of the time was employed in the refection of the body; the menial offices were discharged by all in turn, it being strictly ordered that every hour should be employed.

From twelve to eighteen ounces of bread, with vegetables, and a hemina of wine, (a little more than a pint) was the daily allowance. Flesh was prohibited except to the aged, the infirm and children. It was the excellent rule, "That every one should be constantly employed," St. Benedict particularly declaring that "Idleness is injurious to the mind," which caused such rapid improvement wherever a Benedictine monastry was established; and in somewhat later times, by a liberal interpretation of the rule, a portion of the brotherhood, especially those of the congregation of St. Maur, laboured assiduously in the Scriptorium, carefully transcribing ancient manuscripts, secular as well as religious, or painfully compiling those vast repositories of learning which excite the terror or admiration of the modern student; and to the skill and industry of the monks is due the erection of the huge and elaborately wrought churches, minsters and cathedrels, which are dotted all over Europe, works inspired by the love of God, and, as under the all-seeing eye, as carefully finished, as richly ornamented, in the parts entirely hidden from mortal vision, as in the most prominent façades.

But nothing human can long continue without change; we are therefore, not surprised to find alternations of laxity and strictness in the discipline of the monasteries; at one time the rule of St. Benedict almost forgotten till at length some conscientious Abbot resolved to restore the ancient discipline. Thus in the beginning of the 10th century Odo, second Abbot of Clugni, determines to oblige his monks to a strict observance of their rule, and his zealous efforts effected a reform over a large part of Europe. In less than two centuries again the Clugniac monasteries had become as degenerate as the other Benedictines, and in 1098 Robert Abbot of Molesme in Burgundy, after vainly striving to rekindle the flame of devotion in his own communtty, withdrew with twenty-one companions to a desert place called Citeaux, in the diocese of Châlons, and here founded the first congregation of Cistertians. Among these twenty-one, the names of Alberic, Odo, John, Stephen, Letald and Peter are especially recorded. Resolving to observe to the letter the rule of St. Benedict, they commenced their work on Palm Sunday, the day on which the festival of St. Benedict fell that year. Robert in 1099 returned to the government of Abbey of Molesme, leaving Alberic, the Prior to succeed him at Citeaux. The year after, 1100, the Cistertian order was regularly instituted with peculiar privileges by Paschal II.; the instrument which is still extant, being dated at Troia in Naples. Abbot Alberic died in 1109,

ten years after his accession, and was succeeded by Stephen Hardinge, an Englishman of noble birth, another of the original twenty-one, who also had held previously the office of Prior; and it was during his administration, when the order seemed to be languishing, and the Abbot was despondng over the paucity of his members, that St. Bernard, now twenty-three years old, with thirty companions, among whom were five of his brothers, sought admission, and by his earnestness and influence so much life was inspired that within a very few years four other Cistertian Abbeys, in the language of the time, daughters of Citeaux, were established. Firmitas in the diocese of Châlons sur Saone, Pontiniacum, a short distance from Auxerre, Clara vallis or Clairvaux and Morimundus both in the diocese of Langres. Of the third of these, Clairvaux, St. Bernard was appointed Abbot. St. Bernard, born in 1091, was the third son of Tescelin Sorus proprietor of Fontaines, and Aleth daughter of Bernard proprietor of Mont Bar, both in Burgundy, in the modern department of Cote d'Or. Both parents, especially, the mother, were sincerely religious. Of Tescelin, who was a soldier, it is recorded that he served his temporal master without forgetting his God, obedient to the precepts of the Baptist "Do violence to no man, neither accuse any falsely, and be content with your wages;" and of Aleth that, taught by St. Paul, she submitted to her husband as to the Lord, ruled her household in the fear of God, and from their earliest days dedicated her children with her own hands to the Lord. Her six sons became monks, her only daughter a nun. While infants she nourished them from her own breasts, and as they grew she did not pamper them with delicacies but, accustoming them in childhood to coarse and ordinary food, prepared them for the ascetic life of the convent.

A short time before the birth of Bernard, his mother was terrified by a dream that she had given birth to a red and white dog, which barked furiously; but she was comforted by the interpretation of her Confessor, that the child who should be born of her would be a zealous champion for the faith, and bark vigorously against its enemies. Influenced by this dream and its interpretation, she sent Bernard, at an early age, to be taught at the neighboring church of Chatillon, and did all that in her lay, to ensure his profiting from the instructions of his masters. Of gentle disposition, and good natural parts, he filled up the measure of his fond mother's desires, far surpassing all others of his age in his progress at school; and in his deportment, the boy already foreshadowed the future man. He was wonderfully thoughtful and retiring, obedient to his pa-

rents and teachers, kind and obliging to all about him, devout, talking little, earnest in his studies, chiefly that he might be better enabled to understand the Holy Scriptures.

As he grew up, endowed with extraordinary beauty, pleasing manners, a quick intellect and ready eloquence, he was exposed to many temptations. He saw the world and the prince of this world offering him great success, and greater hopes, all deceitful and vanity of vanities; but within him he constantly heard the voice of Him who is truth itself, calling to him, "come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, and ye shall find rest unto your souls."

Meditating retirement from the world, the new order of Cistertians powerfully attracted him, seeing the harvest great, and the laborers few; it had yet found little favor, most men being deterred by the austerity of the life. For him this austerity had no terrors, and he began to direct his views to this end, judging that he might there, in obscurity, give himself up to heavenly contemplation.

His mother, Aleth, was not spared to see this day. Eight years before, she had been called to her rest and her reward; and her death was well calculated to deepen the religious impressions of her beloved son. She is said to have died in the year 1105, on the anniversary of St. Ambrose, on which day she had been accustomed annually to entertain all the neighboring clergy at her house. Gathered now about her dying bed, they sang the psalms of David, in which she joined as long as she could speak; and after her voice had ceased, her lips were seen to move. At the solemn supplication in the litany for the dying, "By thy passion and thy cross, good Lord deliver her," she raised her hand to sign herself with the token of redemption, and in that act she died, not having time to replace her hand.

Bernard's determination met with strong opposition from his brothers and friends, who sought to withdraw him from his purpose, by directing his attention to science and literature, but the memory of his mother rendered all their efforts useless, for he knew she had so tenderly nurtured him with this especial view; and at length, when on a journey to his brothers, who were with the army of the Duke of Burgundy, then engaged in the siege of Grancey, this thought so heavily oppressed him, that he turned aside from the road, entered a church, and with floods of tears, stretching forth his hands towards heaven, and pouring forth his heart like water, in the sight of the Lord his

God, he made his silent vow, and never afterwards swerved from it.

And with no dull ear he listened to the words, "Let him that heareth say, come." Like as the fire that burneth up the wood, and the flame that consumeth the mountains, so the fire sent by God into the heart of his servant, spread till it caught thirty of his kinsmen and friends; his uncle first, then his brothers, one after another, the youngest only being left for the comfort of their father, while he spoke to them of the fleeting joys of the world, the miseries of this life, the swift approach of death, and after death a never-ending existence, either in happiness or misery. The converts dwelt together in a house at Châlons, and whoever came in to them, seeing what things were done among them, as the Apostle says of the Corinthians, "he was convinced of all, he was judged of all, he worshipped God, and confessed that God was in them of a truth;" and either became of one mind with them, or departing shed tears for himself, counting them happy which endured. When the long desired day of the Novitiate arrived, Bernard led forth from their father's house his brothers as his spiritual sons. Guido, the eldest, observing his youngest brother in the street with other boys, said to him, "Brother Nivardus, to you alone we leave our whole earthly possessions;" the boy replied, "Heaven to you, to me the earth, the division is not equal," and after a short time, resolving to follow his brothers, neither his father nor friends could detain him, so that of that devoted house remained only the daughter and the aged father, and, in the end, these also embraced the religious life. St. Bernard, at the age of twenty three, entered, as we said before, the Cistertian abbey at Citeaux, and formally took upon himself the easy yoke of Christ, while Stephen Hardinge was Abbot, in the year of incarnation 1113, fifteen years after the foundation of the house. From that day the Lord gave his blessing, and the vine of the Lord of Hosts sent out her boughs unto the sea, and her branches unto the river. He entered the poor and almost unknown house, hoping to be dead to the hearts and memories of men; but God had otherwise ordered, and was preparing him, as a chosen vessel, to carry his name before kings and people, even to the ends of the earth.

When it pleased him who had separated him from the world and called him, that he should gather together in one, the children of God that were scattered abroad, He put it into the heart of Abbot Stephen to send forth brethren to found the house of Clairvaux, and to make Bernard their Abbot. Clairvaux (Clara Vallis), was a desert place near the river Aube, in

the diocese of Langres, given by Hugh, Count of Troyes. Formerly the abode of robbers, it had borne the name of Valley of Wormwood, either from the abundance of that plant growing there, or from the bitter grief of those who, in that place, fell among thieves. These men of virtue took up their abode in the desert, to convert this den of thieves into the temple of God, the house of prayer. Here they served God in poverty of spirit, in hunger and thirst, in cold and nakedness, in many watchings. They often prepared pottage of the leaves of the beech tree, and their bread, like the prophet's, was of barley and millet and fitches; so that once, a certain good monk, sharing their hospitality, secretly carried off a piece of it, that with many tears, he might show to all on what such men were living. Many interesting particulars are recorded of the early history of the new convent, illustrating St. Bernard's faith in God in the midst of difficulties, and his zeal for the conversion of men, on which it would be pleasant to dwell; but, admonished by the growing length of this article, we must pass over most of them. Those who desire to see them, are referred to the several lives of St. Bernard, printed with his works, from which, indeed, we are doing little more than translating.

Soon after the foundation, St. Bernard's father, who by the marriage of his daughter, was now left alone, joined his sons, and being received into the monastery, died there at a good old age. His sister also, who was living in the pleasures of the world, desiring one day to visit her brother, the Abbot, came with a splendid retinue and equipage. Offended at this parade, he refused to go forth to see her, as did all her brothers but Andrew, who chanced to be at the gate when she arrived; and he sharply rebuked her, calling her vile dirt wrapped in fine coverings. Bursting into tears, she replied, "If I am a sinner, for such Christ died. For the very reason that I am a sinner, I need the counsel and converse of the good; and if my brother despises my outward body, let not the servant of God despise my soul. Let him come, let him command me, I am ready to do whatsoever he orders." On this, St. Bernard went out to see her. He could not separate her from her husband, but he forbade all luxury in dress, and all the pomps and vanity of the world, prescribing to her the manner of life of Aleth, their mother, and so dismissed her. She returned to her home a changed woman. She strictly obeyed the injunctions of her brother, so that all were astonished to see her in the midst of the world, leading the life of a nun; and two years afterwards, with her husband's consent, she entered the

nunnery of Juilly, and devoted the residue of her life to the worship of God. Clairvaux, as has been said, was in the diocese of Langres, and by its Bishop, St. Bernard should have been ordained; but this see happening to be vacant, recourse was had to the Bishop of Châlons sur Marne, the celebrated William of Champeaux, by whom the ceremony was performed, and from this time a life-long friendship sprang up between the two men. At this period, St. Bernard is described as of emaciated frame, like a dying man, and very meanly dressed; but the Bishop, beneath this unpromising exterior, discovered the devoted servant of God: the modesty and wisdom of his conversation charmed all his hearers, and the attendants of the Bishop, who had at first been inclined to sneer at the young Abbot, began to reverence him almost as an angel from heaven.

At the first establishment of the New monastery, the austerities practised were extreme. The bread which the hard labor of the brethren extorted from the barren soil, is described as earthy in its taste, and the whole food void of any agreeable flavor; all pleasurable taste was shunned as poison. St. Bernard himself, more than shared these austerities. You would see, says one of his contemporaries, a weak, and apparently fainting man, trying to do whatever his will dictated, without regard to his bodily powers. Careful for others, negligent of himself, accounting what he had already accomplished as nothing, he still strove for greater perfection, macerating his body with continual watchings and fastings, that he might grow, thereby, in spiritual strength. He prayed standing, day and night, till his weakened knees and swollen feet refused to perform their functions. For a long time he secretly wore haircloth next his skin, but at length it was discovered, and he laid it aside. His food was a little bread with milk, or water in which a few vegetables had been boiled, or such pottage as is given to infants. His weakened stomach rejected all stronger food. Wine he scarcely ever touched, declaring that water suited best both his weakness and his taste. Yet he insisted on sharing the labors of the brethren, by night as well as day. Physicians saw him with astonishment, and expostulated with him, proclaiming that it was as if one should yoke a lamb to the plough.

After some time, when his infirmities were increased, and nothing but death, or a life worse than death, was anticipated for him, he received a visit from his friend, the Bishop of Chalons, who exhorted him to change his mode of life, promising him, if he would follow his advice, the restoration of his health. Finding him little disposed to yield, the Bishop convened a

Chapter of Cistertians, and laying the case before the assembled Abbots, he begged as a favor, that Bernard should be directed to obey him for the space of a year, and his request was granted.

The Bishop caused a little hut to be erected for him outside of the monastery, like those set up for lepers in the crossways. Forbidding him to regard the monastic rules, either as to his food or drink, he released him from all care of the household. Here the young Abbot passed the year, freed from solicitude, with nothing to think of but God and his own soul, exulting as if in the joys of Paradise; occasionally, waking as well as asleep, seeming to himself to hear the songs of the angelic choirs: but at the end of the allotted period, when the restraint was removed, he returned to his former manner of life. This was the golden age of Clairvaux, when good men, formerly rich and honored in the world, Henry, the brother of Louis VII., the king of France, was among them, there glorying in the poverty of Christ, were planting his church in their own blood. It was manifest to all who entered the valley, that God was in that place. While every one was laboring in his appointed task, even at mid-day was the silence of mid-night: no sound but of the work, was heard, except when the brethren were singing the praises of God. And such was the influence of this solemn silence on strangers who came thither, that they reverently refrained, not only from wicked or idle conversation, but from saying anything that was not strictly necessary for the business that brought them.

Many surprising anecdotes of St. Bernard's abstraction from things outward, are related. He was often entirely unconscious of what was passing around him, and of what he ate or drank. The power of mental abstraction is possessed, in a greater or less degree, by every abstruse thinker, but in St. Bernard it was in excess, and continued so through his life. The loveliest scenes passed unnoticed before his eyes. Having been, on one occasion, travelling the whole day on the shores of the Lake of Geneva, when, in the evening, he heard his companions expatiating on its manifold beauties, he astonished them by enquiring where it was to be seen. On this incident Gibbon characteristically remarks: "To admire or despise St. Bernard as he ought, the reader, like myself, should have before the windows of his library, the beauties of that incomparable landscape."

In the twelfth century, such strictness and sanctity would naturally be expected to give the power of working miracles, and many are the miracles attributed to St. Bernard. They

are of the most varied character, and far more numerous than are recorded of any of the apostles. Wherever he went his reputation preceded him; the diseased and disabled were brought in crowds to be healed, and the vilest of demons were ejected by his prayers.

While in this nineteenth century it is impossible for us to give credence to those astonishing narratives, and while, to quote Gibbon again "in the preternatural cures of the blind, the lame, and the sick who were presented to the man of God, it is impossible for us to ascertain the separate shares of accident, of fancy, of imposture and of fiction," we are persuaded that no attentive reader of the life of St. Bernard, and still more, no attentive student of the writings he has left us, will be content with the solution that they are all imposture on the one part and credulity on the other.

His uncle and his brothers, at first, bitterly reproached him for his presumption; and he bore their reproofs with the utmost meekness. He more than once said himself "I greatly wonder what these miracles mean, and why it has pleased God to do such things by so unworthy an instrument. I find nothing corresponding to them in the Sacred Scriptures. Miracles have been wrought by wholy and perfect men, and some have also been wrought by impostors. I am conscious that I am neither holy nor an impostor. I know that I have no claim to the merits of the saints which were illustrated by miracles, but I also trust I am not of those who, doing many wonderful works in the name of the Lord, will be told by the Lord, I never knew you." And the conclusion with respect to them on which he seems at last to have settled we have in the following passage. "I know that works of this kind respect not the sanctity of one but the salvation of many, and that God considers not so much the perfectness of the man by whom they are wrought as what others think of him; that in him God may commend to men the virtue they believe him to possess. For these things are not done for their sakes who do them, but rather for those who see and hear of them. Nor does the Lord make certain men his instruments that he may prove them to be holier than others, but that he may make others greater lovers of holiness. These miracles therefore are nothing to me since they are in accordance with my fame and not my true life. They are not wrought in commendation of me but rather for the admonition of others." Whoever shall diligently ponder these words, concludes the biographer, will judge it more beneficial for himself to emulate these pious sen-

timents of St. Bernard than to wonder at his miracles; to study his religious character rather than his wonderful works.

But we must hasten on to those great public events which formed the turning point in St. Bernards life, by forcibly withdrawing him for a long season from the scene of his austerities. Compelled to be constantly travelling from place to place and mingling in the great world, the health which his self-imposed severities had all but destroyed, was in a measure restored, and he was thereby drawn back from the very brink of the grave.

Pope Honorius II. died in the year 1130. There was at that time at Rome a certain Peter, grandson of a Jewish convent of eminence who had been baptized by Leo IX, as was customary, by his own name Leo. He appears to have been a man of probity and ability, a faithful servant of the Roman Court. Among other offices he was entrusted with the command of the Tower of Crescentius, subsequently named St. Angelo. Much beloved by the Pope he rapidly increased both in wealth and honor. This grandson Peter Leonis, as he is called, having completed his studies at Paris, on the eve of his return home had assumed the monastic habit at Clugni, and being, at his fathers instance, summoned to court by Paschal II. was raised to the Cardinalate by Calliutus II. and sent in company with Gregory, afterwards his competitor for the triple crown, as Legate into Gaul, where he was present at several provincial councils. St. Bernard addressed more than one letter to a Legate named Peter whom some have supposed to be the same individual; but there were at this time several dignitaries in the church of the same name, and as the letters are addressed to a Cardinal Deacon, when our Peter is known to have been Cardinal Presbyter, it is most likely they were different persons. However this may be, Peter Leonis aspired to the Papal throne and his wealth and influential connexions procured him the support of many at Rome especially among the nobility. As soon as the death of Honorius was certain, a number of the Cardinals, with Haimeric, the chancellor, at their head resolved to anticipate the designs of Peter; but dreading a tumult if they should assemble, as usual, in St. Mark's they held a council apart and before the death of the Pope was publicly known, elected and consecrated Gregory, Cardinal of St. Angelo, a man of learning and irreproachable morals as his successor under the name of Innocent II. The Leonine party, protesting against this rather questionable proceeding, afterwards elected Peter who took the name of Anacletus, and hence arose a schism which disturbed the church for nearly ten years.

In a schism each party is always ready to brand its opponents with the blackest crimes. The adherents of Peter are charged with replenishing their treasury by the robbery of the churches; and, when Christians refused to shatter sacramental chalices or to break the limbs of the crucifix, with employing Jews for the sacrilegious work. As Anacletus, however, was all powerful at Rome, Innocent was compelled to withdraw, and secretly taking ship he escaped, as his followers said, from the mouth of the *Lion* and the claws of the beast, and took refuge at Pisa. Here the Holy Father was received with the greatest enthusiasm. Messengers had already been dispatched into France to exhort the Gallic church to remain faithful to its duty. King Louis immediately summoned a council of Bishops and others at Estampes, and St. Bernard's reputation was now so great that his attendance was especially sought. He went, as he says, with fear and trembling, but on his journey was comforted by a vision of the whole smited church harmonious by singing the praises of God. At this council it was resolved, chiefly by the influence of St. Bernard, that Innocent was rightful Pope: all promised obedient to him and he was invited into France.

St. Bernard now entered heartily into the cause of Innocent, and, mainly by his influence and persuasion, Henry I. of England was brought to favor the same cause contrary to the advice of the English Bishops who were with him. Finding the King yet hesitating, "what do you fear?" he exclaimed. "Do you fear to commit a sin in obeying Innocent? Study what you will answer to God for your other sins, and leave this one to me. This sin I will take on my own head."

The Emperor was in like manner bought over; and when he wished to take advantage of the necessitous condition of the Pope to recover the long disputed Investitures, the vigorous reclamation of St. Bernard drove him from his purpose. The most active supporter of Anacletus was Gerard of Angouleme. At first he had espoused the cause of Innocent, but being refused the office of Legate, he went over to his rival who readily granted him the coveted honour; when he who had just been styled by him the Holy Father Innocent, became on a sudden Gregory the Deacon. This tergiversation naturally exposed him to animadversion, and the epistle which St. Bernard, on this occasion, addressed to the Bishops of Aquitaine is one of the most scathing he ever wrote.

Innocent, in accordance with the very natural desire of the people to see the Holy Father, passed through all the principal cities of France, accompanied everywhere by St. Bernard;

and on his return from Liege where he had been met by the Emperor, at his express wish he was conducted to Clairvaux. Here he was received by the poor of Christ, not clad in purple and fine linen, not with gilded copies of the gospel, but in tattered garments: not with the clangor of trumpets and the noise of shouting but with the low restrained voice of reverential affection. Tears were in all eyes as they looked upon the grave assembly. Even in such a moment of joy every eye was turned to the ground, no marks of wandering curiosity; they saw no one, themselves were seen of all. The Roman strangers found nothing to covet in their church, no costly ornaments to draw their regards, nothing but bare walls in the house of prayer, nothing they could desire for themselves but equal zeal. The festival was kept not by feasting but by piety: the hospitality of the monks could offer to their guests nothing better than brown bread and garden herbs. This schism brought St. Bernard into correspondence with all the chief men of the time. Vigorously did he labor to effect the restoration of Innocent to the holy city, and it is a picture of the highest interest to observe the ascetic monk with his attenuated frame, moving about among crowned potentates and mailed warriors, every where received as the messenger of God and the interpreter of His will; the weight of the church seeming to rest on those weak shoulders. To the Abbot himself this compulsory withdrawal from the quietude of his retreat was in every way beneficial. Not only, as was before intimated, was his life hereby prolonged and his health in a measure restored, but his earnest advocacy of his cherished wish gave a profitable variety to his intellectual employments; and wherever he became personally known he conciliated many friends to himself, and powerful supporters to his young institution. At length after eight years Anacletus died. His partizans elected a successor named Victor, that they might the better by his means bring about a reconciliation with Innocent. Victor lost no time in visiting St. Bernard by night, and the servant of God soon had the satisfaction of conducting him to the feet of the true Pope and so healing the wounds of the bleeding church.

St. Barnord was now able to return to his chosen home, and his return was like a triumph. As he crossed the Alps, the mountaineers from all quarters gathered about him to seek his blessing, and went back to their homes rejoicing that they had been permitted to see his face. From Besançon he was conducted in solemn procession to Langres where the brethren of

Clairvaux met him. All rose from their knees to embrace him and with great but subdued rejoicing led him to Clairvaux. Their delight was revealed in their countenances, but they were careful that no noisy demonstrations should indicate to their beloved Abbot a relaxation of their discipline. He found them all living in the most delightful harmony. No complaints of harshness on one side, or insubordination on the other, marred the pleasure of the long desired meeting. St. Bernard had the happiness to find love and peace pervading the society, and that all were walking together along the path of holiness towards the Kingdom of heaven.

The increased numbers of the brethren had rendered the original establishment too small for their accommodation, and, after consultation and many prayers, it was determined to remove to a wider part of the valley. As soon as this determination became publicly known the most liberal donations began to flow in. Count Theobald, the neighbouring Bishops, Merchants and Princes eagerly contributed: the brethren earnestly joined in the labour each according to his knowledge and skill, so the monastery and its enclosing wall rapidly advanced.

ARTICLE III.

THE HEROES OF THE PROTESTANT (LUTHERAN) CHURCH OF THE SEVENTEENTH CENTURY, &c., &c.

By Rev. J. Oswald, A. M., York, Pa.

IT has been somewhere said, First, that the 31st of October 1517, was the birthday of the Lutheran church, when Luther, in consequence of the scandalous traffic in indulgencies, by John Tetzel, agent of the refined and civilized pagan, Leo X., affixed his celebrated ninety-five theses upon the castle-church door at Wittemberg.[1] Secondly, That the day of her baptism, was the 17th of April, 1521, when Luther, summoned before the diet at Worms, and called upon to retract his teachings, refused, declaring that he could do no otherwise than he did, *so help him God.* Thirdly, That the day of her confirmation was the 25th of June, 1530, when the Lutherans, or

[1] By this, however, we are not to understand that her doctrines have this date, for they are as old as the Bible; nor yet that protestantism then first took its rise, for that was coeval with ecclesiastical corruption.

protestants, at the diet at Augsburg, presented their confession, in the presence of God—before the emperor, the states, Germany and the world. And finally, That the 26th of September, 1555, was the day of her majority, when a religious war, in which the protestants suffered much, was terminated; peace concluded at Augsburg, and christians secured their liberties, and obtained quiet and rest.

Hungary and Poland have been regarded as the breakwater in the days of the Moslem's power, up to which the waves of Islamism rose, and swelled, and broke, and receded, and subsided, within their proper limits. And if we consider the warlike and fiery Hun, together with his geographical position, it is not difficult to credit this history; and when we read the account of Vienna's siege, in 1683, and follow Sobieski's legions—his splendid cavalry, and his ragged infantry, thundering along the Danube, to the rescue, we can easily credit the past services in this behalf, of this chivalrous, but partitioned, misruled and down-trodden nation.

But if these nations were, to some extent at least, the barrier on which the proud waves of Mohammedanism were stayed, the Lutheran church proved herself the rocky shore, the iron bound coast, which the swelling, raging floods of Popery could not pass; against which, indeed, they dashed with such fierce fury, as to make the continent of Europe tremble, but again rebounded, foaming with rage, it is true, and threatening, but that was all.

If ever hell wept, it was at the dethronement of Paganism, Satan's grand instrument for evil, in the early ages of christianity. If ever hell rejoiced, held jubilee, it was when satan found an ample compensation for his loss, in his *chef-d'oeuvre* viz: Popery, the great Antichristian apostacy. The Reformation jeopardized his work; threatened his interests, hence Rome, satan's servant and supporter on earth, speedily and earnestly addressed herself to the work of effectually arresting the Reformation's progress. Powerful and unprincipled, her means of annoyance and destruction were terrible; war, public executions, secret assassinations, poison, the halter and the stake; so she might only rid herself of her adversaries, no instrumentality was too atrocious, none too mean. In Italy and Spain, she strangled the Reformation by the Inquisition. In France she almost quenched it in blood, i. e., by wholesale murder. In Germany other means must be employed, and to effect her purpose, a long and bloody war, of thirty years continuance, ensued in the seventeenth century, viz: from 1618—1648. The adherents of the great Apostacy, and the Pro-

testants in Germany, had long viewed each other with equal jealousy. Nothing but mutual fear, prevented them from breaking out in open hostilities. By the union of the protestant princes, formed in 1608, in opposition to which the papists established their league in 1609, the fire already kindled, and smouldering beneath the ashes, received fresh strength, until at last it burst into flames in Bohemia, when the protestant church, in the little town of Klostergrab, was, by Romish influence, demolished, and the church in Brunau shut up, in consequence of which the protestants, first remonstrated with the emperor, and being answered with threats, they next pitched two insolent imperial councillors from the castle hall, together with their secretary, into the moat of the castle. And now the strife began, which spread from one end of Germany to the other, and at its close, left that country scathed, blasted and wasted, by fire, and sword, and plague, a scene of sad disorder and desolation. The serpent, Rome, though crippled and bleeding, had left her trail amid the verdure and flowers, of that otherwise beautiful and happy land.

But for the Lutheran church, humanly speaking, Rome would have destroyed Protestantism, in detail, on the continent at least. Whatever national politics, and personal ambition and interests, may have had to do with it, and however these may have ranged various parties in the strife, nevertheless, the great object of the thirty year's war was, that the emperor of Germany, the Pope's dutiful son, might advance the interests of Rome, by destroying the protestant princes, and subjecting the protestant states (principally Lutheran), one after the other. At Loretto and at Rome, Ferdinand had vowed to the Virgin, to advance her interests; to extend her worship, at the risk of losing both his crown and his life. I need not say, that the suppression of protestantism was inseparably connected with this vow. Lutheranism eradicated, or the Lutheran church destroyed, it would have been comparatively easy, to extirpate the Reformed on the continent. But God would not suffer his cause (protestantism) thus to perish. He raised up heroes to defend it against the Canaanite; men equal to the emergency, who put the armies of the aliens to flight, and wasted the gentile's power, to the extent that Israel might thenceforward sit in comparative safety, under his own vine and fig tree, without molestation or fear.

Not to mention the brave Ernest, Count of Mansfield, nor the king of Denmark, (who indeed scarcely deserves notice in this connection, and who was defeated by Tilly, on the Barenberg, in 1626) Gustavus Adolphus, king of Sweden, merits

the highest place among the *military* heroes of the Lutheran church of the seventeenth century. Babylon marshaling her hosts, the Evangelicals saw nothing before them, *but resistance and triumph, or submission, captivity, chains and death.* Alarmed by the fearful portents around them, the protestants sought the Swedish king's assistance. Full of zeal for his religion, and exasperated also, by various injuries which he had received from the emperor, he landed in Pomerania, June the 24th, 1630, with an army of thirty thousand men. He drove the imperialists before him, wherever he appeared. Having increased his strength, he destroyed Tilly's army at Leipsic, in a great battle, fought September 7th, 1631, and reduced the emperor and his allies to the greatest straits, by his rapid movements, aided by the victories of his generals and confederates, in Westphalia and Lower Saxony, and by the invasion of Bohemia by the Saxons. Gustavus delivered the protestants in Franconia from the imperial army, conquered Mentz, made himself master of the Palatinate, and pushed into Bavaria. In the desperate condition of the affairs of the servants and supporters of the great Romish Apostacy, the mysterious Wallenstein, who had been dismissed on account of extortion and plunder, and who, since his disgrace, lived in Prague, as a private citizen indeed, but with the pomp of royalty, again appeared on the stage, with a formidable army, and with *high* military renown. The two chieftains, Gustavus and Wallenstein, with their armies, met at Nuremberg, but the latter would not risk a battle. They met again at Lützen, in Saxony, November the 6th, 1632. The two incomparable captains of that age, now stood face to face. Both had often fought. Both were the heroes of many battles. Both, in their encounters with their foes, had always conquered (unless, indeed, we except Wallenstein's unsuccessful siege of Stralsund, from May until July, 1628, in which he lost more than twelve thousand men, and which he renewed in September of the same year, declaring that "the city should be his, were it fastened by chains to heaven;" but was constrained a second time to raise the siege, without effecting his purpose). One or the other must now be what he *never* was before—a *vanquished* leader. The fortunes of the day wrought a change for *both.* The Apostate, and hitherto successful Friedland, lost the field. The heroic king lost his life. The former was *discomfitted.* The latter *dead.* In the morning, Sweden's king, kneeling in the presence of his army, offered his devotions on earth; in the evening, he worshipped in heaven. Various, contradictory, Schillerish-romantic, are the accounts of this great heroe's

death, which have been long related and oft repeated, but the simple truth is this, he was killed on the spot by an Austrian bullet, his buff coat carried to Vienna, where it is still kept, and his body to Weisenfels, and given to his queen, and there too, his heart was buried, thus remaining in the land for which it had bled.

Next, in this order of heroes, may be mentioned the brave duke, Bernard of Weimer, and Gustavus Horn, who made the Swedish protestant (Lutheran) arms triumphant throughout almost all Germany. The duke was the fourth son of John of Saxe-Weimer. When the king of Sweden entered Germany, Bernard joined him, and was present at the attack on Wallenstein's camp, in the neighborhood of Nuremberg. In the battle of Lützen, he commanded the left wing of the Swedish army, and avenged the king's death, by the overthrow of the imperialists opposed to him. After many battles and great successes, he was suddenly seized with a disorder, and died, July the 8th, 1639. It is probable, indeed, that Richelieu had recourse to secret means, to rid France of the duke, who was become formidable by his growing power. Most cotemporary authors conjecture, that Richelieu caused him to be poisoned, and the duke himself, had no doubt that poison, however received, was the cause of his disease, which finally resulted in death. Poison indeed is one of the chosen instrumentalities employed by the great Antichristian Apostacy, (of which the cardinal was a proper representative,) to rid herself of those whose presence bodes her no good. Many an adversary has Rome silenced by her cunning mixtures. The blood of the many millions of slaughtered christians, which you discover in her skirts, and which is, and has long been, crying to heaven for vengeance, was not all shed in open violence, but much of it by the hired assassin, and not a little by food poisoned, and by the cup in which there was *death.*

But to proceed, Banner also made the protestant arms formidable. He was born 1596, of an old noble Swedish family. When a child, he fell from the castle window, four stories high, without being injured. Gustavus Adolphus valued him much, and early predicted his greatness. Accompanying the king to Germany, he obtained after his death, the chief command over sixteen thousand men, and was the terror of the enemy. He obtained the greatest glory by his victory at Wittstock, in 1636, over the Imperial and Saxon troops, and it was owing to his activity, that after the battle of Nordlingen the affairs of Sweden gradually improved. He died at Halberstadt, in 1641, under forty-five years of age, and like the preceding, was sus-

pected of having met with foul play, yet I apprehend that the excess of his leisure, was the only poison that brought him to a premature grave. In him Sweden, the protestants, the Lutherans, lost their ablest general, and the imperialists, or papists, their most dangerous enemy. During his command, thirty thousand of the enemy were slain, and six hundred of their standards taken.

Again, Torstenson with astonishing rapidity marched from one end of Germany to the other—made Austria tremble, and filled up the measure of Swedish glory. This protestant, (Lutheran) hero, never counted the number of his enemies. After the death of Banner, appointed to the chief command of the Swedish forces in Germany, the protestant cause which was in a condition most discouraging, soon recovered, by his conduct and activity. He defeated the papists at Schweidnitz. He drove back the imperial General Gallas into Bohemia with great loss. He routed the enemy at Jankow, and threatened Vienna. Being compelled in 1646 to resign his command, in consequence of bodily infirmities, he retired to Sweden and died in Stockholm in 1651, leaving behind him the reputation of a great and succesful General, and of a friend and patron of the arts and sciences. Finally, in this connection we must not omit the name of Wrangel, who was one of those, who after the death of Banner commanded the Swedes under very diffcult circumstances, until the arrival of the new commander-in-chief. When Torstenson resigned the command, that trust was confided to him, associated with Königsmark. In conjunction with others he defeated the enemy, and occupied Bavaria, until the peace of Westphalia 1648 put an end to hostilities.

But these illustrious men, were not the only Protestant (Lutheran) military heroes, who took the field in defence of evangalical principles, after Rome had drawn the sword, in the seventeenth century. The rank and file,—the brave men who overthrew the popish host at Leipsic, commanded by the until then unconquered Bavarian Jesuit and savage, (Tilly,) and scattered them, as the winds scatter the chaff of the summer's threshing-floor, were all heroes. (When Gustavus met this monastic General, at Breitenfeld September 7th 1631, he had been thirty-six times victorious, but was now entirely beaten; his army routed, and himself wounded. In a subsequent engagement with the Swedes, a protestant cannon ball, shattering his thigh, terminated his Jesuitism in a few days after, viz: April the 30th 1632. (His most celebrated exploit, the bloody sack of Magdeburg May 10th 1631, justifies the epithet (sav-

age,) which I have applied to him. History has few pages as black as those, on which the atrocities of Isolani's Croats and Pappenheim's Walloons, are recorded. Some officers imploring him, (Tilly,) to put a stop to the horrible outrages enacting in the devoted city, he coldly replied "come back within an hour, and I will then see what is to be done. The soldier ought to have some reward for his labors and dangers." On the 4th he entered the burned and plundered city in triumph. "Since the destruction of Troy and Jerusalem, no such victory has taken place," he wrote to his master. But to proceed, the thousands who in the environs of Lützen, kneeling sang their morning hymn on the day of Friedland's route, were an army of heroes. The regiments, which in the evening of that day of fury, of carnage, and of blood, occupied nearly the same position which had been assigned them in the morning, *but silent all, and cold in death*, were all heroes. The troops who at Jankowitz overthrew the papish emperor's last army, and took prisoner his last General; who poured into Moravia and Austria as an overflowing flood, (February 24th 1646,) and the thunder of whose cannon announced to the terrified Romish Viennese, that after the lapse of twenty-seven years, the tide of war had rolled back again, to the imperial city; these too were all heroes.

It would be unjust in this connection to pass by in silence Oxenstiern the great Swedish statesman, chancellor of Sweden, Governor-General of all the conquests of the Swedish arms in Germany, and after the death of his master head of the Protestant League, which was held together solely by his influence, wisdom and courage in that day of trial; that age of perplexity and confusion. Oxenstiern must be ranked among the greatest men who have taken a distinguished part in the affairs of the European world. Great and elevated views, a wonderful political sagacity and foresight, firmness and loftiness of purpose, wisdom in contriving, and prudence and energy in executing, a strict integrity, and a constant devotion to the welfare of his country, are among the characteristics of this great statesman. He died in 1654. Whilst he lived, he was as heroic as any of his heroic compeers, and though he commanded not armies on the field, or directed their special movements in the day of battle, yet he did more, he *created* armies, and sustained and directed *both General and troops*, in the cabinet.

Such were some of the heroes of the seventeenth century. I would not indeed be thought, or found glorrfying those *generally*, whom the world thus denominates. Far from it. I

know that they have but too often been, men of blood, the murderers of nations, the plunderers of a world; men whom the widow has cursed, and whom the mother weeping over her slain sons, has cursed, and the famishing orphan has cursed; men accursed of man, and anathematised by God. I know, that names which the world has encircled with a halo of glory, shall rot, and that battle-fields, and victories immortalized in song, shall be forgotten. The Napoleons, and Cæsars, and Alexanders of the earth must all be displaced, and the niches of renown which they desecrated by their presence be filled up and be made beautiful by the noble army of martyrs, the goodly fellowship of the prophets, and the glorious company of the apostles. All this I know, but what I mean is, that chance is an infidel monosyllable. Not any thing is the result of chance, especially in reference to, or wherein the church of Christ is concerned. Christ in the language of another, is "in the history of nations, the change of dynasties, the eclipse of kingdoms, the wreck of empires; restraining, overruling, directing, sanctifying." Wheresoever the ploughshare of Vespasian tore, or the cimetre of the Moslem mowed, or the foot of the Goth trod down; wheresoever the persecutor drove the christian, from Pella to the Cottian Alps; wheresoever the wild beasts devoured or the flame consumed; wheresoever the crescent waved or the cross waned; where Trent thundered its anathemas and Luther echoed his protests; in the Scicilian vespers; at the massacre of Bartholomew; on the pavements of Smithfield; in the French revolution; on the field of Waterloo; in all facts; in all occurrences Christ was and is." Alaric and his Goths, the Apocalyptic storm of hail and fire mingled with blood; what then? With an untrammeled free agency, yet must he needs appear in the time foreknown and predicted, and move forward, as if impelled by an unseen power, portentous, overwhelming, and desolating, until his mission is accomplished. Again Genseric the apocalyptic burning mountain cast into the sea, in his time spread desolation from one end of the Mediterranean to the other. Though free to follow his own inclinations, yet was the hand of destiny upon him. He must accomplish the judgment of which he was the instrument. "What course shall I steer," asked his pilot? "Leave that to the winds," was his answer, "they will transport us to the guilty coasts whose inhabitants have provoked the divine justice." Russia, the apocalyptic hailstorm, has been gathering in the north for a thousand years. The faint outline of the thunder-cloud however, was only first

visible to the nations of western Europe, when Charles XII. of Sweden lost the battle at Pultowa in 1709. Its lightenings were first manifest to the watchful eye, at the partial conquest of Turkey, and the subjugation of the independent Tartars of the Crimea. The practised ear could distinguish muttering thunder at the dismemberment of Poland, and again when Finland was severed from Sweden, and still nearer, clearer than before, in the occupation of the Danubian Principalities in 1848, and in the invasion of Hungary in 1849. In 1854, all Europe sees the storm high up in the heavens, imminent, dark, portentous, terrible, but confident that it will be driven back by the counter storm from the west. But Russia must fulfil her destiny. Retarded, humanly speaking, she may be for a season, as the thunder-cloud held in check by opposing winds, but impelled by a higher power, she will break through all opposing obstacles, and sweep over the *prescribed area*, irresistible, desolating, crushing. But if nothing in which the church is interested is left to accident, then the men who successively arose, to conduct the thirty year's war to a favorable issue, and whom we have denominated heroes, were not the result of chance, but the product of Providence. Rome sending forth her armed legions, for the destruction, or extermination of Protestants, and for the annihilation of Protestantism, i. e. true christianity in Germany, it seems to have *been ordained* in this instance, that popery having first drawn the sword, she should be repelled, by the sword; that Lutherans must meet her on the field of battle; waste her strength, and consume her energies, preparatory to her final destruction.

In France, by treachery and violence, Rome well nigh quenched the Reformation in blood. In Spain and in Italy, Rome's emissaries strangled the inoffensive and defenceless evangelical christians, like dogs, in the deep, dark and silent dungeons of the Inquisition. In the vallies of Piedmont, Rome's assassin hordes invaded the homes of the harmless disciples of Jesus, drove them from their habitations, and when they had taken refuge from their fiend-like pursuers, in the dens and caves of the mountains, they kindled fires at the entrance, and suffocated the strong man and the maiden, the mother, and the tender infant in her arms. Four hundred such innocents, were thus destroyed at the same place, and at one time. The mothers in Bethlehem, wept over their butchered babes, and might wrap them in fine linen, and follow them to the grave, and lay them there, and adjust their icy limbs, and sit down and weep, and each returning season plant flowers on their lowly beds, and water them with their tears;

but here, the infant, if buried at all, was buried by stranger hands. If tears were shed, they fell from stranger's eyes. Here no mother was left to weep. *Mother and babe, victims both, to the bloody genius of Rome, slept the same long sleep together.* Herod murdered the child, but spared the mother. Rome murdered both. When Herod died, he went down to the grave with infamy, and earth had one murderer, one persecutor less, and hell one victim more. O Rome, what will not be thy hell, and that of thy votaries, when thy judgment shall have come! thou master-work of satan, thou persecutor of Christ in his saints, thou full of cruelty, and fornication, and theft and murder!

But to proceed, when Rome's instincts prompted her to her accustomed practices of violence and of blood, to retrieve her losses in Germany, the protestants there, and from the far north, instead of *waiting, and permitting themselves* to be quietly strangled, met her with all the dread enginery of war, and overthrew her minions on many a hard contested field. Whatever Rome may have done to, or with others, destiny would not permit her, after her *peculiar* manner, to assassinate many Germans, for conscience sake, or for the sake of religion. Called the mistress of the world, she received terrible rebuffs from the Germanic quarter, in the progress of her history. Rome twice fell before Germans; Rome imperial, in the fifth, and Rome ecclesiastical, in the sixteenth century; and in the seventeenth, she writhed like a smitten serpent, beneath the oft repeated and sturdy Germanic blows. It was predicted that Rome, or the Apostacy, whose head quarters is the seven hilled-city, should wear out the saints. She did. But when she attempted the Lutherans, she was herself worn out as well. Between Rome and Lutheran protestantism there is an everlasting antagonism. The two have often met in the field of controversy, *and perhaps as often on the field of battle*, and the result *has always been*, to leave universal protestantism stronger, and Rome weaker; a step nearer to destruction.

The heroes of whom I have spoken, (and without any special glorification too) I have said were the product of Providence, and not of chance, to repel the proud and mighty, and cruel Paganism, which has its chief seat in the (miscalled) eternal city, and which let loose the demon of war, and would have made protestant Germany a volcano, and its protestants ashes. Had I said more, the christian might demur. But having only stated historical facts, in respect to the military antagonists of Rome, they must stand. And beyond this, there is a heroism (not inoperative in the seventeenth century)

concerning which we cannot be mistaken; which we cannot magnify too much; to which no christian can take exception, and he who possesses it is, and in the estimation of all believers, must be, *a hero indeed.* It is, (I quote another) "he who deposites in the hearts of the desolate, the hopes of glory; communicates to humanity new, brighter, and more thrilling hopes; lifts it from the degradation in which sin has laid it; turns its heretofore tearful face to the skies; and tells it that, however smitten, proscribed and persecuted, it may look to the everlasting hills, and have eternity for its lifetime, infinitude for its home, the great God for its Father, and all the angels of heaven for its blessed and its happy companions." He who does this, who is thus characterized, who does all this, in the face of opposition, and revilings and persecution and death, is a hero indeed. True heroism was illustriously manifested and exemplified in the sixteenth century, in the man who providentially, through grace, understood the gospel, before he comprehended that Popery was the great Apostacy, who knew Christ to be a Savior, before he knew the Pope as the masterpiece of hell, and a destroyer, viz: Martin Luther. When none dared rebuke the miscreant venders of popish indulgencies, having heard of Tetzel's impieties and impostures, he declared, "God willing, I will make a hole in Tetzel's drum." He kept his word, and more, for at the proper time he struck, and with such force as to break it into pieces, so that the Pope and his artizans have never been able rightly to adjust the fragments. When summoned to Worms, and his friends dissuaded him from going, Luther's reply was, "If Jesus Christ do but aid me, I will never fly from the field, or desert the word of God. Should the Pope kindle a fire that will blaze from Wittenberg to Worms, I will appear in the name of the Lord." I need not here and now (to prove my position) quote his "tiles and devils, and his raining duke Georges for nine days together." This genuine heroism, this preaching Christ and a pure gospel, exhibited so gloriously in the sixteenth, was not extinct in the seventeenth century, by the side of kings, and princes, and statesmen, and generals, and warriors. Arndt and Franke lived in this century, and many more of kindred spirit, whose names, whether written in the annals of time or not, were recorded in the Lamb's book of life.

Finally: I despise the croaking predictions of evil, by prophets, whom the Lord did not send. But if I have read history, and providence, and prophecy aright, there is a day of trouble coming, such as the world never witnessed, in which every nation will be shaken, and thrones and altars hurled

through mid-heaven. True, in that season of trial, perplexity, darkness, commotion and revolution, the church will be safe, for the church has a friend in Omnipotence, and a citadel within the tabernacle of the Most High. But what I mean is, that the church will have no need *of cowards then*, but only of those who are heroes indeed. This day may be close upon us, and the fearful, like those in Gideon's army, had better retire. Brethren, Alumni, should this dark epoch fall upon your generation, which I regard as by no means impossible, be heroic, preach the everlasting, glorious gospel. Let no menaces from Antichrist, nor from the despairing wrath of the arch fiend deter you. Let no sum purchase you, and no bribe turn you. Be men, not cravens, nor yet a marketable article. "Merge yourselves in the claims of your Master, your feeling and safety, in the glory and commission of your Lord."

ARTICLE IV.

GENIUS AND THE CROSS.

A Lecture delivered before the two Literary Societies of ILLINOIS STATE UNIVERSITY, by Rev. Ephraim Miller, M. A., of Peru, Illinois, and requested by his friends, for publication in the "Evangelical Review."

WE live in a wonderful world, with a life full of wonders. This is apparent, even from the few facts of earth and of life that are understood. *Understood!* What *do* we understand? We *know* some facts, we *understand* but very few. Some things belonging to motion, space and quantities, we *understand*, but our acquaintance with everything else, is little more than a *knowledge of its existence*. We would gladly understand them, but the subtle and elusive character of their laws compels us, for the present, to be content with knowing them to be. So the untutored Indian sees the sun rise and set; and because he has seen it rise and set in daily succession from infancy, without understanding it, he beholds it every day with the same despairing indifference. If the inquiry should even arise, how all this came so regularly to pass, the very absence of all means, by which to solve the mystery, would lead him to dismiss the subject from his mind. Should he, perchance, be somewhat speculative, he might form some rude, perhaps beautiful theory, in regard to it, whereby to entertain his mind, at least, if he could not satisfy it. So *life*, present and future,

has given rise to its fables. The idea of a state of perfect happiness, seems to be one of the intuitions of the soul. Accordingly, the ancients had their Myth of the Gardens of the Hesperides, where golden apples grew, and Hyperborean regions, where the cold north wind never blew. And although a more extended acquaintance with Geography compelled them to transfer the supposed location of these abodes of bliss to climes more remote, yet they did not abandon the belief in their existence. It was the best that they could do, or that had been done for them. And their poets, finding it at least a beautiful fable, retained it, and invested it with such additional beauties as their fancy supplied. The people were content with it, because they could not prove it false, and they felt that it was a necessity of the soul.

Something similar transpires within us and around us every day. But because it eludes our grasp, and baffles our first efforts to solve it, we pass on to the grosser, material tangibilities of life, and, absorbed in them, forget what we despair of being able to comprehend, whatever its essential interest.

A great fact becomes obvious from this. Nature and life want an interpreter; not one only, but many. This brief existence is not sufficient for one man, to make more than a beginning, in the varied and boundless inquiries that arrest the observing and thoughtful mind. Besides, nature and life are very diversified. Nature has her rough forms and strata, her affinities and repulsions, her action and resistance, her numbers and spaces, her meteors and orbs, her growth and decay. We want, therefore, the Geologist, the Chemist, the Mechanician, the Mathematician, the Astronomer and the Botanist, as interpreters of nature. Life has its thoughts and its feelings, its fancies and its reasonings, its aspirations and its grovellings, its national interests and its individual interests, its temporal affairs and its external affairs, its sicknesses bodily and its sicknesses spiritual. We want, therefore, the Psychologist, the Physiologist, the Jurist, the Diplomatist, the Theologian and Teacher, as interpreters of life. And these we want in unbroken succession; that the followers may take up the matter where the forerunners left it, and carry it forward on the way to completeness.

The office of unfolding the mysteries of Nature and Life is in its main exercise confined on the creative order of intellect, which suggests and shapes the prevailing thought; that order from which we must all learn, if we learn at all, and which is called Genius. But Genius itself, much as it can achieve, is not the Interpreter complete, until it associate itself

with, or rather subordinates itself to, another power; we mean the Cross, as it is presented to us in the scriptures of the New Testament. We have accordingly selected as the theme of our present discourse,

GENIUS AND THE CROSS.

Nor is it an unnatural and forced relation which we propose. But when the influence of the two as agencies working out results upon the life and destiny of man is considered, the relation is seen to be most important and significant, whether it be that of coöperation or opposition.

Three things in that relation are especially worthy of attention.

I. The attitude of hostility to the Cross, so often assumed by Genius. II. What its attitude ought to be. III. What it may achieve in its right position. It requires but a superficial acquaintance with the literature of all countries that possess one, to ascertain that many of the loftiest intellects have prostituted themselves to the debasement of man. Much of our poetry and fiction, such too as has currency to the greatest extent, is characterized by the vilest impurity and licentiousness, the coarsest caricatures of virtue and morality, whilst it is thoroughly pervaded by a shallow infidel philosophy and contempt for everything in the shape of christianity.

In English literature the novel seems first to have been designed for amusement, and that only. It seemed scarcely conscious of the possibility of a higher aim. Accordingly it chose its themes from those regions where a corrupt imagination mostly loves to dwell, knowing that thus it would attain its low aim most effectually. And although it has since ascended to the highest grades, first of historical instruction, and second of moral and even philosophic teachings, yet it is a painful and alarming fact that the press is pouring forth vast streams of the lowest class of corrupting fiction, which is eagerly bought and read by the multitudes whose propensities are only to grovel. We may say at the present time, although we observe some better tendencies, that the bulk of our fictitious literature is designed to amuse much more than to instruct and improve. It has no high and ennobling aims. It seeks not to elevate, only to entertain; thus confirming its votaries in the idea that it is useless to aspire after any permanent good.

There seems too, to be something peculiarly bewitching in the idea of amusing, or pleasantly entertaining others. The power and the exercise of it secures the gratitude and liking of the many; and we are pleased when others feel thankful

to us; for in all probability they will praise us then. This attracts a large number of those who possess a greater or less share of genius, into this method of securing wealth and honor both. Thus by seeking only to titillate the morbid imagination of a babyish sentimentalism or grovelling licentiousness, the author of fiction, either directly or indirectly, opposes the influence of the cross, and diverts the mind into channels destructive both of temporal and eternal interests.

We can dwell but briefly on the several topics ranging themselves under this head. We pass hastily to others.

In recent times, poetry, pretending to be religious, too, has shot wide of the truth, in the endeavor to harmonize the principles of the cross with a pre-adopted philosophy. A sickly humanity or sentiment of benevolence, rendered the penalties of the divine law too horrible for adoption or belief, by truly refined and elevated souls, and accordingly, an entire poem must be written, to prove that finally all evil and misery will be removed. (See the conclusion of the "Festus" of Bailey.)

But the departments in which Genius, at the present day, most decidedly manifests its hostility to the cross, are science and philosophy. Both are endeavoring to dispense with divine Revelation, both are aiming to establish the sufficiency of the powers of man for every necessity and emergency of his state.

Science, in the hands of some, boasts of having detected false statements in the Bible, whilst Philosophy pretends to have discovered the true mode of securing universal happiness. The latter indeed often in smooth and oily phrase speaks favorably, but patronizingly of the great system of christian doctrine, pretends to aim at the same results, prates of "Liberty," "Fraternity," "Reformation," "Benevolence," "Culture &c.," in terms the most imposing and enthusiastic, leaving the impression that, that which proposes the same result as Christianity, must be good, if it be not Christianity itself or something better. But when examined according to its actual tendencies, divested of the pretensions which it puts forth as a veil to its real character, it is found to have placed itself in an attitude of irreconcilable hostility to the teachings of the divine Book. We have its developements in every grade, from the impracticabilities of Communism and its kindred *isms*, to the wild and utter lawlessness of the German liberty mania, and from simple Scepticism down to Pantheism and avowed Atheism. And, preposterous as examination proves such a Philosophy to be, yet it has in every phase of its existence

found numbers ready to be humbugged into its Utopian experimentings.

So in every other department where human thought has been engaged, we see Genius arraying itself against the glorious and saving truths of Christianity, striving to put down the Cross, and substitute for it the image, deformed and hideous, of proud and corrupt humanity, as the object of worship, calling to the people, "These be thy gods O Israel! which brought thee up out of the land of Egypt."

What the attitude of Genius towards the Cross ought to be is soon and easily told. It ought to sit down by the Cross and gaze upon the immaculate Victim rudely suspended there, until it can comprehend glory in the deepest abasement, love in return for the bitterest hate, authority in the attire of a servant, and divine majesty in the reputed malefactor. It ough to fix its eyes upon that brow of innocent agony until it feels that "it is a faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners," of whom it has been the chief. It ought to sit at the feet of the Great Teacher until it become thoroughly imbued with his heavenly spirit, and its heart become filled to overflowing with love and gratitude for such wondrous grace, until like Thomas it exclaims with rapture and amazement, "My Lord and my God," or with Paul counts "all things but loss for Christ," whilst with John it leans in living confidence upon the Savior's breast. It ought so to study that glorious character, that it may feel that there is none to be honored, none to be loved, none to be served but the God-man, and with numerous witnesses for the truth, it may be able to enter the lion's den, the burning fiery furnace, patiently endure cruel mockings and scourgings, bonds and imprisonments, and an unsheltered home "in deserts and mountains, in dens and caves of the earth," in the divine Redeemer's cause. Instead of constituting itself the chief mocker at the man of Calvary, it ought to be the chief advocate of his glory. Instead of being the ringleader in the band of fools who "say in their hearts, there is no God," it should join its voice with Nature and Revelation in proclaiming aloud not only the being, but the grace of God. Instead of pandering to the depraved appetites of licentious admirers, it ought to employ itself in persuading men to be reconciled with God. And instead of soaring amid the airy speculation of an inflated philosophy, it ought to search "what is the breadth and length and depth and height;" and to know the

love of Christ which passeth knowledge, that it might be "filled with all the fullness of God."

Such is the attitude it ought to assume. But what it may achieve when having taken its right position is not so easily told, nay it cannot be adequately estimated. We know partly what it has done in the domain of evil, and we can only conjecture what it can do in that of good, by what it has done. And here we find a bright side of the picture, of which we have faintly traced the dark one.

It has sung in penitential, devotional and joyful strains, most humanly, too, as well as divinely, in the Psalms, and taught the pious heart of every age, to repent, to pray and to sing. It has perched itself on the mountain tops of prophetic Inspiration and heralded the coming of the sun of Righteousness in the unapproachable sublimity of Isaiah. It has unfolded the plan of Salvation with the logic and rhetoric of Paul. It has pleaded with the wicked in the melodious accents of a Chrysostom. It has dug from the rubbish of papal barbarism the great doctrines of grace, and uttered them anew in the thunder tones of a Luther. It has systematized the teachings of the Bible in the deep and expansive meditations of a Calvin. It has built the lofty verse of the "Paradise lost," sung the sweet cadences of the "Course of Time," *complained* piteously and *expostulated* sadly in the "Night Thoughts," and followed the "Progress of the Pilgrim," till he was lost in the unspeakable glory of the new Jerusalem. It has descended to the loathsome dungeon of the prisoner, and awakened pity in the heart of humanity for his miseries and neglect. It has struck the fetters from the hands of the African slave. It has given sight to the blind, hearing to the deaf, speech to the dumb, and feet to the maimed. But what has it not done? Are not your Architectures, your Arts and Sciences, your Literature, your Mechanical Improvements, your Presses, your Steam Engines, Railroads, Steamers and Telegraphs all the handiwork of Genius. What a dull lifeless and barbaric world this would be had not Genius shed its light and quickening power over it! And what an impulse the mind receives, in contemplating its triumphs! How strange and hope-inspiring, that inanimate matter can be so arranged as to perform the manual labor of intelligence with greater speed and precision than the most skillful hand can do it! It seems almost incredible that machinery could be contrived to make mathematical calculations with unfailing accuracy, correcting its errors, should it by chance commit any, and producing an infallible result. It is wonderful, to see the

ponderous steam engine applied to the performance of the most delicate needle work. And had we not evidence of the fact, we might be inclined to reckon our electric communication, among the tales of the "Arabian Nights!" Yet such is the power of Genius that it overleaps the barriers of ignorance and opposition and darts with eagle speed and directness to the attainments of its objects.

All the useful inventions of genius too, have more or less contributed to the triumphs of the cross, though it may have had no share in their original design. It was a happy omen that the first large book that issued from the press, was the Bible. And the rapid production of that volume, by the aid of the press, has done more for the dissemination of christian principles, than any other means ever employed by man.

But everything beautiful and useful in the arts, sciences and literature, is contributing, silently and imperceptibly, it is true, but certainly, to the advancement of humanity. And although in its first appreciating task of the knowledge and culture thus acquired, it may become intoxicated, and in its intoxication cry out, "no God," "no truth in the Bible," or "away with all laws," and the like, yet we are reminded here, and shall doubtless ultimately experience the truth of the lines so often quoted,

> "A little knowledge is a dangerous thing,
> Drink deep, or taste not the Pierian spring;
> These shallow draughts intoxicate the brain,
> But drinking largely sobers us again."

So the human race, or that portion of it which has had access to the wonderful improvements which characterize the present age, in every department of life, has actually been passing through this phase, so often marked in the individual. So much that is startling and almost incredible, has been achieved by the mental labors of our men of science, that we seem to be wild with excitement and hope, and begin to think that nothing is impossible to man; in other words, that man is God. The pantheist of the present day, has indeed much more reason to say that all things, all nature constitutes God, and that man is the conscious principle or element in that divinity, than the pantheist of antiquity. For there never has been such a fermentation of thought, that evolved so many permanent improvements and means of advancement. It is not strange, that man should look at himself, with something like adoration, and ask whether he be not an essential part of the divine nature, the creating power; especially when he looks with the dimmed vision of an intoxicated brain, at his rapidly extending control over elements, that formerly were

regarded only with trembling awe. It is by no means strange that he should, in this flush of excitement, expect with confidence the entire subjection of all the unconscious powers of nature to his own will, so that the lightnings shall become his wood sawyers and scavengers, as they now are his messengers. The drunken wretch, whose hut does not shelter him from the sun, or the wind or the rain, often fancies himself to be the proprietor of millions, and dispenses his promises with lavish profusion, upon every one who may need his sympathy or aid. But when the inebriating influence is exhausted, his golden visions vanish, and he only feels himself poor, and in need of a physician. It is not unreasonable to suppose that such a process may characterize the human soul in the race of improvement. When it has proceeded to that point, where it hopes to have acquired the dominion which it seeks, and finds that, like the natural horizon, so the horizon of knowledge is constantly advancing at a pace equal to its own progress, and remains forever at the same distance, then it may begin to think somewhat meanly of itself. Happy for it, if it can scale some lofty mountain, even should it await there the realization of its ambitious and presumptuous hopes, whence it may behold the boundlessness of the regions beyond, or perchance see

"Hills peep o'er hills, and Alps on Alps arise."

For then it will be constrained to acknowledge its own poverty, and look with shame upon its ignorant presumptuousness, and, restored to the use of its sober senses, seek the aid of the All-wise and great physician, who is the only source of truth and life. Such undoubtedly will be the result, though the process may be interrupted and tedious.

Slowly but certainly, with fluctuations, but ever with decided progress, the originating intellect of the world is elaborating the proposition of general illumination. And when genius ceases to debase and prostitute itself, and takes its right position towards christianity, then only will it be seen what a glorious mission it has upon earth. It will not be content to contribute indirectly to the advancement of the human family towards the latter day glory, but will shape its thought and action so as to refer distinctly to that end, and direct its course with undeviating consistency to the cross. Its cheerfulness, instead of seeking only to excite an empty laugh, will animate mankind with the most glowing pictures of the goodness of God, and its merriment burst forth into exalted songs of praise that shall awaken a response from the myriads whom it is its special privilege to address. Its tragic power will unfold, in

thrilling detail, and paint in deep colors, the sorrows of the Man of Calvary, that men may appreciate the cost of their redemption, and the strength of their Redeemer's love; whilst on the other hand, it will tell in awful accents of the "fearful looking for of judgment and fiery indignation, that shall devour the adversary," that men may learn not to trifle with the justice and righteousness of their Maker. Its powers of investigation will exert themselves to render more intelligible the mysteries of salvation, whilst by the aid of its imagination, it will furnish man with enchanting views of the blessedness of the saints in their Father's kingdom. And when it has learned to look up through nature unto nature's God, with steadfast and adoring glance, how will not the beauties, the sublimities, the wonders and the powers of that nature, as unfolded by its magic touch, call forth continual songs of praise unto Him who has so marvellously and wisely ordained the works of the universe. All this it has already done, and is still doing. But every day reminds us that more remains to be done than ever has been done; that new fields are to be explored, and new views to be taken of those already explored.

Let our poetry, fiction, oratory, science, legislation and jurisprudence, be imbued with the spirit of the gospel, let them all combine for the illustration and diffusion of its beneficent principles, let their united influence be directed towards the moral improvement of humanity, and the dissemination of right sentiments in regard to the Creator of all; let poetry sing the praises of redemption, fiction, in life-like narration, illustrate the practice and action of virtue in contrast with the results of vice, oratory dwell upon the practical and elevating themes of Holy writ, science tell the wisdom, power and goodness of God, legislation seek the good of all by equal laws, based upon that most reliable of law-books, the Bible, jurisprudence seek to administer justice with impartial hand, whilst it exhorts and encourages the offender with the tenderness of mercy, to a reformation of life; let all the most brilliant intellects representing these several departments, join in the promotion of these objects, and the result upon the condition of human society would be incalculable.

One mighty thought, uttered by a far-seeing and daring spirit, is like the "burning mountain," in the Apocalypse, cast into the sea. It awakens a heaving and commotion of the waters, that engulphs the petty presumer who launches his bark upon its waves, in the hope that his presence and voice shall still its ragings. The words of the prophet, "the just shall live by faith," uttered in the beginning of the sixteenth century against

the enormity of papal indulgences, by a soul that conceived their import strongly, and felt the divinities of their power, shook the throne of darkness whence those abominations issued, to its centre. It was truly the burning mountain cast into the sea; and the waters of human thought have never since subsided to their previous sluggish and stagnant calm; a calm which produced on its surface only the unsightly and loathesome scum of monkish indolence and priestly licentiousness, and exhaled over the earth the deadly miasmata of popish corruption and despotism. Those waters have been roused into action, and have ever since been dashing their angry waves against the pillars of the power of darkness and tyranny, and will not stay their violence, until every vestige of all that has oppressed and darkened the mind of man, has been swept away.

In the sixteenth century, sanctified genius took up its abode at Wittenberg, Geneva and Zurich. From these historical eminences it spake, and conscience was free. That voice of power was heard far and wide in that momentous age, and is ringing in our ears to this day, in every conflict for liberty, and in every shout of triumph that ascends from emancipated man. It was the trumpet call to nations, to rouse themselves from the lethargy of ages, and the signal of doom to every form of secular and spiritual despotism. It sounded over the waters, and Scotland heard it in the fearless utterances of a Knox, England heard it in the lofty thoughts of a republican Milton, and America heard it in the declaration that all men are free, and one of the noblest bards of Germany has since sung, that

"*Man is free though born in chains.*"

Thus it has been in all ages. When some strong and determined mind has seized upon a great life truth, and published it to the world, it has always produced, sooner or later, such changes in the condition of man, as to mark that period with the characteristics of an era. And it has always been the case, when such changes did take place, that they were fermented by a *thought* that was originated by that order of intellect which alone can originate. Genius has ever, either immediately or remotely, been the prime human agent in the march of freedom, as it has in only too many instances, contributed to the perpetuation, or at least extension, of despotism. The masses want a leader. Political parties, schools of philosophy, science and art, religious denominations, new church movements, every little community, all want a leader, some mind

more gifted, far-sighted and determined than the rest, to which they can look for counsel and example.

Genius has achieved wonders with the sword, greater wonders with the pen, but it will achieve unspeakably greater with the cross. When its eyes and lips have been anointed with the blood of the cross, it will see things and utter sayings, that will startle dead nations into life, and shake the heart of the world as with an earthquak shock. When another Paul shall go forth, despising the wisdom of human philosophy, and knowing "nothing but Christ, and him crucified," with his soul, like the burning bush in the desert, wrapt in a flame of love to the author of life and salvation, his body upon earth, whilst his spirit dwells in heaven, realizing the glory of God, and the "powers of the world to come," regarding not life, nor ease, nor honor, and shall pour forth from his full heart his rich conceptions and experiences of divine wisdom, upon the ear of humanity, that ear being opened to by the Divine Spirit, to the appreciation of that wisdom, then shall we realize the fulfilment of the prophecy, that a "nation shall be born in a day," then shall men and angels witness how "the kingdoms of this world have become the kingdom of our Lord and his Christ."

Such a burning and consuming intensity of devotion to a specific object, especially if it be a worthy one, is characteristic of genius in its highest grade. It possesses an unconquerable earnestness and enthusiasm, a fiery energy, a focal concentrention of purpose, that leads it, in a greater or less degree, to sacrifice every other consideration. It sees but one thing, it knows but one thing, it desires but one thing. The words of an American poet, put into the mouth of the painter Parrhasius, expressing his thirst for fame, are scarcely hyperbolical, if at all,

"Ay! there's a deathless name,
A spirit that the smoth'ring vault shall spurn,
And like a steadfast planet mount and burn;
And though its crown of flame
Consumed my brain to ashes as it won me,
By all the fiery stars! I'd pluck it on me.

Ay! though it bid me rifle
My heart's last fount for its insatiate thirst,
And every life-strung nerve be maddened first,
Ay! though it bid me stifle
The yearning in my throat for my sweet child,
And taunt its mother till my brain went wild;
All, I would do it all,
Sooner than die like the dull worm, to rot,
Thrust foully to the earth and be forgot."

Nor does poetry furnish the only illustrations of this feature. We have a Napoleon sacrificing his strongest domestic affections, for the promotion of the objects of his ambition; a Columbus venturing all his hopes in three little vessels upon the unknown and untraversed ocean; a youthful Pascal debarred by a father's will from the study of geometry, elaborating a system of that science himself; a Burritt, sooty and brawny-armed, at the blacksmith's forge, laying the foundation of almost incredible attainments in languages; a Kirke White of glorious promise, bartering health and life for the treasures of science and literature; a Milton burning the midnight lamp, until he could no longer behold the great lamp of day; and a Hugh Miller whilst wielding the quarryman's crow-bar, making those profound observations, and laying up that store of knowledge, not dug from books, but from rocks, which enabled him afterwards to wield the Geologist's pen with such astounding efficiency and power, to the confusion of those who see no "Footprints of the Creator," in the "Vestiges of Creation." Indeed we might run through the whole catalogue of great performances, and we should find this trait in the performances underlying and pervading them all.

Let this quality be combined, as it often has been, with a spirit that consciously embraces the aggregate *tendencies* of the intellect of its own age, and the *results* of more or less successive ages, or, in other words, give us the heroic order of Genius, and let it place itself "behind the Cross," and bear that emblem of light throughout the earth, and darkness will flee, tyranny will fall, unbelief shall vanish, and science itself lie humbled, *yet in its humiliation lie ennobled before the beams* of the "Sun of Righteousness."

Gentlemen: as you have looked at the achievements of Genius and reflected what it is able yet to perform, doubtless you have felt the ennobling wish, that you might tread in its shining track. It is a glorious work which it has accomplished and is daily developing in more glorious issues still. Every one may say, "could I do something of that kind, something that will benefit mankind on an extended scale, I should labor with cheerfulness.

But let no one be discouraged. Each one of you has a mission in life, something to do, some influence to exert. Your life will be glorious if you are true to your mission, true to yourself. "What wilt thou have me to do?" is the earnest inquiry which every one ought to make. No one may be an idler now; none may bury his talent, be it but one. A century past, a century to come. How much is embraced in

those words. The century is past, so are its actors, so its passions and its actions; not so its influences. The *influence* of every one that lived then, is working yet. Nor is it likely that it will ever cease to work. The century to come will be modified by it. In the century to come you will have lived and acted and as an actor will have passed away too. Your name may not be remembered. Your tombstone may have crumbled into dust like your body, or the ploughshare have passed over your grave, but the thoughts that you shall have uttered and the influence which you shall have exerted, will be ploughed into the character of others, possibly for a decade of centuries. While the distinguished Dr. Paley was a student at College, he was negligent and irregular in the performance of his duties. A dissipated companion, one morning early, entered his room, and remonstrated with him for wasting his time and opportunities which might be of such signal service to the world. The remonstrance was heeded, and we possess the fruits of it in those profound works which afterwards issued from Paley's pen.

Nobody inquires after the name of the man, who thus induced that giant to shake off the fetters that were likely to bind him down to a weak and inefficient career; but he has left his mark notwithstanding. So may you. A word that you utter may burn itself into the soul of a companion, and if it be for good, you have not lived in vain. Your voice may not circle around as far as that of many others, yet let it be true, and let it be heard. Your star may not shine as brightly as many others in the firmament, but let it be in the right direction. It will guide aright as certainly as if it were larger. The Polar star does not bear upon the earth with the fiery intensity of Sirius, but it is the Polar star after all.

> "Lives of all great men remind us,
> We may make our lives sublime,
> And departing, leave behind us
> Footprints on the sands of time;
> Footprints that perhaps another,
> Sailing o'er life's solemn main,
> Some forlorn and shipwrecked brother,
> Seeing may take heart again."

In conclusion, learn from genius to devote yourselves to some definite purpose. Ask what is your call. Ask it of Him "who giveth wisdom liberally, and upbraideth not." Ask it too, of your own consciousness. Then pursue it with energy and earnestness. And in the pursuit cultivate sincerity. Life's drama is played within you and without you, with a power

and significance never before equalled. Time rushes on. He who strives to keep pace with it, becomes wise, he who lags remains a fool.

ARTICLE V.

NATHANAEL:—OR THE TRUE ISRAELITE.

By the Rev. B. Appleby, Baltimore.

The difference between sacred and profane biography is so distinctly marked, that the one may, with some propriety, be denominated *internal*, and the other *external*. The biographical sketches of the Bible were written by men "who spake as they were moved by the Holy Ghost," and they take us at once to the hearts of their subjects, and show us their real character, by revealing the motives and principles which moved and governed their lives.

This, profane authors cannot pretend to do; the most they can do is, to give a narrative of the deeds and sayings of men, from which they and their readers may infer their motives and principles, and form an estimate of their character. But such estimates will be, and if necessity must be, as often wrong as right. For this reason the biographies of profane authors are not so profitable as those of the sacred writers. Neither are they so interesting. And the reason for this is, they make us too familiar with their subjects. They descend too much to particulars, and to all the circumstantial detail of little things. Not so with the sacred writers. They never trouble us with little things. Sometimes, indeed, they stop to tell us where a man was born, and who were his parents, but not often. And when they do, we may take it for granted that it is highly important that we should know these things. But very often, passing over all these points in perfect silence, they seize upon some important epoch in the man's life, and introduce him to us just at that point; and with a few words, well chosen, and well applied, they reveal to us, as with a flash of light, all of his character that is worth knowing.

The great prophet, Elijah, is introduced to our notice in these simple but terrible words: "And Elijah, the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." Thus

"in a moment, in the twinkling of an eye," Elijah stands before us the prophet of the Lord, clothed with awful majesty and power.

Melchizedek is introduced in the same abrupt manner, as "king of Salem, and priest of the most High God." And so of the subject of this article. The first intimation we have of the existence of such a man as Nathanael, is in these words: "And Philip findeth Nathanael." Here is the man. "Behold an Israelite indeed, in whom is no guile." Here is his character.

I. Nathanael was not a hypocrite.

This is evident from the words: "An Israelite indeed, in whom is no guile." If Jesus had merely told us that he was an Israelite, we would have been as ignorant of his real character, as we were of his existence before Philip found him.

To be an Israelite, simply means, to be a descendant of Jacob, a member of the Jewish church and nation.

But what knowledge does this give us of individual character? "For they are not all Israel who are of Israel:" that is, they are not all Israelites in heart, who are Israelites by descent. But how shall we distinguish between them? And, when we have found an Israelite in heart, and wish to point him out to a friend, how shall we designate him? Evidently by adding to the word Israelite, some other word; as *indeed; in reality; in truth.* No doubt the Savior laid peculiar stress upon the word *indeed*, when he uttered it. And, as though he were afraid his disciples would not understand what he meant by "an Israelite indeed," he immediately added, "in whom is no guile." So then, the latter part of the sentence is an explanation of the former.

To be an Israelite *indeed*, then, is to be an Israelite in whose heart there is no guile: or, in whose heart there is no hypocrisy; no deceit; no falsehood: an Israelite who honestly, and conscientiously endeavors to conform his life to the law of Moses. "For, he is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God." He whose profession of the Jew's religion does not lead him to obey the law of Moses, is not worthy of the name of Jew.

His circumcision and membership in the Jewish church are a mere nullity. For, "circumcision verily profiteth if thou keep the law, but if thou be a breaker of the law, thy circumcision is made uncircumcision."

So then, to be a Jew *inwardly*, and an Israelite *indeed*, mean the same thing. It is to be honest, sincere and without guile: to believe what we profess, and practice what we believe. Such a man was Nathanael.

But how could Nathanael be honest, and at the same time be so prejudiced against Nazareth? To be honest and sincere in heart, does not necessarily imply perfect freedom from all unresonable bias of mind. We have the Savior's word for it, that Nathanael was an honest man; and we have Nathanael's own word for it, that he verily thought that no good thing could come out of Nazareth. Here then, we behold, strong prejudice and sterling honesty dwelling in the same heart. The prejudice itself was an *honest* prejudice. Nathanael was sincere in believing as he did. The proverb, "that no good thing could come out of Nazareth," was so general, and so venerable, that he received it as a settled and true maxim.

What a rebuke does this fact administer to all those, who denounce all other men, as hypocrites, schismatics, and imposters, who differ from them in opinion! May not those who hold opinions contrary to ours, be as honest as we are, who hold opinions contrary to theirs? And as we know that we are honest in our opinions, ought we not to believe that they are honest in theirs? O for that charity which "thinketh no evil!"

II. Nathanael was not a bigot.

Though an honest man may be strongly prejudiced, yet he is always open to conviction. Truth is the great object at which he aims, and, so soon as he discovers that his opinions and prepossessions are opposed to the truth, he will reject them at once and forever.

And just here may be found the line which separates the bigot from the man of honest prejudices. The bigot will not see, will not hear, will not consider. He shuts his eyes, stops his ears, and turns away from the truth. But the man of honest prejudice will see, will hear, and will consider. And if convinced that he is wrong, he will confess it, and embrace the truth. So did Nathanael. How nobly did he act in the instance before us!

Indeed, we scarcely know which to admire the most; the open frankness of Nathanael, or the calm philosophical self-possession of Philip. When Philip told Nathanael that he had found the Messiah in the person of Jesus of Nazareth, and Nathanael urged the objection that "no good thing could come out of Nazareth," Philip, knowing it was useless to argue against old and long established prejudices, and feeling

confident in the power of the plain, simple truth, merely said, "*Come and see.*" There was no disposition on his part to gain a splendid triumph, by a long and learned argument; he seems to have been willing to let the simple truth, as it is in Jesus, glorify itself and its author, in the conversion of his friend, though he himself should sink into nothingness. Such conduct, so noble, and so self-sacrificing, could only be surpassed by the conduct of Nathanael.

But, if Nathanael had been a bigot, when Philip said to him, "*come and see,*" he would have said, no! I will not go and see; I want no new light; I am satisfied with my religion; I believe as my fathers did; their religion is good enough for me. I thank God that Nathanael was not a bigot. Had he been, like many of the blind Pharisees, he would never have found the Savior. Do bigots ever find him? Honest men, I know, always do, when they seek him. Nathanael was an honest man. Therefore, he accepted Philip's invitation. Indeed, he could not do otherwise. The proposition to "*come and see,*" was so plain, so fair, and so just, that an honest man could not reject it. If you cannot take my word for it, Nathanael; if you cannot rely upon my testimony, "*come and see*" for yourself. He went, he saw, and he believed.

III. Nathanael was a praying man. This we take for granted from the place in which we find him. We find him under the fig tree, alone, and no doubt he was praying and meditating. As the housetop in the city, so was the vine and the fig-tree in the country much resorted to by the pious Jews, in all their generations, for the purpose of prayer and meditation. Indeed, it became a habit; and this habit suggested to the minds of several of the sacred writers, one of the most beautiful and touching poetical sayings in all the Bible.

How suggestive of the idea of peace, of safety and security, is the sight of a man under his own vine or fig-tree, wrapt in meditation, or in undisturbed communion with God. So the sacred historian, when he would describe the quiet and peaceful reign of Solomon, said: "And Judah and Israel dwelt safely, every man under his own vine, and under his own fig-tree, from Dan even to Beersheba, all the days of Solomon." So likewise the prophet Micah, foretelling the peace, the safety and the security of the people of God under the reign of the coming Messiah, said: "They shall sit, every man under his own vine, and under his own fig tree; and none shall make them afraid." The Messiah has come: his reign has commenced: and wherever his power is greater in the hearts of the people, than the power of Antichrist, there religious

liberty is enjoyed. It is so in our own happy country. And ought we not, with gratitude in our hearts to God for the blessings which we enjoy, beseech Him so to extend the dominion of his son, that all men, in all lands from the rising of the sun, to the going down of the same, may sit under their own vine, and under their own fig-tree, worshipping the God of their fathers according to the dictates of their own conscience.

But to return to Nathanael. As we have no doubt that he was praying and meditating under the fig-tree, so from various considerations we think it highly probable that the subject of his prayers and meditations was, the Messiah. For, is it not a fact, that Jesus while in the flesh, as well as now in the spirit, so accommodated his movements to the openings, and the indications of providence, as to call men just at the right time and in the right place? just at the time when his call would make the deepest impression, and when they most needed his presence and blessing? Philip and the eunuch did not meet on the road leading from Jerusalem to Gaza, by chance, or accidentally, but providentially. The same spirit which had been preparing the eunuch's heart for the reception of the truth, said unto Philip, "Go near and join thyself to his chariot." Philip did so: and as they rode along he preached unto him Jesus; and before Philip finished his sermon, the eunuch was converted.

The path of duty is the path of safety. The eunuch had been up at Jerusalem to worship, not to make money or to enjoy pleasure; and as he returned home he read his bible, not a novel or a book of tales. The Lord is always near those who call upon Him, though they know it not. Behold Nathanael under the fig tree! Does he know that the Messiah has come? that he is near him? and that in a few moments he will see him, and embrace him? No, he is ignorant of all this. But he is doing his duty: he is praying, meditating, perhaps reading. Philip providentially passed by that way, and seeing Nathanael in his retreat, called unto him and said: Nathanael! "we have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

O what welcome news! Do you not imagine, that Nathanael immediately sprang to his feet, and with commingled joy and surprise beaming in his countenance said: why Philip, this is just what I was thinking of and praying for! Have you found him? are you sure? But you said he was of Nazareth; do you not know, "that no good thing can come out of Nazareth?" Well, Nathanael, "*come and see.*" Nathanael

went. And as he approached, Jesus said of him, "Behold an Israelite indeed, in whom is no guile." Nathanael heard these words and was astonished. Does this man know my heart? Perhaps some of my friends have told him who I am. I will ask him. And he said, "whence knowest thou me?" "Jesus answered and said unto him, before that Philip called thee, when thou wast under the fig tree, I saw thee." This went home to Nathanael's heart. He knew that Jesus, being where he was at the time, could not have seen him with his bodily eyes, and that none but a supernatural being could have seen him in any other way. He was convinced that Jesus was the Christ. And, as soon as his heart believed, his mouth confessed: "Rabbi, thou art the son of God; thou art the King of Israel." Thus his prejudices all conquered, his doubts all scattered, his heart convinced, and his mind illuminated, he embraced the Nazarene as the son of God, and the Saviour of the world.

ARTICLE VI.

THE INFLUENCE OF THE MIND ON THE BODY.

It is proposed to take up and to treat the influence of the mind upon the body; a subject presenting many singular facts, and altogether deserving of special attention; but, so copious, that it must be very lightly skimmed in a single not protracted article. There is nothing, perhaps, in the sphere in which we live, more astonishing, better ascertained, and more inexplicable, than the effects produced upon our animal organization by that part of our nature in which reside thought and volition. There is a very intimate, though very mysterious connection, between the two. How the one influences the other, the body the mind, and the mind the body, can be determined, only so far as that it is through the medium of the nervous system, in general, and its great centre, the brain. We derive our knowledge of the external world from the senses, transmitting their impressions through nerves, and it is by them that the mind reacts upon the body. We are not aware that the mind can operate directly upon the body, or upon any of the animal functions, in any other manner than by thin mysterious threads and strings of animal organization, called nerves. It is true, that the control of the mind over the body, is very minute,

embracing not only all the great vital operations, but likewise the minor, but whatever secondary or reflex influences there may be, they are all to be traced to nervous action, and so far as they are voluntary, to the mind active in the production of that action. It is a singular, but very interesting fact, that the part of the animal economy of which we are now speaking, divides itself into two great classes, nerves of sensation, and nerves of motion, and that these functions are kept distinct. Similar as they may appear, bound up, as they may be, together, they do not interfere with each other's operations. Although it might be supposed, that the range of influence of the mind, over those nerves which produce motion, would be far greater than over others, it is, nevertheless, true, that the nerves of sensation are not exempted.

Having thus briefly touched upon the instrument, and particularly the chords, on which the mind performs in producing its music, we propose to divide and discuss the entire subject under the following heads: The general subject, the influence of the mind upon the body; and first, the more ordinary effects. Second, the less ordinary. Third, influence on the healthy body in deranging it. Fourth, influence in morbid conditions, either augmenting, diminishing, or removing them.

First. The more ordinary effects. Here we simply refer to the power exercised by the mind over the instruments of motion. These are called muscles (Keil enumerates 446 Modern Anatomist, 527). Numerous, complicated, and minute as they sometimes are, and performing the greatest variety of motions, with most amazing precision, they are entirely under the command of the mind. Like an able General, with an army perfectly disciplined, it issues its behests, and obedience follows, so perfect that there can be no complaint; by functionaries, not known in innumerable instances to the mind, by processes involved in profound darkness, but well calculated to excite the highest admiration. The mind wills, it acts upon the brain, the brain on the nerves, the nerves on the muscles, they contract, they act from the point from which they arise, upon the point into which they are fixed, and by a perfectly mechanical process, and in accordance with the laws of motion, that which is so recondite in its origin, and so remote from mechanism, presents a beautiful system of animal mechanics, which has its parallel in substances not endowed with vitality, and subjected to other dynamics. We desire to raise our arm from a table, it is willed, and it is done. We desire to grasp a pen, to write a lecture, it is willed, the fingers gather around it, and assume the relation which most facilitates the mechan-

ical operation of writing. Something occurs to make it desirable that we should leave our chair, our room, the house. We will to rise up, it is done, to go out of the room, it follows, to leave the house, it takes place. Now, in all this, although it is rapid, there is involved much action of matter, wonderful operations are going on, and every thing must be performed with the most unerring accuracy. Every part must be perfect, the mind itself must be sound, and then, and only then, will the results be reached. The mind, too, powerfully controls the senses, if not directly, yet indirectly; however certain the effect on the sense is, when its appropriate excitant is present, yet it is certain, that its power of affecting the mind is lost, unless the mind wills that it should. How necessary attention is to the due discharge of the vocation of the senses, is well known, and how dependent this is on the mind, every one knows.

It is found that the mind has a powerful influence upon the animal appetites, quickening or suspending them, temporarily, and that too, by voluntary efforts, not directed, it is true, at once to them, but directed to other things, by which it ceases to heed their calls, or directed to them, by which they become augmented in power. It is when we look at phenomena of this character, so numerous, and so remote from cavil, that we think of man as nearly related to the great author of all things. It is said in the Bible, that God created man in his own image. Much has been written in explanation of the image of God, in which man was created; different theories have been broached and promulgated. Leaving out of view the moral image, and restricting ourselves to what may be considered the precise relation of the mind to matter, may we not find much of the image of God in this? The general idea which we would derive from the statement, would be that man was like God; there is a closer resemblance between him and man, than between him and other creatures which are not made in his image. As the moral attributes of God are those which constitute his peculiar glory, and man is a moral being, much of this image may be, as it is by the best interpreters of Scripture, considered as residing in moral qualities, but that does not exclude the other view, which presents man to us as an inferior deity, as in a limited sphere, very limited sphere certainly, certainly exceedingly limited, if compared with the sphere of the divine operations, sustaining relations to what has been called the microcosm, the little world, the body, as the great Father of all does to the macrocosm. We conceive of the

deity as the great mind, controlling at its pleasure all matter, marshalling for its purposes, directing, restraining, letting it out, in a word, making it his most submissive servant; rapidly moving at his every nod. And this he does self-moved, or with a perfect freedom. So is it with man; his mind enthroned in the body, he considers it his domain, and he uses it, roused by motives under no irresistible constraint, but in the exercise of a self-determining power. He says to one part of it, go, and it goeth; and to another, come, and it cometh.

We proceed to the less ordinary effects. We must refer now to what metaphysicians call the sentient part of our nature; the emotions, passions, affections, and likewise the imagination.

No one who is acquainted with this part of our constitution, can fail to have noticed how powerful it is in its influence upon the body. Confining ourselves within the limits of what is frequent, and salutary, there is much, and it is diversified. Some of the exercises of our sensitive nature or passions, using it in a broad sense, to express the variously modified manifestations of it, are exciting, stimulating, they impart an additional impulse to the vital operations, others are sedative, they lower, they depress the same operations. Under the influence of some, the blood circulates more rapidly, it is more frequently brought into contact with the atmosphere, breathing is rendered quicker, the important pulmonary processes are more rapidly produced; the nervous energy is more largely developed, animal appetites are increased; the various secretions are augmented, and the entire process of assimilation is carried on more expeditiously. The countenance is ruddy, the eyes sparkle, and every sense is in quick and lively exercise, and by a reflex influence, the mind itself is elevated to its utmost acuteness and power. Others again operate differently, under their influence the body trembles, the heart beats languidly, the circulation is hemmed, the peripheral action is lowered, the countenance is pale, the eye is languid, the secretions are diminished, the appetite is impaired, digestion is imperfect, the entire system becomes prostrated, and the mind again sharing in the very effects which it has produced, becomes listless, loses its energy, is indisposed to act, acts feebly. Each passion has its specific influence. The general effects of some may be alike, but there are modifications, which characterize each. Love and anger may both excite, but the excitement is much more equable and salutary in the one case than the other. Fear and grief may both depress, but they operate differently. Fear more rapidly, violently; grief more slowly and gently; both tending to unfavorable issues; the one instantaneously, the

other after a long interval. Imagination, too, has a most powerful influence upon us. It may be said often to give "to airy nothing a local habitation and a name." It sees what has no existence, beholds spectres and goblins, where there is nothing, it hears where there are no atmospheric vibrations, it feels where there is nothing to excite the sensation of touch. This connects itself very naturally with the whole subject of supernatural appearances, or as they are vulgarly called, ghosts. The question has often been asked, both by philosophers and those who are not philosophers, by good men and by bad, can the dead reappear in this world? do they reappear? are there well authenticated cases of their reappearance. The fashion is at once to say with a confident air, such things are the merest phantoms, there are no ghosts. There are many, however, now, as there were in the days of the celebrated author of Rasselas, who, whilst they deny them with their tongues, confess them by their fears. Some, in their zeal against supernatural appearances, pronounce the story of the Witch of Ender, as narrated in the Bible, to be a sheer piece of legerdemain, the woman to have been a ventriloquist, and the appearance of Samuel the merest humbug. Now we don't think so. We know nothing to render the reappearance of the dead impossible; we do not so read the passage in question, as to consider it dubious, whether Samuel really appeared. It was certainly very singular, but not incredible. It was miraculous, but not more so than other things recorded in the Bible, and believed by every christian; there was an end to be accomplished by it, and that not unimportant. In the possibility of ghosts, we have no doubt; neither philosophy nor our religion enters its protest against them. In their antecedent probability, under ordinary circumstances, we do not hesitate to say that, both our philosophy and our religion are against it, but yet there may be supernatural appearances. It will resolve itself, then, into a question of fact. Many great men, and many good men believed in ghosts. "Thousands of years," says a writer in the Christian Observer, "have been insufficient either to contravene the belief, or to establish the fact, of the reappearance of the dead. It is unnecessary to state the universality of the belief in the reality of their appearance. Bacon, Boyle, Addison, and Johnson, were all apostles of the doctrine; and with them may be associated the gravest divines, the sternest judges, philosophers, scholars, poets, politicians, and warriors; a Socrates, a Sir Matthew Hale, a Tasso, a Brutus."

The writings of Stilling, in Germany, and particularly his well known Theorie der Geister-kunde, containing numerous and apparently well authenticated cases, have given great currency, amongst his numerous readers and admirers, to the belief that there are reappearances from the world of spirits. It would be utterly untenable to assume, that all these narratives are impostures or fabrications. It would be to fly into the face of the clearest testimony and the most credible witnesses. We must, if we do not interpret their appearance as others have done, we must explain them, and after all, our solution will be but partially satisfactory. It has been shown that spectral appearances may sometimes be explained by morbid physical conditions, and that remedies addressed to the body will dissipate them. Now we may call in a highly excited imagination to explain other cases; fear, expectation, hope, ordinary physical phenomena, inadequately appreciated by the senses, may solve other cases, and induce us to conclude, not that the narrator of the marvel is a liar, but that he has been imposed upon by his heated fancy. Guilt combined with remorse may paint in the air till the eye seems to see it, and the ear to hear it; the instrument and likewise the victim of wonder. Powerful illustrations of this, may be found in that great painter of the passions, Shakspeare:

"Is this a dagger which I see before me,
The handle towards my hand? Come let me clutch thee.
I have thee not, and yet I see thee still.
Art thou not, fatal vision, sensible
To feeling, as to sight? or art thou but
A dagger of the mind; a false creation,
Proceeding from the heat-oppressed brain?
I see thee yet, in form as palpable,
As this which now I draw.
Thou marshals't me the way that I was going;
And such an instrument I was to use.
Mine eyes are made the fools o' the other senses,
Or else worth all the rest. I see thee still;
And on thy blade and dudgeon, gouts of blood,
Which was not so before. There's no such thing:
It is the bloody business, which informs
Thus to mine eyes. Now o'er the one half world
Nature seems dead, and wicked dreams abuse
The curtain'd sleep; now witchcraft celebrates
Pale Hecate's offerings; and wither'd murder,
Alarm'd by his sentinel, the wolf,
Whose howls his watch, thus with his stealthy pace
With Tarquin's ravishing strides, towards his design
Moves like a ghost. Thou sure and firm set earth,
Hear not my steps, which way they walk, for fear
The very stones prate of my whereabout,
And take the present horror from the time,
Which now suits with it. While I threat, he lives,
Words to the heat of deeds too cold breath gives."

Other solutions of these appearances may be given, which will, no doubt, explain some cases; we suppose imagination has had much to do with many. The opinion has been extensively entertained, that what are technically called nævi materni, depend very much upon the imagination of the mother upon the fœtus. They are certainly very singular appearances, in their great variety, but they are not yet, we presume, reducible to any theory which would find universal acceptance, amongst those best qualified to judge.

We proceed to the influence of the mind on the body, in producing disease. It might be expected that the influence of the mind upon the body, as it is very great, would sometimes, and particularly when either excessive or defective, operate injuriously. The same agents, which are employed to produce desirable effects, and which do produce them, within certain limits, may be productive of very opposite effects beyond those limits. It is so with the mind. The most natural, and the most innocent influence, may be made unnatural and destructive. Take for instance the passions, which have been introduced as exciting, and elevating all the vital functions; yet if they be too intense, they disorder and produce morbid action. So those which, in their very nature tend to depress vital power, do so just in the ratio in which they are intense or long indulged. Sometimes the mind may be the sole cause of functional derangement, or disease, at other times it may be merely a predisposing cause.

Sometimes it may, by its agency, give energy to morbific causes, which the animal fibre would otherwise resist, at others the diseased action may be introduced, and be armed with additional power by the mind. Sometimes the disease itself may disturb the natural flow of the mind, and then by a repercussive influence the mind may avenge itself, by giving additional virulence to the disease. There is, too, a numerous class of diseases, in which the mind is the principal seat. We mean the various forms of mental derangement. Without pretending to determine the philosophy of the singular phenomena, displayed by the mind in its abnormal movements, for we presume that even professional science is often nonplussed here, and therefore amateur science may well be modest, we suppose we shall incur no serious hostility, if we ascribe many mental diseases to the mind itself. We do not suppose that the mind of man can really be diseased, considered in itself. It appears to us that every one who denies the materiality of the human soul, and this is the view which we unhesitatingly

adopt, can consider the mind, a simple indivisible essence, capable of morbid action; but any phenomena referable to this category, must be looked upon as the result of some imperfection or disease in the organic instrument, with which it is so closely connected, and by which it acts. Adopting this as a correct theory, it will not follow, that all mental diseases are of physical or corporeal origin. It may, in some instances, be clear, that no other origin can be ascribed to them, but in others it is equally clear, that it is the mind itself, too intensely exerted, too violently agitated by passion, too severely touched by calamity, which must be considered the first impulsive power in the diseased result, and it may be, and we presume it is, by deranging the body, producing physical disease, by which it, in itself, subsequently suffers.

We have not found, in our examination of medical works, any very extended or comprehensive survey of the influence of the mind on the body. There are scattered here and there, in physiological systems and works on pathology, as well as disease in general, occasional references, and the mind is spoken of as exerting both a power of derangement and of cure. In Schubart's work, entitled Geschichte der Seele—History of the Soul—there are some interesting details on this subject. In Dr. J. Mason Goode's Study of Medicine, in the fourth volume, which treats in part of mental diseases, there are illustrations of the power of the passions in producing mental disorders. We shall make some use of both. The influence of the soul is most observable in those parts which come under the notice of the senses. Schirrous tumors and the aggravation of wounds, according to the testimony of physicians, are the result of the mind. Mental emotion has, in several instances, produced, and sometimes in the course of a single night, an entire change in the color of the hair. The iris of the eye has been changed by the same influence. The alarming disease called Epilepsy, has often been produced by mental emotion. In many instances, well authenticated, this form of convulsions has been communicated, as by a contagious power, from one person to another, so that numbers, and it must have been through the medium of the mind, have been affected. We entertain no doubt that some of those singular manifestations, under religious excitement, which have occurred in our own and other countries, are to be explained upon the same principle. One subject has radiated the influence around, till many were overcome. Fevers and plagues have been ascribed, by the ablest physicians, to depression of spirits. Dropsy, combined with disease of the liver, has been ascribed by Morgagni and others,

to sorrow and care. Boerhave, Sydenham, and Van Swieten, ascribe palsy and gout to anger and angry emotions. Although the theory advocated by an American physician, in regard to that frightful disease called hydrophobia, viz: that it is purely a mental disease, and arises from the imagination, has generally been regarded as untenable; it is, we think, not at all improbable, that the mind has much to do with it. There are many instances too, in which death has been produced instantaneously, by strong mental affections.

Unexpected intelligence, joyful or the contrary, an unexpected sight, either pleasant or disagreeable, have produced sudden death. The influence of the passions, both exciting and depressing, is very marked. We can only furnish an illustration or two, which we will take from Goode's Study of Medicine. He says, volume fourth, under the head of Neurotica: "The instances of derangement produced by a sudden fit or immoderate flow of joy, are numerous, and not difficult to account for. As this impassioned emotion, when indulged with a rampant domination over the judgment, is a direct stimulus of a very powerful kind, acting not only on the nerves, but on every part of the body, it cannot take place without producing great sensorial exhaustion, and consequently, cannot be persevered in without remissions of languor and lassitude, like the effects of intoxication from strong wine or spirits. The misfortune is, that when the elevating faculties of the mind, and especially the imagination, are once let loose, by the operation of this passion, and both run wild together, the mental excitement will sometimes continue after the strength of the body is completely prostrated. And when this strength is sufficiently recruited for the external senses to convey once more to the perception, true and lively impressions of the objects that surround them, the perception, which has been also morbidly affected by the violence of impassioned paroxysms, will not receive or convey them in a true state, and a permanent derangement is the consequence. Cardan gives the case of an artisan of Milan, who having had the good luck to find an instrument that formerly belonged to Archimedes, ran mad with the fit of transport into which he was hereby thrown: and Plutarch, in his life of Artaxerxes, has a like story of a soldier who, having had the high honor of wounding Cyrus in a battle, became so overjoyed, that he lost his wits from the moment. Boerhave and Van Swieten relate cases of epilepsy that followed from the same cause. "The passion of avarice," says the same writer, "has not a stirring property of any kind belonging to it, but benumbs and chills every energy of the

body, as well as the soul, like the stream of Lethe, even the imagination is rendered cold and stagnant, and the only passions with which it forms a confederacy, are the miserable train of gloomy fear, suspician and anxiety. The body grows thin in the midst of wealth, the limbs totter, though surrounded by cordials, and the man voluntarily starves himself in the granary of plenty, not from a want of appetite, but from a dread of giving way to it. The individual who is in such a state of mind, must be estranged upon this point, however much he may be at home upon others. Yet these are cases that are daily occurring, and have been in all ages: though perhaps one of the most curious, is that related by Valerius Maximus, of a miser, who took advantage of a famine, to sell a mouse for two hundred pence, and then famished himself, with the money in his pocket. And hence the madness of the covetous man has been a subject of sarcasm and ridicule by moralists and dramatic writers in every period, of which we have sufficient examples in the writings of Aristophanes, Lucian, and Moliere."

That the mind exerts much influence upon the body in sickness, is well known, and the facts are so numerous, that they come under the observation of every one. It is not necessary, in an article like this, to go into any detail upon a subject which presents very copious materials. Disease is often augmented by the action of the mind; apprehension of an unfavorable result, erroneous views in regard to the character of the disease, want of confidence in remedial agents, want of confidence in the medical attendant; all conspire to an unfavorable result. Disease is increased by the sympathy of friends operating upon the patient, and exciting the depressing passions. It is increased by misfortunes, which occur during its continuance. It is increased by mortality which prevails around. On the other hand, it is diminished by every thing that tends to tranquilize the mind, to calm its apprehensions, to subdue its fears. The judicious physician endeavors to allay mental excitement, to repress influences calculated to agitate, to inspire confidence, and his success in this contributes, he knows, very materially, to a happy issue.

It is very remarkable, but admitting of such ample proof, that scepticism can have no footing, that powerful emotions, such as have produced disease, and even death, have violently ejected it from the system, after other means had been tried in vain. Touching for scrofula, or scrofulous affections in general, for which the kings of France obtained so much celebrity, although neither our philosophy nor our republicanism would

predispose to ascribe any unusual power to royal hands; although originating in contemptible superstition, yet no doubt had influence, for physicians tell us that this was the fact; but whatever efficacy may have been associated with the mysterious touch, must have originated entirely from the mind of the subject, credulous and deluded. It is particularly true, that convulsions in general, and particularly epileptic convulsions, so often originating in powerful mental emotions, have been removed in the same way. The case which occurred in the Harlem Orphan-house, under the care of the great Boerhave, has often been quoted, and it is, indeed, very striking and illustrative of what we say. The case was that of epilepsy spreading itself extensively amongst the children by sympathy from a single sufferer. Other remedies having failed to produce a cure, he provided instruments of iron, and heated them to a red heat in the presence of the children, and then commanded the officers to burn every child that was attacked. The effect was perfect. The terror inspired, banished the disease. Similar means have been used for ages. Pliny mentions a remedy for epilepsy which, says Schubert, has not yet lost its reputation. It is drinking the blood of a person who has just suffered a violent death. Fear, horror, must be regarded as the principle here, and many other similar remedies mentioned by Pliny and Aretæus for this disease. We dare not venture into this field; it is too broad, and facts are almost without number. It may be remarked, that when fearful pestilence is spreading over our land, although no human precaution may be able to prevent, in all cases, its attack, yet amongst the best prophylactics, and not without professional recommendation, a mind calm, unruffled by fear, trusting firmly in God, the protector of the just, softened and subdued by the hallowing influence of our holy religion, may justly be regarded as amongst the most efficient. Not only may we commend its preventive power, but likewise its sanative. The Psalmist knew well, and experienced fully its energy. Speaking of God as the refuge of men, he says: "Surely he shall deliver thee from the snare of the fowler, and the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flyeth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

There has been a reference to the mind as active in producing mental diseases, and it may be said to be equally potent in removing them. Human effort has been rewarded with far more success during the most recent decennia of time, than it formerly was, in the relief of those who labored under that severe calamity, the deprivation of reason, of which Dr. Johnson, who seems all his life to have been upon the verge of it, spoke in terms like these: "Of all the uncertainties of our present state, the most formidable is the uncertain continuance of reason." The improved methods of modern medicine may be said, with sufficient accuracy for our present purpose, to be the abandonment of the severe physical treatment, and the recourse to moral influences. Formerly the practice seemed to be based upon the opinion that maniacs, having ceased to be rational, must be treated like brutes. Now they are addressed and managed like rational beings, and the superiority of the treatment has been shown, both in this country and in Europe, by a most gratifying success. Dr. Goode, speaking of Ecphronia Mania, which he defines, "The discrepancy between the perception and the judgment general; great excitement of the mental, sometimes of the corporeal powers, and which he divides into the following varieties:

a. Ferox.—Furious, violent madness.
b. Exultans.—Gay and elevated madness.
y. Despondens.—Gloomy, despondent madness.
d. Demens.—Chaotic madness.

after speaking of the various remedies, says: after all, we have chiefly to depend on moral treatment. He speaks of firmness on the part of the attendant, but at the same time conciliatory manners. Amusements, such as may engage the attention; different mechanical employments, to which the sufferer may have been accustomed. Judicious conversation and cheering advice; regular attendance on religious service. Changing the scene, diverting the mind from its delusion, &c. We must abstain from details; they are not needed, and the principle is all that we desire to evolve, and for this purpose, the limits given will suffice.

We are naturally led to observe, after what has been said, that man is a most wonderful being. The mind particularly gives to him a great preëminence, and distinguishes him highly. We can soon run through the study of his body, but the mind is an inexhaustible theme. How imperfectly, after all the investigation to which it has been submitted, do we comprehend it. The particular phase now considered, is worthy

of much attention, and we entertain no doubt that there are mental influences yet undiscovered, which would reward the scientific curiosity of those who shall bring them to light. The subject is not important, merely as a matter of speculation, or abstract truth; it has practical bearings which render it eminently instructive. The influence of mind upon materialism, and secondarily on mind itself, operating either disastrously or beneficially, must convince us, that if the mind is in any degree under our control, and if these effects have any connection with our choice, we ought so to govern and control it, that the evil may be avoided, and the good secured. It cannot be denied that we may, in this way contribute, in no small degree, to our own happiness. Indeed, every thing depends upon this. The body is governed by the mind, and the mind by the will, and we are what we are, by mental regulation. Responsibility is in the mind. It is the source of every thing good and evil. All good can be traced to it. Evil acknowledges no other origin. This is so plain that it needs no further remark. It may be asked, however, how is the mind to be regulated? If, as has been said the mind governs the body, and the will the mind, what governs the will? We answer, it is under the influence of both; not necessarily, but freely. Truth develops the mind, unfolds its faculties, and guides it, or ought to guide it. There is but a single alternative. It must be guided by truth or by error. Properly regulated, controlled by reason, passion subordinated, the appetites in due subjection, the mind is healthful, and its influence is salutary, both in a moral and physical view. It is above every thing else, the purifying truths of the Bible, which repressing all inordinate passions, and softening and subduing the heart, may be looked upon as the great regulator. It is earnestly and sincerely recommended for this purpose, and its efficacy will be fully established in every instance in which it is tried.

ARTICLE VII.

JEPHTHAH'S OFFERING.

By Dr. J. H. Kurtz.

Translated from Rudelbach and Guerike's Zeitschrift.

HENGSTENBERG has attempted,[1] with his wonted acuteness, to prove that Jephthah's vow referred, not to a bloody but to a dedicative offering, and consequently that the daughter of Jephthah was not slain but bound to perpetual service in the sanctuary as a virgin. It must be said in praise of his dissertation, that it commences a new era for the view advocated, both in consequence of its rigorous examination of previous proofs and in the suggestion of new arguments. Its arguments must nevertheless be considered entirely deficient, a decision which cannot be reversed by the frequent favour which has been awarded it.[2] Hengstenberg wrote his treatise for defensive purposes and with a similar design, the followng refutation is prepared, for I hope that apologetics is better served by a simple and unprejudiced admission of that which the text of Scripture so clearly and unequivocally teaches, than by the rejection of it, however plausible it may appear. Hengstenberg begins with the acknowledgment, that the most ancient translators, Josephus and all the Church Fathers, knew no other interpretation than that of a bloody offering. We will not undertake to determine the value of this unanimity.[3] But we cannot omit, at least, to express our amazement, that Hengstenberg continues: "although this view was assailed by the other immediately after the rise of correct grammatical historical interpretation, it is true with much imperfection (Moses Kimchi first proposed it,) it was nevertheless able to sustain itself.

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[1] Comp. Hengs. Beiträge zur Einleitung ins alte Testament. Bd. III. S. 127—148.

[2] L. Reinke, an estimable Catholic divine, may be cited, who in his contributions to the elucidation of the O. T. (Münster 1851) has devoted 108 pages to this subject, but performing a superfluous service as he uses both the offensive and defensive weapons of Hengstenberg, only adding a copious literary apparatus.

[3] There is a something naive in Reinke's assertion S. 423 f.: "We merely mention that it is our belief, that our views of Jephthah's vow would have received the sanction of the Fathers, if they had known it, and if they had believed, that the text offered no difficulty." But they did not believe it.

But we proceed to the subject itself. Jephthah's vow was (Judges 11, 30, 31): "And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer up for a burnt offering. Eng. Translation,[1] (וְהַעֲלִיתִיהוּ עוֹלָה). It is true, that "whosoever" is often translated, whatsoever comes out of my house first and this is explained, that Jephthah hoped an animal would come forth. The confutation of this translation and explanation will not cause much trouble. Hengstenberg has done it so energetically and fully that we can do nothing better than to make use of his words: 1. "Jephthah vowed the first that approached him from his house. If he thought of herds, the house of the prince of Gilead must have been a kind of Noah's ark. Men and women and cattle in one room, going in and out at one door, in addition the foddering of cattle. This cannot be thought of. All that we know of the arrangement of Hebrew houses contradicts this. 2. The coming towards does not apply to beasts, of which it is not used, but only to human beings, to whom it more certainly applies, because it is at once referred to Jephthah's daughter. 3. The vow of a single animal in relation to so great a victory, is too insignificant. Pfeiffer correctly remarks (dub. vex. S. 356,) it would be well calculated to remind one of the parturiunt montes, if he had said to God give me this victory and the first calf that approaches me shall be offered to thee as a burnt offering, as Jephthah without a vow would have presented not one but many sacrifices. 4. The vow of Jephthah evidently refers to the Israelitish custom Exod. 15, 20, that women and particularly virgins should receive the returning conqueror with songs, music and dances. The existence of this usage appears from the example of Jephthah's daughter herself and then from 1 Sam. 18, 6. 5. It is not at all explicable how Jephthah should according to this explanation, have conceived his vow. It is entirely arbitrary that he should propose to offer the first that met him. Why did he not at once vow the best of his herds? The outward must have something internal corresponding to it and this is found in regarding היוצא (that coming out) as a person. Jephthah lays stress on the first appearing

[1] Wenn Du mir die Kinder Ammon in meine Hand giebst, so soll der Herausgehende, welcher herausgeht aus der Thür meines Hauses mir entgegen, wenn ich in Frieden zurüchkehre von den Kindern Ammon, dem Herrn sein und ich will ihn opfern zum Brandopfer. Germ. Trans.

because this (Comp. John 20, 4.) is a manifestation of love, so that he, as love is reciprocal, declares himself willing to consecrate to the Lord the most beloved.

The והעלה must be received personally, even though we reject the killing of Jephthah's daughter and assume, that Jephthah thought indeed of his daughter, as it was most probable, that she who loved him most tenderly, would first approach him, but just in this lies the greatness of the vow, at the same time he hoped, that God would be satisfied with the proposition to give him that which required the highest self-denial, but would not require this of him and would so order, that what was least to be expected would occur and that not she, but one of his most favorite slaves would appear."

We regard the foregoing argument as conclusive. But we cannot go further. The continuation we entirely discard.

Hengstenberg now, as he says, prepares the view entertained by him for the contest by providing it with new arms. We will examine these.

First in the words: and he shall be the Lord's and I will offer him as a burnt offering, the two explanations diverge.

The one explains quite literally, the other figuratively with applying the principle *Talia sunt praedicata, qualia permittuntur a suis subjectis.* (The predicates corresponds to the subject.) I will present him as a burnt offering, in such a consecration of persons to God, as corresponds to a burnt offering in beasts, therefore as an entire, unreserved, life-long dedication. This reasoning would be overwhelming, if it did not take for granted, what must be proved. It assumes that Jephthah's views were those of the law, and that he regarded the bloody offering of a human being as irreconcileable with the true idea of a sacrifice, as the law-giver of Israel did.

A second defect, which must be removed, before this view can be adopted, consists in this, proceeds the author, that its advocates did not know how to connect the consecration of Jephthah's daughter with other fixed facts of Israelite Antiquity.

A firm footing is obtained, when it is proved that a commencement has been made in the direction of monastic life under the old covenant, that it was a special custom, that women dedicated themselves, or were dedicated, to the Lord. We encounter here the very essence of Hengstenberg's discussion, and must therefore prepare for a thorough investigation and a most careful appreciation.

At the outset, our author makes use of Levit. 27, 1—8, according to which (?) it was customary to devote oneself, or his dependants, to God by a vow. But this passage of the law

does not answer. For the personal vows here designated, are such as can be, and must be released. This law recognizes the vowing, not only of animals, but likewise of human beings, prohibits the sacrifice of the latter, and requires their redemption by money. Jephthah's vow cannot at all belong here. Most willingly would the victorious and powerful chief of Gilead have paid ten, a hundred-fold, the ransom, which the law required, if he had been pervaded by the spirit of the law, and if this had been the basis of his vow. This incongruence did not escape Hengstenberg. He says: "In this regulation, it is true, a sum is prescribed, by which release from the personal fulfilment of the law could be obtained; but the nature of the case involved, that many, in their religious zeal, would, in the assumption of the vow, cut themselves off from this privilege." In the designation of the offering, in Jephtha's vow, as a burnt offering (holocaust) the privilege of redemption was most likely foregone. But the law does not speak as Hengstenberg does, of a possible release, but of a necessary, it contains not a privilege, but a command. Levit. 27 distinguishes three kinds of things which can be consecrated to the Lord: 1. Such as from their nature (in natura) are presented at the sanctuary, or are appropriated to it, but which can be substituted by a ransom. Houses, lands, &c., may be mentioned, likewise unclean animals, i. e., such as could not be sacrificed. The first were, when not redeemed, the property of the sanctuary, but the last, of the priests (v. 12). In the enumeration of these instances (v. 13, 15, 19, 31) the permission is each time expressly added, as well as the condition of release. 2. Such as from their nature (in natura) must be presented, but could not be redeemed; here belong all animals which could be sacrificed; and 3. Such as did not (in natura) pertain to the sanctuary, but must, in any event, be redeemed; here belong consecrated persons. Were the sense of the law, that it was left to the choice of the offerer to determine between an offering in the proper sense, and a release by money, this would certainly have been as definitely expressed as in v. 13, 15, 19, 31. The argument of Hengstenberg here loses all foundation. Should the author respond, the vow in Levit. 27, 2—8 has experienced a destiny, similar to the Nazarite vow, which the law merely recognizes as temporary, but which, however, the piety of later times (Sampson, Samuel, &c.) voluntarily ofttimes extended through life; this evasion must be rejected as untenable, on two grounds: 1. The law of Nazaritism, Num. 6, leaves the way open for such an extension, and contains nothing at all opposite, exclu-

sive; the law in Levit. 27, 2—8, is so adjusted in the premises, that such a supposed exaltation essentially contradicts it, and is inadmissible; and 2. According to Hengstenberg (see below), the already existing institution of women serving the tabernacle, proves the existence of a personal consecration extended through life. Supposing this, the life-long, irredeemable personal consecration was already in existence, known and practiced, the necessity was, therefore, the greater, that the law in Levit. 27, 2—8 must take notice of the alternative of redemption or non-redemption. That and how the law took cognizance of such voluntary extension or prolongation of personal obligations, the law in Exod. 21 : 5, 6, and Deut. 15 : 16, 17, shows where it is allowed the Hebrew slave who was to serve seven years, to extend voluntarily his service through life.

Levit. 27—28 can render no service. Next the Nazarite law Num. 6, enters the lists. The author lays special stress on v. 2, which allows women to take the Nazarite vow, and then he advances to the position that it is both natural and necessary that the Nazarite vow, which was temporary by law, should become unrestricted (Sampson and Samuel). Neither moves us. For neither has the Nazarite vow any thing to do with the personal vow in Lev. 27, and still less is the offering of Jephthah's daughter (taken in Hengstenberg's sense) a Nazarite vow. The first is very obvious, for that which is vowed in Lev. 27, can and must be redeemed; the Nazarite's vow cannot and should not be, it must be fulfilled with unconditional punctuality. That Jephthah's was not a Nazarite vow, is clear as the sun. If he had contemplated this, he would assuredly have taken cognizance, as carefully and distinctly of its peculiarities, in the assumption of it, as was done in the Nazarite vow of Sampson (Judges 13 : 4, 5, 7), Samuel (1 Sam. 1 : 11) and John the Baptist (Luke 1 : 15). In the law Num. 6, there is not the least difference, made between the duties of the male and female Nazarite, all the regulations apply to both, and the wife, as little as the husband, has anything special assigned or rendered obligatory.

There is not the slightest trace of a special obligation for a female Nazarite to remain unmarried, or to avoid sexual intercourse (if, when she assumed the vow she was married). If the male Nazarite could marry during the period of his vow, and perform marital duties, and Hengstenberg cannot deny this, the woman, as a Nazarite, nothing differing, could do the same. But according to Hengstenberg, the obligation to such an abstinence is the main thing. This, then, is the leading

point, but not, as Hengstenberg would persuade himself and us, that the temporary enactment concerning vows in the law could, and should extend to life, and had actually; to counteract which, is neither our object, nor necessary. As the Nazarite vow does not belong here, we may dismiss it without the enquiry, whether Hengstenberg's representations of it, as monastic, accord with its design, or whether the fundamental idea of it was death to the world, and life to God.

The author now brings out his heavy artillery. Let us see whether our interpretation must strike sail before this.

In Exod. 38: 8, there is a cursory notice in connection with the account of the preparation of the tabernacle and its utensils, by Bezaleel and Aholiab: "And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women assembling, which assembled at the door of the tabernacle of the congregation."[1] This transient notice, our author says, is of great moment. That the institution here presented, did not terminate with the Mosaic period, as might be thought, as it is nowhere introduced by laws, commanded or recommended, that it, on the other hand, continued through the whole period of the Judges, we see in 1 Sam. 2: 22, a passage which refers to the same period in which Jephthah's vow occurred.

Amongst the grievous offences of the sons of Eli was this, that they cohabited with the women who "served at the door of the Tabernacle," a designation taken literally from Exod. 38: 8, to show that the institution which they profaned in this way, was venerable for its age, and had originated under the eyes of the lawgiver. That this institution continued till New Testament times, is proved by Luke 2: 37, where it is said of Hannah: She was aged, and a widow eighty-four years, and never left the temple, and served God with fasting and prayer, day and night. Further indeed, 1 Tim. 5: 5 (and she that is a widow truly, hopes in God, and continues day and night in prayer) has reference to the same institution. We waive, in the first instance, the New Testament proofs, which are more than doubtful, to turn our attention to the Old Testament, which alone can decide. We ask then, with right: Where is the evidence in Exod. 38, 1 Sam. 2, that the women served at the door of the tabernacle, in virtue of a vow?

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[1] Germ. Und er machte die Becken von Erz, und sein Gestell von Erz, aus den Spiegeln der dienenden (Weiber), welche dieneten un der Thür der Stifthitte.

Where is the proof that it was to continue through life? Where the evidence that they were bound to virginity, or to a life of celibacy? All this the interpreter has, entirely from his own resources, without any warrant from the text, brought to it and arbitrarily inserted. That the serving of the women at the door of the tabernacle, in Exod. 38, and 1 Sam. 2, was the fulfilling of a vow, Hengstenberg infers from the combination, or rather mixture of these passages with Levit. 27, and Numb. 6. But it is clear that these passages are heterogeneous, and consequently there is no justification for this. Levit. 27 directs a personal vow to be redeemed by money, there cannot, in this case, be anything like a serving of the tabernacle, in Hengstenberg's sense. In Num. 6, the duties of a Nazarite are minutely and fully described; but nothing is said about serving at the door of the tabernacle; Exod. 38, on the other hand, refers to women, who serve at the sanctuary, but it is nowhere said, that this was in consequence of a vow; and that this was the result of a Nazarite vow, is purely imaginary, for we do not find any where the least evidence of the peculiarities of a Nazarite vow.

But conceded that Hengstenberg is right, and the serving women were Nazarites, it would not follow that there was here a case of obligation to a life-long and unbroken service, and still less of an obligation to a perpetual celibacy. The Nazarites, it is known, could marry; neither marriage, if they were unmarried when they assumed the vow, nor cohabitation, if they were married, was prohibited. Hengstenberg himself refers to the case of Samuel, who, notwithstanding his life-long Nazariat, married and begat children, without prejudice to it. "But, he says, it is very hasty, when, without more ado, we apply to women what only belongs to men." From this it must be supposed, that in the law men, but not women, had the right of marriage. But this is not the fact. The law which knows no difference between the male and female Nazarite, making of both the same requisitions, says nothing about marriage; neither prohibits nor allows it, obviously because the last was indisputable, and the first was in direct opposition to the spirit of the law.

But Hengstenberg aims to convince us that, from the nature of the case, and the position of the woman, the celibacy of the Nazarite woman was necessary. "Marriage was irreconcilable with her vow; that only unmarried, whether virgins or widows, could consecrate themselves to the service of the sanctuary, and therefore those who assumed the vow as virgins must remain so." The proof of this confident assertion is:

"A woman who is subject to her husband (Num., 5, 29; Rom., 7, 2) cannot devote herself to the exclusive service of the Lord; she must receive in order to give." Comp. 1 Cor. 1, 34. But how could this constitute a difference between a male and female Nazarite? Certainly if the state of the case were thus, that the idea of Nazaritism is incompatible with husband and wife and parents, and begetting and bearing children; that, in addition, the male Nazarite, as well as the female, in the assumption of the vow and during its continuance, must abstain from cohabitation, then the argument might be of weight.[1] At the low stand point which the law still took in regard to marriage, man and wife did not enjoy equal rights. The man is in marriage sui juris, but not the woman; he may, without the consent of his wife, assume a vow by which her claims upon him may be lessened or suspended, but she has not the same right; a married man might obligate himself in a vow which precluded for a time or permanently cohabitation, but a married woman could not, so long as she was not divorced. But Hengstenberg admits that this is not the state of the case. A male Nazarite can cohabit, can provide for a family, without breaking his Nazarite vow or impairing it. Why should not this hold in the case of a Nazarite woman? Why should the Nazariat forbid to the woman what it denies to the man?

The woman, whether wife or daughter, was not sui juris, as the man was. In consequence of this, by a wise regulation of the law, (Num., 30, 4, 17,) the vow of a wife or daughter was valid only when the father or husband expressly or by implication gave his assent. A married woman has as little right as an unmarried virgin to assume a Nazarite or any other vow.

The Old Testament was very far from regarding celibacy as meritorious, or giving a preference to the single over the married state, or in general ascribing to it religious value; even the relative value which Paul, in 1 Cor., 7, ascribes to it, was not brought to view or asserted in the Old Testament; marri-

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[1] The legal prescription in Lev., 15, 18, by which sexual intercourse in both parties is made unclean till evening, and for this period excluded from the service of the sanctuary, would afford better proof than the Nazarite vow of the necessity of celibacy in women serving the tabernacle. But this applies, too, to Priests and Levites who served the sanctuary, it is true, not continually, but in changing companies. But why may we not assume the same in regard to serving women? Where is it written that men, without interruption, day and night, year by year, served the sanctuary, and that they could never intermit it? The monthly menstruation of the women made it necessary that they should be unclean at least seven days, and not during this time approach the door of the sanctuary.

age was regarded by the Old Testament Israelite as immeasurably higher than celibacy; marriage and its accompanying blessing had a religious significance; it was a leading factor in the covenant developement, in the fulfilment of prophecy, and this view was impressed upon the Israelite mind by the cardinal prophecy, "In thy seed shall all the nations of the earth be blessed." The single state had not the least religious significancy. Children were regarded as the greatest gift of God, the want of them the greatest misfortune, indeed as a reproach, an affliction, a divine punishment.

Hengstenberg says, indeed, "We see in Matt. 19, 12, ('some are eunuchs, who have made themselves so for the kingdom of heaven's sake,') that already, under the Old Testament dispensation, in single instances men remained unmarried in order to prosecute the work of God more zealously and uninterruptedly." But he entirely overlooks that this applies to the transition period from the old to the new covenant, namely, to the time of our Lord himself, in which in Essenism and Therapeutism such a tendency appeared, which was entirely unknown before the exile. That this tendency was relatively or subjectively justified, is derivable from Christ's assertion, but it does not at all prove that this tendency had already attained a solid footing under the old covenant. Hengstenberg rests his main argument on the meaning of צבא, the serving before the door of the tabernacle. He says: צבא means serving in the military sense. In the figurative sense it stands for the militia sacra of the Priests and Levites, (Num. 4, 23, 35, 39, 43; 8, 25.) The leader and the standard-bearer is the God of Israel. At the side of this male, holy, a female militia marches, and this choice of the term shows that we have before us an extensive, important, formally-organized institution. It is not implied in this expression that the women had any mechanical duties about the tabernacle; it was merely inferred from an improper reference to the use of the German word for serving, (dienen,) and must be questioned, assuredly. Neither the law nor the history recognizes any service of women at the sanctuary in this sense."

According to this, צבא imports not an external but an internal service—not a service with the hands and feet, but a service with the heart! Of what character was the service of the Priests and Levites. Was this, too, purely internal, consisting solely in prayer and fasting, or was it not rather outward, of all kinds of physical operations, purification, washing, killing, offering, sprinkling, burning incense, &c? The priests did this surely with the hands, and not alone with the heart. If

the service of the Priests and Levites, this militia sacerdotalis, was beyond dispute an external one, a service with hands and feet, why could it not have been the same with these women? A participation in the proper functions of the priesthood would not have been assigned them. But the Levites were excluded from them, and yet their work was a service, צבא. We see from this that the operations which did not directly belong to the divine worship, but contributed to preparation for it, were characterized as צבא. Certainly this word, as Hengstenberg correctly asserts, means primarily a military service—a Cultus, also, a militia sacra; but he leaves out of view entirely the more profound unity between the two meanings, which the word serve (dienen) has in German, and not here alone.[1] Further, the bodily external service of the women at the door of the tabernacle could and should, as well as the bodily outward service of the Levites and Priests at the same place, be an expression of the internal service, and expressive of an obedient disposition towards the king, whose dwelling was there. As the priests did this by sprinkling of blood and incense, as the Levites did it by subordinate minor aids, thus were the women to do in the sphere of activity suited to them. Hengstenberg, however, refers to Luke, 2, 37, where it is said of Hannah, in clear, explicit terms, οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ, νηστείαις καὶ δεήσεσι λατρεύουσα νύκτα καί ἡμέραν. To this we answer: I. There is no evidence that Hannah was a member of the women's institution; especially, it is not susceptible of proof that this institution, if it is thus to be named, continued in existence till Christ's time; yea, it is very improbable, as there is nowhere mention made of it. May this not warrant the conjecture that the licentiousness of the sons of Eli was the occasion of the abolition of the service of the women, which had been practiced till then, but had no divine warrant, but merely a divine permission? And is not Samuel's reformation a ready means of its revocation?[2] 2. Distingue tem-

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[1] The standing expression for serving God, both of the people and the Priests and Levites, is עבד, in which evidently the two meanings of the German word 'dienen' are united. Why should this not be the case with צבא? And if the צבא of the Priests and Levites could be called an עבד or שרת, why should not the צבא of the women of the sanctuary be so called?

[2] We need not be more surprised that nothing is said about the abolition, than that nothing is said about the introduction. Both are explained by this, that it was an unimportant subordinate institution, which had no divine origin or sanction. Hengstenberg's interpretation renders it necessary that it should be a very important, highly significant regulation, and it was of course brought before us, on account of the term צבא in the first instance, that we were concerned here with "an extensive, important, formally-organized institution." Strange indeed that, existing from Moses to Christ, there is nei-

pora. Hannah lived at a time when the Old Testament service of God was near its completion, when the transition from the strictly symbolic form, which the law had given it, to the worship of God in spirit and truth; a translation, which was provided for by David's temple service, conducted further by the Prophets and completed by Christ and the Apostles, was already not advancing, but directly at or near to its end.

That which at the time of Christ was in vogue and understood, could only by a gross perversion of history be referred to Moses and Samuel. The Old Testament worship, as long as it occupied the purely symbolical position, was merely outwardly symbolical. The internal worship, prayer and fasting belongs to private worship, not to the service of the tabernacle. The worship of the Tabernacle had symbolically to body forth the theocratic piety and typically to enlarge and to complete it.

Although the 70, in Exod. 38, substitute for service, a fasting, and Onkelos, praying, that proves nothing but that both have implicated themselves in the unhistorical presumption of referring devotional exercises of their day to an earlier period.

Hengstenberg says "the institution of serving women (S. 136) has a decidedly ascetic character." He aims to prove this by the bringing of their mirrors, which were used for pleasing the world. If this argument were conclusive, it would prove the worship of the calf in the wildernest had a similar character, for according to Exod. 32, the women and daughters, of the Israelites took the golden ear-rings from their ears and brought them willingly for the preparation of the golden calf. This ornament of gold was too an object of female vanity, was too a means of pleasing the world; which may be the greater sacrifice to female vanity to give up mirrors or ornaments, it is not necessary to determine.

My view of the origin and progress of the institution of serving women is the following: it arose with the building of the tabernacle, not by divine command or direction, but entirely from the concurrence of outward circumstances, or without any special appointment. According to Exod. 35, the whole congregation, men and women, brought a free will offering of precious metals, stuffs, &c., for the construction of the tabernacle and its utensils (v. 29). But their zeal was not satisfied with bringing unwrought materials, but when any one had artistic skill, an offering of the produce of art was made. The last was mainly done by females; at least it is related of these

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ther in the law nor the history any particular account of it. We regard ourselves as authorized to consider it a matter of inferior moment.

alone, v. 25: and all the women that were wise-hearted, did spin with their hand, and brought that which they had spun, both of blue and purple, and of scarlet, and of fine linen. These women may have performed their work in part, in their own tents, and in part, indeed, under the inspection of the builders of the sanctuary. Here I find the origin of this institution. No doubt, after the construction and erection of the edifice, the help of females was certainly often needed. Thus, necessarily, and without law, a custom was developed, of whose existence we have information till the end of the term of the Judges. What became of it afterwards, we do not know, there is nowhere any further mention of it. We think it probable that the gross misconduct of the sons of Eli brought it into disrepute, and Samuel's reformation abolished it formally. We again find, at a later period, in David and Solomon's time, women engaged at the sanctuary, but in a very different capacity, namely: as singers.

II. We are acquainted with the weapons with which Hengstenberg supposes that he has equipped, and rendered victorious, his view of Jephtha's vow. They have not appeared so formidable to us, as to induce us to retract from the field. We proceed, rather with good heart, to this contest.

1. Hengstenberg says, § 143: human sacrifices are so directly contrary to the spirit and letter of Jehovah's religion, that there is not a single example in the entire history of one who, even with an outward profession of it, had brought such an offering. Even heathenism, except in its worst forms, repudiates them. They are found solely amongst the most degraded, morally and religiously, nations. I have shown, however, in my history of the Old Covenant (Band I. Zweite Aufl. § 65, 1), that the sacrifice of human beings in the heathen worship, was entirely different, and need not repeat what is said there. That the law of the Pentateuch, on the other hand, frequently and energetically prohibits the worship in which human sacrifices are part, as an abomination before Jehovah, is perfectly correct. But when it is inferred, without anything more, that it is impossible for one, who recognized Jehovah in the days of the Judges, to have vowed or brought a human sacrifice, this assertion and its application to Jephthah, would be correct only, when it was proved that he was fully acquainted with the Pentateuch law, had imbibed its spirit, and lived and moved in it. Hengstenberg thinks that he can prove all this. There are proofs enough at hand, that Jephthah was minutely acquainted with the Pentateuch: therefore he must have known the numerous prohibitions of the worship with human sacri-

fices, and then it is utterly inconceivable, that a man like Jephthah, selected by Jehovah to be the deliverer of his people, who was impelled by the Spirit of God (Judges 11 : 29), would have placed himself in the most open, shocking, and conscious opposition to the law.

The proof of Jephthah's minute acquaintance with the historical and legal contents of the Pentateuch, is derived from his message to the Ammonites (Judges, Chap. 11, 14, &c.) as well as from the particularity of his vow, and his expressions in regard to its fulfilment (Judges 11 : 35, 36).

In regard to this message to the Ammonites, in which Jephthah shows historically, how Israel came into the possession of the territory beyond the Jordan, we hold that the argument of Hengstenberg, for the existence of the Pentateuch at the time of the composition of this book of Judges, resting upon the numerous and mostly literal references to it in this message, as entirely successful, and satisfied of the historical accuracy of the book of Judges, we do not for a moment doubt, that Jephthah sent a message of this character to the Ammonites. But whether the contents were, to the letter, what is reported in the record, in which it is repeated, or there were other words, or whether Jephthah expressed his message in words so explicitly corresponding with the Pentateuch, is doubtful; but we have no need to contest the point.

We are fully persuaded that the Pentateuch, in its present form and arrangement, was in existence in the time of the Judges. But Hengstenberg infers too much, when he attempts to prove from Jephthah's message to the Ammonites, that he was fully acquainted with it. Jephthah was a rough, bold warrior, whose youth and education, whose life and situation were of such a nature, as hardly to afford him an opportunity to devote himself to the study of the law.

If the Pentateuch was accessible, the denial of which we regard as contradictory to history, it was not certainly in every body's hands, and the instruction, both of the young and the people, was surely very defective. The law, it is true, had an ordinance, which if carefully observed, would have kept alive a pretty minute acquaintance with it amongst the people. It was made, for instance, the duty of Priests and Levites, in Deut. 31 : 10–13, to read at the feast of tabernacles, every seventh, or Sabbatical year, the whole law, before the assembled people, "that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law." But it is another question, whether this regulation was observed, and here we think, that the case was bad at this time.

If this reading was only omitted during the last twenty years, that is, during the continuance of the oppression of the Ammonites in the East, and the Philistines in the West of the land, and this is very probable, a person like Jephthah would hardly have had such a knowledge of the Pentateuch as is indicated by his message. What hinders one believing, that he obtained from the Levites, to whom was specially committed the preservation of the old laws and traditions, in regard to this message, the special points in it? But if this is not satisfactory, it is very conceivable, that the ancient renowned histories of the victories and conquests of the Fathers had fixed themselves more firmly and deeply in the people's memory, than the laws of the Pentateuch, which were not yet brought into operation; as it is not improbable, that the man of war Jephthah, would have a more minute acquaintance with the military achievements of his ancestors, than with the laws of Cultus. If we read (Judges 11 : 11), that Jephthah held a council of the people, and immediately after sent his message to the Ammonites, it appears very probable, that this assembly had reference to the message, in which Jephthah's ignorance might be removed by the Priests, Levites or Elders, or his imperfect knowledge rectified.

Hengstenberg employs as proof for his assumption of the minute acquaintance of Jephthah, not only with the history, but likewise with the laws of the Pentateuch, his words, and his daughter's, in 35 and 36 verses. "What Jephthah says to his daughter in 35 : I have opened my mouth unto the Lord, and I cannot go back and further what his daughter answered : do to me according to that which hath proceeded out of thy mouth, is in verbal connexion with Numb. 30 : 2 : 'If a man vow a vow unto the Lord . . . . he shall not break his word, but shall do according to all that proceedeth out of his mouth.' Comp. Deut. 23 : 24 : 'That which is gone out of thy lips thou shalt keep and perform.' Should it be objected that we have no security that the author gave the words of Jephthah and his daughter accurately, this at least is certain, that Jephthah, in his opinion, was not entirely uncultivated, in a religious view, and that is all we need."

This argument is likewise deficient in force. Here the main matter is not the contents, but the literal form of the words. Now it is at least conceivable, that the representation of fulfilling a vow by the formula : "Do that which has passed from my mouth and my lips, was not taken from the Pentateuch, but as the oriental hebraistic manner of expression, was merely

by accident, parallel with that of the Pentateuch, and it is likewise conceivable, that the author put into the mouth of Jephthah the expression familiar to him, from his acquaintance with the Pentateuch, without the necessity of charging him with want of truthfulness as a historian. Hengstenberg looks upon these words as evidence, that the religious culture of Jephthah was too extensive, to admit of his engaging in the barbarity of a human sacrifice. Here again the reasoning will not at all hold. The words only express the consciousness, that a vow proposed is binding, must be accomplished, however difficult it may be to him who made it. Such a conviction a heathen could and would have, who considered human sacrifices acceptable to God, and therefore it does not follow that Jephthah's religious culture was in advance of the error of the worship of human sacrifices.

We are by no means compelled, it has been shown, to regard Jephthah as having had a minute acquaintance with and entire appropriation of the whole law of the Pentateuch, and particularly of the frequently prohibited worship, by means of human sacrifices. Beyond doubt, Jephthah was called by God to emancipate Israel from the Ammonites. Certainly the spirit of God came upon him, and impelled and strengthened him for the work of deliverance. It cannot be said that Jephthah, because he was capable of proposing and making a human sacrifice, could not, as a worshipper of Moloch, at all accomplish this divine work. For it is only partially true, when Hengstenberg says: "Not to the Lord, but to Moloch are human offerings brought." He who knows fully Jehovah, as Jehovah, as the God who made himself known to Israel in the law, he cannot, he will certainly not, offer him a human sacrifice. But the religious consciousness of a servant of Jehovah may become so depraved and prostrated, or be so imperfectly developed or instructed, that he may fancy that he is serving him with a human sacrifice.

The sin of idolatrous Israel may not have consisted so much in a formal abdication of the worship of Jehovah for the worship of the idols of the Canaanites, as particularly this, that they identified Jehovah and Moloch, that they joined together the worship of Jehovah and Moloch, that they worshipped Jehovah as Moloch was worshipped. Thus does Hengstenberg himself characterize the Schechemite worship of Baal Berith (S. 99) in Judges 9, 4. 46 as Baal worship, which was not in opposition to the worship of Jehovah, but based on Syncretism, as a mere depravation of Jehovah Cultus. But in respect to the position of Jephthah, it is not to be overlooked, that his

error, shocking as it was, was not an error of the will, but of the understanding, that his vow itself, and its accomplishment, despite its recklessness, displayed a religious stratum of uncommon power and depth, and self-denial and submission to God, ad enthusiasm for the divine work of freeing Israel, which he was to perform, an unconditional subordination of all selfish interests to the interests of his people, that qualified him, in a high degree, for his vocation.

He may be praised as a hero of faith, with the author of the Epistle to the Hebrews, even though we may lament his religious ignorance, and the error which proceeded from it, and even abhor it; David's scandalous murder and adultery, Abraham's falsehood, Jacob's lie and deception, &c., do not hinder us from regarding them as men of God and heroes of faith. When it is said that the Spirit of God came upon Jephthah, the reference is to his impulsion to the work of rescuing Israel. It is nowhere written, that the Spirit of God constantly moved him, that he constantly impelled him to do what was right, that he held him back by might from violations of the law. Entirely analogous is the case with Gideon (Judges 8: 24) which shows us clearly, how little, in the time of the Judges, the law was converted in succum et sanguinem of the people's religious consciousness, how imperfect, in this respect, matters were, and how undisputed heroes of faith could, from imperfect knowledge of the law, become transgressors of it.

Gideon must have been much better acquainted with the contents of the law, than the noble and energetic warrior-prince of Gilead, who, through his unstable life, was kept aloof from the law. Gideon refused the offered crown, because it was unlawful, and against the theocracy (8: 23), and yet the same Gideon established private worship, which is as much forbidden in the Pentateuch as the sacrifice of human beings.

The rationalistic interpretation certainly errs, when it asserts that in the time of the Judges, the law of the Pentateuch was not at all observed or known, did not even exist, but the conservative, historical criticism, is likewise in error, when it assumes, that at this period, there was with the Israelites accurate and comprehensive knowledge, and strict observance of the law. We have traces and evidences enough, that the times of the Judges had declined materially from the eminence which Moses and Joshua maintained, or rather the people of this time occupied the commencing point of that process of assimilation, by which the objective law, given then, was to be received into civil, domestic, and private life. This time is to that of Moses and Joshua as the strikingly impoverished second

century of christianity was to the period of the apostles. The theocratic, legal consciousness was, even with the most noble, as Gideon and Jephthah, still much obscured, and far from entire clearness and firmness. On the other hand, we find the people of this period (because it was not yet incorporated with the law, and lived in it, because it had not the moral religious hold, which it should and could have had, in the law, if it had lived in accordance with Jos. 1 : 8) frequently still given over to and ensnared by the uncongenial magic power of the prevailing Natur-Cultus, with its amazing superstition. How mighty, how magically overpowering, the attraction of the Natur-Cultus must have been, is shown by this period, in its constantly recurring apostacy, in its chastisements and mercies: it must have been to an extent of which we can form no conception, or present to the imagination a picture. The worship which embraced human sacrifices, which we must consider the acme of nature worship, is just that which, from the magnificence of its demands, has something imposing, adapted to affect such untutored, but noble and passionate natures as Jephthah's; whilst it is true, on the other hand, that a real want was at the basis, in all the frightful degeneracy and perversion, the apparent satisfaction of which, would draw into its magic bands, natures of deep religious wants, but of defective or obscure religious knowledge.

2. It is further said, "if the literal be correct, it was to be expected, that in the narrative, the death of the daughter, by the hand of her father, the deed of horror, would have been intimated, if only by a word. This is not done. It is merely said, and he did with her according to his vow." But is not every thing said by this? The vow, v. 31, declares with plain, simple, unequivocal words, "I will offer it for a burnt offering to thee," and then the daughter, in 36, says: "Do as thou hast vowed," that certainly means, "offer me as a burnt offering," and v. 39, the narrator relates, "and he did to her as he had vowed;" that means, certainly,, he offered her as a burnt offering; is that not explicit enough? Ought we not rather to commend the delicate and correct taste of the narrator, who merely glances at the revolting catastrophe, that he does not place it on the stage with highly wrought distinctness, but lets it pass away behind the scenes? Is not the father's unutterable grief, the daughter's magnanimous acquiescence and resignation, and the yearly returning festival of the daughters of Jerusalem, in praise of the latter, explicit enough? Hengstenberg says: "Compare the description in Gen. 21 (Abraham's sacrifice).

In entire keeping with the graphic picture, the leading point is brought out in touching and subduing relief."

The main point in Abraham's sacrifice was subjective, the unconditional obedience of faith on his part, objective is the divine restraint in the decisive moment. Here the historian could paint the denouement of the transaction with sincere, heartfelt joy, and must do it with graphic fullness. (See what I have said on this in my Old Testament History.) In the offering of Jephthah every thing was very different. It would deserve to be characterized at least as want of tact, impropriety, insensibility, if not more, if he had portrayed with the same particularity and fullness Jephthah's bloody sacrificial knife and the heroine of filial resignation and submission, swooning as under the death blow with which, the author of Genesis, describes the binding on the wood, which was not kindled, and Abraham's knife, that was not satiated with his son's blood, and the return home with the lad restored to him from the dead (Hebr. 11, 19.) Could the narrator, who must have both admired and abhorred the deed of Jephthah, have expressed himself more nobly, truly, beautifully, powerfully, touchingly than he has done.

It is therefore entirely incomprehensible to us, how Hengstenberg could proceed: "Whoever has to report on such a transaction, as, according to the literal interpretation, is here presented, would never write as this author has done, could not do it." Just the opposite is true. Whoever like our author is animated by the theocratical piety, abhors the εἰδελοθρησκεία in Jephthah's offering, and nevertheless must admire the religious power of erring conscientiousness, resignation and submission, would never write as Hengstenberg desires, would not be able to do this. But the words of Hengstenberg fall with overpowering weight upon and crush his own explanation. For this is as clear as the sun at mid-day, so conclusive, that all opposition must be silent. Whoever has to relate such a fact, as Hengstenberg has introduced into the text, would never so write as our author has done, would not be able to do this. For if the author had but a very little intelligence, it could not be hid from him that the words of the vow and his own: He did to her, as he had vowed, in their first, most direct and natural sense pointed to an actual, proper sacrifice; he must have foreseen, that thousands upon thousands of readers would misunderstand him; it would have been necessary for him then to prevent such a misunderstanding, not to provoke it to add some kind of a clear and decided explanation, that it referred to a spiritual, figurative sacrifice.

It is a fact, that, so far as our knowledge of the interpretation of his words extends into the past, into the most remote antiquity, and from thence to the twelfth century of the Christian era, all readers, so far as we know, without exception, have so understood his words and so explained them. Who would be to blame for this universal perhaps more than 2000 years, at least 14—1500 misunderstanding, who else but our author?

But after the sentence v. 39: he did with her according to his vow, the words follow וְהִיא לֹא־יָדְעָה אִישׁ, at which Hengstenberg refers in passing thus, O· V. Gerlach (erkl. Bibel II, 109) teaches us minutely. In what the vow actually consisted, is shown us expressly in v. 39: and he did to her according to his vow, she knew no man, where the translation: She had known no man; is arbitrary. Is this decidedly in favor of the burnt offering not being literal, so is the arrangement that a father devotes his daughter to perpetual virginity, thus to be explained &c. Whether the translation: She had known no man, is forced or not, may be decided by Ewald in the remark.[1] According to the statements of this Grammarian, the words of the author mean: He did to her according to his vow (i. e. "he offered her as a burnt offering") and she was not yet married! she had not attained the woman's designation, the maternal, she had not accomplished her own ardent wish and fulfilled her father's most precious hope, the prevention of the extinction of their isolated family.

3. "If the daughter of Jephthah was devoted to death, it is not obvious why the only object of her lamentation was her virginity, and how the author can render this prominent as most burdensome and grievous just at the close. In the face of death, and particularly such a death, which the daughter was to receive from her father's hand, the thoughts, if not exclusively, would mainly be directed to the death." We remark first, that the Climax in this discourse (and especially such a death) is unfortunately introduced, as it is only of weight for the contested opinion. If she had died a natural, common death, Hengstenberg's statement would have some force. But

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[1] Comp. Ewald's ausführl. Lehrbuch d. hebr. Sprache S. 260: The perfect is used likewise 1. of actions, which the speaker considers as already completed, done or past from his presence. . . . Such an action is presented particularly as already done in reference to something past, thus this simple perfect expresses by means of the connection or the reciprocal reference of the sense the two acts of our pluperfect, for which the Hebrew has yet no external distinction, such a perfect may apply to such a past as: God blessed the works, which he עָשָׂה made, (but they were already present; therefore our) had made Gen. 2, 2, 3, and in many other connections . . . . , or it may in advance allude to a past which is to be introduced afterwards.

such a death, the ready and joyful submission to which involved such magnanimity and submission, such glowing patriotism, such powerful enthusiasm, an elevation of spirit so rare, which in the fancy of the father and daughter had such great religious significance, appears differently. The fear of death and its horrors, which creep upon the common man, in the ordinary condition of the soul at the thought of a near and certain death, had no place in the elevated feelings of Jephthah's daughter, was outweighed and repressed by more powerful ones. Only one feeling, only one pang is powerful enough to sustain itself, and that is the consciousness of celibacy, the pain of childlessness, the thought on the necessity of dying without having reached the destiny of woman, withont fulfilling the anxious wish of the Israelite woman, without completing the dearest hope of the now childless father. The reproach of childlessness was to the Israelite woman the greatest reproach, the highest pleasure that of the mother, the possession of children more than life. To die without children, to have lived without attaining the end of life, to have given her father the assured indescribable hope of having through her, posterity, numerous and flourishing, and yet not to fulfil it, this was the cause of the agony in the soul of the noble virgin, an agony which attended her to the altar of sacrifice, against which the common fear of death cannot stand, which no state of the soul however elevated can extinguish or expel.

Every thing inexplicable would disappear, if we entered into the spirit of this extraordinary woman. Hengstenberg's assertion "what is said about the reproach of the unmarried amongst the Hebrews, is not applicable here. It only applies thus far, that it explains the distress of Jephthah's daughter, according to our understanding of the facts;" this assertion we consign confidently to the list of assertions, which have had a subjective origin.

4. "Jephthah vowed his daughter to the Lord: The law of Moses knows nothing of vows of human sacrifices, but of vows, which have for their object the consecration of that under their control to the service of the Lord. Levit. 27: 2 ff." But of all that which Hengstenberg introduces into the passage of the law, Lev. 27, there is not one syllable there: nothing about consecration of what they could control, nothing about dedication to the service of the Lord; it is only decided that, and at what rate persons who were consecrated, should be valued, with reference to their redemption.

5. An event so horrible as the sacrifice of the daughter of Jephthah, could hardly be the object of a national festival of

joy and honor, as C. 11: 40 shows: From year to year the daughters of Israel go four times a year to praise the daughter of Jephthah the Gileadite. Certainly תנה in v. 40, does not mean, as the translations have wrongly rendered, lament, but praise. But it cannot, on this account, as is done by Hengstenberg, be made a joyous festival; that which had produced such indescribable sorrow to the father and daughter, be it what it may, could not have been the occasion of such a festival to the daughters of Israel. But the noble resignation of Jephthah's daughter, the unexampled submission, the elevated nobility of soul of this great woman, deserve praise and commendation; who would not admire with astonisment, the noble spirit of the virgin, although he believed that she was involved in frightful error and superstition! How much more the daughters of Israel, who were subjects of the same error and superstition, but were not possessed of the heroic spirit of their associate, and therefore regarded her with admiration, as an ideal. Bertheau remarks strikingly on the passage: "The Israelites, who lived constantly amongst the Canaanites, and were frequently giving themselves up anew to the worship of nature, the centre of which was human sacrifices, had probably a very different opinion of the barbarity of such a deed, from us and Moses; and not by the heroes of Israel, nor by a Moses or Samuel, was the festival in commemoration of Jephthah's daughter instituted, but it originated in a custom of the people; and it was not Jephthah's deed, but the intrepid daughter, prepared to die for the deliverance of the people, that was praised. Hengstenberg endeavors to give the matter a turn favorable to his view, by attempting to make it appear probable, that this feast was celebrated by all the tribes of Israel, at the tabernacle, during the Passover. But much is to be said in opposition. The service of the tribes was during the time of the Judges, and particularly during the period of foreign tyranny, certainly in a loose state, of which the book of Judges would furnish numerous proofs; the oppression of the Philistines, in the territory west of the Jordan, continued long after the emancipation of the east; the Philistines would hardly have permitted a general gathering of the people at the tabernacle, from the apprehension, that it might lead to a general national uprising, was too obvious and probable; Jephthah and his Gileadites lived in open enmity with the most powerful and important tribe of the west Jordan territory (C. 12); the document does not say that all the daughters of Israel celebrated the feast, the Ephraimites would not have done it certainly; that it was celebrated at the tabernacle is not said at all, still less that it was placed in connexion with a theocratic chief festival. &c.

III. We come finally to the reasons, which compel us irresistibly to the conclusion that there was an actual sacrifice.

The letter of the text furnishes incontrovertible evidence of this. The fact that the author relates, Jephthah designated the first, that should come to meet him from his house, as a burnt offering, and that he had fulfilled it on his daughter, notwithstanding his intense grief, stands there firm as a rock, and beyond doubt, and as long as language serves to express our thoughts, and to make them intelligible to others, as long as white is called white, and black black, thus long must it stand firm, that the daughter of Jephthah was offered corporeally. All that has been brought against it, or may be, is utterly futile. That which Luther's marginal note says, and says so beautifully, cannot be moved. "It is maintained that she was not sacrificed. But the text is clear. The judges and kings present us examples of both great deeds and great follies, to guard against intolerable pride."

What does the language of Hengstenberg present that counteracts this? "This argument is what gives this explanation its pertinacious life. Because it was thought necessary to hold to the external manifestation of the sacrificial system under the old covenant, and there was not attention enough paid, that it was already under a thin veil, that it, as it originally typified spiritual relations, and must, on that account, furnish the expression for such relations, it was thought to be doing violence to the text, to give up the idea of a bodily sacrifice. That a burnt offering is a burnt offering, continually comes up, and must, to all the advocates of this view, as long as the proper view of the whole economy of Old Testament sacrifices is not reached."

It comes up, will and must, as long as Grammar and Lexicon have weight, as long and as often as the grammatical historical interpretation is respected, or is restored to respect. We too say: a burnt offering is a burnt offering.

Hengstenberg adduces a number of passages from the Psalms, the Prophets, and the New Testament (namely: Ps. 14:3; 40:7–9; 51:19; 119:108; Hos. 14:13; Rom. 12:1; 15:16; Phil. 4:18; Hebr. 13:15, 16), in which expressions from the sacrificial service are used figuratively, and applied to spiritual offerings, and when he expresses the apprehension, that all these passages will not meet a proper reception, because they will not be permitted to conduct to proper fundamental views of the sacrifices, and thus leave these passages in their detached and incidental form; yet he

is, nevertheless, very confident: that, at all events, the reference to a number of these passages will serve to shake the confidence with which this argument is used." This expectation entirely fails, at least so far as we are concerned.

When the calf of the lips, the sacrifices of the mouth, the offerings of a broken and contrite heart are spoken of, &c., it is obvious at once, that the language is poetical or parabolical, and no rational person will understand this language literally. The case was very different with Jephthah's vow. It was a vow, where words are carefully used, where words are defined sharply and clearly, and this the more, the more conscientiously a person is disposed to fulfil it. It is more dry, more prosaic, historical report, which can only be interpreted as prose and history. Jephthah should have expressed his vow only in figurative language, if it had not positively been possible to understand it otherwise than as a spiritual offering. Who would affirm this, especially as it was spoken at such a time, and with such attendants, when the Canaanites around offered human sacrifices, when the Israelites were continually turning to the idolatry of the Canaanites. We will not insist on this, that the expression "burnt offering," and offering a burnt sacrifice, never and nowhere, neither in the Old Testament nor in the New, like the names of the other kinds of offerings, or other ceremonies of the sacrificial service, is used in figurative, typical discourse, for this may be accidental; but if it had been used as often as the others, it would prove just as little.

The perfect nullity of Hengstenberg's argumentation is very apparent, when it is applied to other analogous cases. Of many examples which occur to us, we will present but one, perfectly satisfied that this will suffice to set the matter in a proper light. It is notorious, that circumcision in the scriptures, as well as the offerings, is transferred to the domain of figurative language and spiritual references corresponding to bodily: there is a speaking of the circumcision of the lips, the ears, the heart. What would be said, if on the basis of these passages, it should be said: It is an old, but notwithstanding, objectionable and erroneous explanation of Gen. 17: 23; Gen. 21: 4, that Abraham was circumcised, and his servants, and his sons, outwardly, in the flesh, and he who thus interprets is deficient in insight into the true nature of circumcision, into the spiritual import of this institution?

Hengstenberg remarks correctly, § 131: The words, he shall be the Lord's, and those which follow: I will offer him as a burnt offering, are related to each other as genus and species. But here he evidently hits himself. The last is the

explanation (Epexegesis) of the former. If the position were reversed, Hengstenberg's argument might have some significance, but as it is now, he himself refers to 1 Sam. 1 : 11 : "Then will I give him unto the Lord all the days of his life, and there shall no razor come upon his head." Admirable and entirely conclusive; conclusive, that Hengstenberg's explanation is worth nothing. That is clearly spoken, which Samuel's mother here utters, thus should Jephthah have spoken, if his and Hannah's object had been the same, if his vow, just as Hannah's, had been designed for a life-long consecration to the Lord.

Hengstenberg thinks (S. 138): as the animals sacrificed symbolized the offering of the persons, and these were the proper sacrifice, so that the figurative expression internally received, is the proper one, thus the offering of burnt sacrifices was properly connected with the consecration of persons. This we see from 1 Sam. 1 : 24, 25. When the boy Samuel was brought by his parents to Eli, they slew three bullocks as a burnt offering. The proper burnt offering was Samuel himself; the offering of the bullocks served only to symbolize his consecration." I say again: Admirable! thus speaks, relates, does one, when the matter is a spiritual offering. If Jephthah had thus spoken and done, if the narrator had thus related and recorded, it would never have occurred to any one to think of a human sacrifice in this history, and the fatal: a burnt offering is a burnt offering, would never have obtained footing, would not have had so tough a life, as it has had till now.

Finally, Hengstenberg, in addition, refers to Gen. 22 : 2: "offer him (Isaac) as a burnt offering," and supposes that the temptation was in the equivoque. I, for my part, must regard it as truly unworthy of God, that he should allow himself in equivoques in reference to a human being, and especially his friend Abraham, who was in covenant with him.

But Hengstenberg meets us with a similar objection: if these words were to be understood literally, then God, who already, according to the Old Testament doctrine, is not a man that he should lie, and the son of man, that he should repent, could not afterwards prohibit human sacrifices. That which, according to his own law, is ungodly, God cannot command, even as a temptation.

I have, in my history of the old covenant, treated the sacrifice of Abraham so extensively and minutely, that I may here, having made this reference, confine myself to a few hints.

In the passage in which is the great truth, that God is not a man that he should lie (Num. 23, 19), God forbids Balaam

at first expressly to go with the messengers of Balak (22, 12), then permits him to do it (22, 20) and commands him at last, when Balaam professes to be willing to return home (22, 35). In regard to this apparent contradiction in the will of God in respect to Balaam, we will seek counsel from Hengstenberg. In the same book, in which he treats Jephthah's sacrifice, he says on this point (S. 470): As already remarked as to the substance, the prohibition to go *in concreto* was directed as the same time against the going at all, as there could have been no other reasonable purpose in the prohibition. That both are here separated, the one forbidden and the other allowed, takes place only with reference to Balaam's sinful disposition. *It was God's will from the beginning that Balaam should go.* God designed to use him as an instrument for his purposes. This could only take place, after the disposition had evolved itself in him to make God the instrument for his ends. At first therefore he received good counsel and was prohibited from that going, which would result in his distruction. Afterwards he was permitted to go as a punishment.

The contradiction between the divine exaction of a human sacrifice from Abraham and the prohibition of all such sacrifices in the legislation of Sinai, is reduced to a contradiction which lies already in Gen. 22, and shows itself in the divine command in the beginning and the obstruction at the end of the temptation. The solution of this contradiction is also at the same time the solution of the other. Hengstenberg will not object if we solve the difficulty as he did that in regard to Balaam. We say too: It was from the beginning the will of God, that Abraham should not offer Isaac in the deed of blood, but in the unconditional submission of the heart. But this last could only be required and ought to be so required, that there might be no reserve for flesh and blood, in the form of Abraham's temptation to do the first, as human sacrifice has a phase that is not undeserving of recognition. The true in human sacrifice is negative, the consciousness of the insufficiency of the offering of beasts, positive the need of a better sacrifice. God desired now in Abraham to approve and recognize the true in human sacrifice by a fact making it clear and to separate and remove the false. The resignation in the heart continued, the sacrifice in this act was repudiated, and at the same time the sacrifice of animals as a substitute for that which was wanting in the spiritual offering of it legitimated. Since that time it is known, how and in what sense God requires human sacrifice. What is here taught by facts, the law teaches by words; corporal sacrifice of human beings is

an abomination to the Lord, the offering of animals is a substitute; he accepts the vow of a man, as the vowed dare not actually to be offered, but must be redeemed; likewise a vow of consecration to the Lord, as it is presented in the Nazariat is acceptable to him, but there is in the consecration a deficiency which must be symbolically supplied by an animal sacrifice.

Hengstenberg explains the anguish of the father, it is true, by this, that his vow compelled his daughter to perpetual virginity and cut him off from the hope of posterity. We believe certainly that this was reason enough for anguish on his part. But that celibacy was united with the Nazariat is not proved and therefore this reason of sorrow falls to the ground. We know from the silence of the law on this point and from the cases of Sampson and Samuel that marriag was not precluded by it. Therefore there is no meaning in the daughter's lamenting her virginity, for though the Nazarite vow, to which the father is supposed to have bound her, the rights of this were neither impaired nor abrogated. Still less is there sense in the daughter's soliciting a period of two months to bewail her virginity. The ancient worthy Pfeiffer had in his time concluded, that there was no necessity, *cum monasterio inclusae licuisset flere ad satietatem.* And finally I ask once more, what reason had the narrator for such a concealment of the matter and for speaking so equivocally and darkly, if he had nothing to report but a thing so common, of every day's occurrence, oft repeated, as the consecration of a Nazarite's vow.

I thought in my first plan to subjoin to this discussion a fourth part, which in the thetic counterpart should be given to the antithetic paragraphs and the sacrifice of Jephthah should be explained from his times, the history of his life and the course of his conduct &c., as the references to these, which the polemical part of my treatise carried with it, appeared too meagre and detached to give a full and clear picture of Jephthah's history. I was about to engage in this, when I saw the necessity for it removed by the commencement of the admirable article of W. Neumann, on the sacrifices of the Old Testament in the German Textschrift für Wissenschaft und Christliches Leben (1852. Nr. 30 ff.) Here the revered author has expressed himself pretty fully in regard to Jephthah's sacrifice (but only thetically with the omission of all controversy) S. 247—51, and indeed in so striking, successful and convincing a way, that it appeared superfluous to me, to undertake a similar exhibition. May none of my readers deny themselves the pleasure, which the perusal of this beautiful treatise has afforded me!

ARTICLE VIII.

REMINISCENCES OF LUTHERAN MINISTERS.

Sed omnes una manet nox
Et calcanda semel via leti.

It is appointed unto all men to die. Death is a debt we owe to nature. From its stern decree none can claim exemption. The scenes, which at present engross our attention and the objects, which engage our affections, must sooner or later be relinquished. We are all rapidly hastening to the tomb. We, too, must bow to the mandate, and ere long join the congregation of the dead.

"Who to himself shall promise length of life?
None but the fool! for O! to-day alone
Is ours; we are not certain of to-morrow."

Life is a vapor; soon it is gone, and another generation shall succeed. No matter how pious, or how much honored, or how useful, or how much caressed, or how important to the church, the tie must be severed! No condition of life furnishes an indemnity against the common law. Nothing can turn aside the shaft of the great destroyer, or relax his grasp, when he has selected his victim. *Hodie mihi, cras tibi.* Death is ever busy. Every year we are called to stand by the grave and shed a tear over the departure of some cherished friend. The church mourns the loss of her veteran standard-bearer and faithful counsellor, of him too, who has been prematurely cut down in the vigor of manhood, and in the fulness of his strength, when it seemed most difficult to spare him from his work. The beloved and useful minister is summoned away, just when the fields have become white already to harvest. The dispensations of God's irresistible providences are, indeed, enshrouded in mystery, but over the entrance to the tomb is inscribed, *What I do, thou knowest not now, but thou shalt know hereafter.* During the year that has just passed, the church has sustained an irreparable loss, in the death of two of her beloved and revered ministers, whose services claim our gratitude, whose memory demands our reverence. There is an imperious obligation on us to preserve and transmit to posterity the recollection of christian virtue and benevolent action. Such a tribute to the memory of the dead, is not only due to those who have passed away, but the influence is salutary upon the living, in teaching lessons of wisdom. Whilst we cher-

ish their excellencies, we may imitate their example, by which *they, being dead, still speak*, and contribute to the promotion of that cause, for which they toiled and prayed. In connexion with hundreds, who gratefully acknowledge the goodness of God, in favoring our Zion with men so favorably known, and usefully employed, we would, following an instinctive desire of our nature, bear our testimony to exalted virtue, and record our appreciation of departed worth. Among all who have occupied a prominent position in the history of the Lutheran church in this country, perhaps there is no one who is entitled to a higher rank than

J. GEORGE SCHMUCKER, D. D.

He was born, August 18th, 1771, in Michaelstadt, in the Duchy of Darmstadt, Germany. His parents were pious, and dedicated their child in infancy to God. They expended much labor upon his religious education, and were careful to instil virtuous principles upon his youthful mind. Their pious counsels were never forgotten. He was early instructed in the Catechism of Luther, and when in his fourteenth year, was received as a member of the church, according to the German usage, by the rite of confirmation. His father, with the whole family, immigrated to this country in 1785, and after a residence of one year in Northampton County, Pa., and another in Lancaster County, Pa., he removed to the vicinity of Woodstock, Va., which he adopted as a permanent home.

The subject of our narrative, from his childhood, walked in the ways of the Lord, but, when in the eighteenth year of his age, his piety assumed a more decided and strongly marked character. His religious views and feelings seemed to undergo a radical change. He was brought, by the power of the Holy Spirit, to see the nature of sin in the light of God's word, and man's inability to save himself, to realize his own utter helplessness, and to lay hold by faith, of the only hope, presented in the gospel. His convictions were deep and pungent, but in *believing*, he rejoiced *with joy unspeakable and full of glory. Old things were done away; behold all things had become new.* He ever retained a vivid impression of this period in life, and with grateful emotions, referred to the time when the Savior appeared so precious to his soul, and he experienced so signally the presence of the Lord. For weeks after he had obtained peace of mind, "he lived," to use his own language, "as it were in Paradise, in heavenly places." At this time the Baptist denomination exerted a very great influence in the State of Virginia. Their ministers were active,

their preaching evangelical, and their labors were owned of God. Mr. Schmucker frequently attended their meetings, and was deeply affected by the truth which was presented. He, however, traced his most serious and permanent impressions to the influence of a layman in the Baptist church, to whom he was warmly attached, and who often conversed with him respecting the interests of his soul. This friend, when they met, would relate his own christian experience to Mr. Schmucker, and press upon his attention the duty of unreserved consecration to God. The word spoken was not in vain. The truth produced the desired effect. The young man at once determined to cast himself as he was, at the feet of the friend of sinners, and to seek the Lord with full purpose of heart. The prayer of faith was answered. His load of guilt was removed. The promised aid was given. The pearl of great price was found, and he was permitted to enjoy that peace which passeth all understanding. Impelled by a strong desire to do good, and to glorify God, from this hour he devoted himself to the christian ministry, in which, for more than half a century, he lived to preach a crucified Redeemer. To the work he consecrated his abilities, not with a reluctant, but a cheerful spirit. Having himself been called from the kingdom of darkness into the glorious kingdom of God's dear Son, he felt a concern for the spiritual welfare of others, and earnestly desired to rescue their souls from ruin.

With the design of fitting himself for the responsible duties of the holy office, in about a year from this period he commenced a course of reading and study, under the direction of Rev. Paul Henkel, who was, at the time, pastor of the Lutheran church in Woodstock, and whom he also frequently accompanied in his missionary tours to North Carolina and other remote points. It must be borne in mind, that in those days our ministers were few, and their people scattered. For many years the Lutheran church in this country was missionary ground. One man had usually a large circuit. He was very much of an itinerant, and was incessantly engaged, visiting destitute brethren, preaching to them the gospel in their vernacular tongue, attending to their spiritual wants, and administering the sacraments. Mr. Schmucker, from these missionary excursions, gained many advantages. He acquired experience, and became acquainted with the condition of the church. His own heart was stirred up, when he saw the state of things which existed. He burned more than ever with an ardent desire to labor in the vineyard of his Master.

Drs. Helmuth and Schmidt were at this time engaged in preparing young men for the ministry, from different sections of the church. Supposing that he would enjoy greater facilities for study under their able instruction, he repaired to Philadelphia in 1790. Here he remained for two years, and continued the prosecution of his classical and theological course, with unwearied diligence and encouraging success. The powers of his mind rapidly developed, and were disciplined by studies that require and employ the exercise of serious reflection. Drs. Lochman and Endress were amongst his fellow-students, with whom he lived on the most intimate terms, and for whom, in after life, he ever retained a strong affection. With them, whilst a student, he was associated in a society for the discussion of theological questions, and for improvement in public speaking. With much satisfaction he was wont to refer to these exercises. From them he thought he derived important aid, in the work of preparation for active duty. In 1792 he closed his education in Philadelphia, and was the same year admitted as a member of the Synod of Pennsylvania, then in session at Reading, Pa.

Mr. Schmucker's first charge consisted of several congregations in York County, Pa., the call to which he accepted, on the recommendation of Dr. Helmuth and Rev. J. Goering, both of whom were his warm friends, as long as they lived. In this field he labored with great acceptance for two years. His efforts were greatly blessed. The churches were revived, and large numbers hopefully converted. His influence was long felt, and the fruits of his labors were still visible, on his return to that region, twenty years afterwards. Many of the subjects of his efforts were still living, and faithfully engaged in the service of the Lord. During his residence here, he continued his Hebraistic and Theological studies, with the aid of Mr. Goering, who was then settled as pastor in the borough of York, and enjoyed a high reputation as a scholar.

In 1794, in obedience to a unanimous call, and to what seemed the indication of Providence, he was induced to remove to Hagerstown, Md., a charge which had been, for some time, vacant, and which embraced eight congregations. When he entered upon this field of labor, he was only twenty-two years of age, and is described as being remarkably small, pale and emaciated, the result of unceasing application, and severe mental discipline. His manners out of the pulpit were diffident and unassuming, and his appearance extremely youthful, reminding you more of the lad of sixteen, than the full-grown

man. Many were surprised, that one apparently so young, should have been sent to a field of labor so extensive, a charge so important. He was even sportively designated the *boy-preacher*, yet he soon attained an influence and wielded a power, which it is seldom the privilege of men to enjoy. His duties were onerous, but he was indefatigable. He labored with his characteristic zeal and fidelity. Says one, who succeeded him several years afterwards:[1] "The warm affection and deep-toned enthusiasm, with which the congregations still continued to speak of their revered spiritual father, and dwelt on the power of his preaching, and the searching character of his pastoral visits, afforded the best evidences of the fidelity of his ministry." The blessing of Heaven rested upon his labors. He was here favored with a precious revival of religion: the interest first manifested itself at a prayer meeting, held at his own house, and spread to his catechumens. The work was extensive, and in his own words, "many souls were gained for heaven." When he filled an appointment in one of his country congregations, it was his habit to visit the neighborhood on the Saturday preceding, to call a meeting for prayer in the evening, at some farm-house, and preach to the families assembled, with a simplicity and fervor never forgotten by those who heard him, and which the divine blessing signally accompanied. The public exercise was generally succeeded by private conversation, respecting the great work of the soul's salvation and preparation for eternity, addressed to each individual present.

In 1807, on the death of Dr. Kunze, the subject of our sketch received a call to the city of New York, which he declined, preferring to remain for the time, in his present connexion. In 1809 he was invited to become the successor of the lamented Goering, and although he was reluctant to dissolve his pastoral relations with a people, to whom he was warmly attached, he felt that it was his duty to accept the invitation. He immediately entered upon his labors, and here he manifested the same devotion to the interests of his charge, which had elsewhere marked his career, and similar results followed. The work of the Lord prospered, and many were added to the church. His best affections were gathered around the object to which he had dedicated himself—to it his untiring energies were devoted. Of the church in York, he was pastor for twenty-six years, and when, in consequence of the state of his health, he was compelled to tender his resignation, he still con-

[1] Rev. Dr. B. Kurtz, of Baltimore, Md.

tinued to serve one of the congregations in the country, to which he ministered on his first introduction to the sacred office. Soon afterwards he retired altogether from the active duties of the ministry, on account of the increasing infirmities of age and, in 1852, removed to Williamsburg, Pa., in order that he might be with his children,[1] several of whom resided in that vicinity. Here he abode during the remainder of his earthly pilgrimage, and enjoyed the kind assiduities of his kindred and friends. Until the last, his life retained its mild and genial lustre, and his faculties continued unimpaired. His death was just like his life, calm, natural, collected and happy. His life was gentle, his end was peaceful.

> "So fades the summer clouds away,
> So sinks the gale, when storms are o'er;
> So gently shuts the eye of day;
> So dies the wave along the shore."

He died on the 7th of October, 1854, in the eighty-fourth year of his age, and we have reason to suppose that he now rejoices in the presence of Him, whom unseen he loved, and in whom he believed.

The corpse was taken to York, which had been, for so long a period, the scene of Dr. Schmucker's pastoral labors, and interred in front of the large German Lutheran church, in the presence of a large concourse of mourning relatives and sympathizing friends. An impressive discourse, appropriate to the occasion, was delivered by Benjamin Kurtz, D. D., of Baltimore, Md., from the words: *Them that honor me, I will honor;* in which the speaker, after showing how God is honored by good men, and how good men are honored by God, made a practical application of the subject to the character of the deceased. Rev. Dr. Martin, Rev. Jonathan Oswald, and Rev. D. Ziegler, also participated in the other solemnities of the service. The occasion was still further improved by the Rev. Dr. Martin, of York, and Rev. J. H. Heck, of Williamsburg, delivering discourses to their respective charges on the succeeding Lord's day.

Of none of our ministers could it be more truly and emphatically said, "He honored God, and God did honor him," than of this eminent man, in whose life and character a rare constellation of excellencies blended. He went down to his grave, full of years and of honor, *like as a shock of corn*

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[1] Fourteen children of Dr. Schmucker are still living. One of his sons, Professor S. S. Schmucker, D. D., is in the ministry, and four of his daughters are married to clergymen, viz: C. F. Schaeffer, D. D., S. Sprecher, D. D., C. G. Weyl, P. M. Rightmeyer.

cometh in, in his season, and has left a name to be had in grateful remembrance by thousands, who knew and felt his worth. He was justly distinguished for his learning, eloquence and piety, and during the long period of his active and useful life, he possessed an extraordinary influence, and aided in originating and carrying on some of the most important measures adopted for the progress and prosperity of the Lutheran church. He was always identified with every movement that was designed to do good, and calculated to advance the peace of Ziod. He was one of the founders and most zealous advocates of the General Synod. Over its deliberations he was called to preside in its earlier history. The offices of trust and of honor, with which he was frequently invested, attest the estimation in which he was held by the brethren. His opinions on all questions were valued, and his counsels diligently sought. His views were regarded as comprehensive, discriminating, and of a salutary tendency. Whenever any enterprise was started in the church, his influence was considered highly important, and his coöperation almost essential to success. He was deeply interested in the cause of missions, and from its formation until a short time before his death, when he declined a re-election, he was President of our Foreign Missionary Society. He was also the early friend and active supporter of the Theological Seminary of the General Synod, and for many years served as President of its Board of Directors. He aided in the establishment of Pennsylvania College, and for more than twenty years acted as a Trustee. He was also the friend of popular education, and of all judicious schemes for advancing the progress of the race in knowledge, religion, and true happiness. He was ready to give a helping hand to every good object, to lead or to follow in all the great movements of the age, designed for the improvement of mankind. Those national christian institutions, which have proved so great a blessing to other lands, as well as our own, awakened his warmest sympathies, and secured his earnest effort. He was, at the time of his death, the senior Vice-President of the American Tract Society, having been appointed to the office in 1826. He loved the American Bible Society, the Board of Commissioners for Foreign Missions, the Temperance Union, and all the catholic religious enterprises of the day. In the labors of these societies he took a part, and faithfully endeavored to promote the objects which they contemplated. He likewise evinced an anxious concern for our transatlantic brethren. He regarded with affectionate interest the Halle Orphan House, which, in the beginning, had rendered us so much assistance, and furnished the church with

many able ministers. He manifested his gratitude for the service, by forwarding to the institution contributions, in order that its pecuniary embarrassments might be relieved, and during the French war, he raised for it the largest collection it ever received from America.

Dr. Schmucker was a man of considerable learning. He was endowed by nature with a strong, vigorous mind, which culture had greatly strengthened. Although not furnished in his youth with the best literary advantages, the opportunities which he subsequently enjoyed, he diligently improved. He was a man of unerring judgment and great compass of thought. He spent much time in study. Its pursuit to him was never a weariness. From the University of Pennsylvania he received the honorary degree of Doctor of Divinity in 1825.

Dr. Schmucher is known as the author of several valuable Theological works.[1] Of these, the most important is his Commentary on the Apocalypse. The endorsement it received at the time of its publication, from such men as Bishops White and Kemp, Drs. Helmnth, Lochman, Kurtz, Wilson, Cathcart, Ely and Staughton, is sure testimony to the value of the work. In some recent discussions on the Millennium, the views of Dr. Schmucker have been referred to with favor. A few months before his death, in an allusion to his explanation of the Prophecies, he remarked that he still considered his chronological calculation as correct, although he had discovered that in his reckoning of the sixth and seventh vials, he had not allowed a sufficient lapse of time. Dr. Schmucker also occasionally furnished for publication a sermon, and frequently contributed articles to the magazines and religious journals of the church. When he was no longer able, from physical ability, to preach, it was his practice to prepare brief essays on practical subjects, for a German sheet which circulated among the people.

Dr. Schmucker was an eloquent preacher, we mean, of course, in the German language, for he never attempted to officiate in the English, until the latter part of his life, and then only when there was a necessity for it. No one who ever heard him speak, could fail to admit his uncommon power over

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[1] The following is a list of his publications: *Prophetic History of the Christian Religion, or Explanation of the Revelation of St. John.* 2 *Vols.* 8*vo.* 1817—21. *Vornehmste Weissagungen der Heiligen Schrift,* 1807. 1 *Vol.* 12 *mo. Wächterstimme an Zion's Kinder,* 1838, *pp.* 223. *Reformations Geschichte zur Jubelfeier der Reformation,* 1817, *pp.* 32. *Schwärmergeist unserer Tage entlarvt zur Warnung erweckter Seelen,* 1827, *pp.* 52. *Lieder Anhang, zum Evang. Gesangbuch der General Synode,* 1833. *Erklärung der Offenbarung Johannis.* 1 *Vol.* 8*vo. pp.* 347.

the minds of his hearers. His audience listened to him with profound attention and intense emotion. He arrested the interest at the commencment, and held it to the close, as if by a spell. His sincerity and candor carried home to the heart the conviction, that he believed what he said. He possessed an earnest manner and genuine pathos. He was plain and practical, not only intelligible, but attractive to all classes, simple and discriminating, aiming at the heart, and exhibiting a wonderful knowledge of human nature. Says one [1] who knew him well: "The fire of his piercing black eye, his animated countenance, his fearless, solemn and impressive manner, the deep tones of his sonorous voice, his forceful argument, close logical reasoning, the overpowering conviction, with which he himself felt every thought he uttered invested him with a power in the sacred desk, and secured a command over the audience, rarely possessed." His sermons partook largely of the experimental and practical, and abounded in frequent citations from the Scriptures. He adopted the textual or expository mode, and usually preached from a full skeleton, prepared with the greatest care. The topic, upon which he loved to dwell, was the doctrine of the cross; the salvation of the soul to be secured only in God's appointed method, by simple trust in Christ, as *the way the truth and the life.*

In his Theological views, Dr. Schmucker wae neither illiberal nor proscriptive. He believed that the fundamental doctrines of the Bible were found in the Confessions of his church, but he never permitted any human creed to come in conflict with the doctrines taught in the Sacred Oracles. He approved of the doctrinal basis of the General Synod, but the Bible he studied with untiring assiduity, and to its teachings implicitly submitted. He was a man of truly Catholic feelings, confining neither his efforts nor his sympathies to the limits of his own church, of which he was an honored minister, but extending his tender solicitude to every good cause. It was his constant aim to promote peace and unity among all real christians, and to coöperate with them in every feasible way. During a series of protracted meetings, it was his custom to call to his aid ministers of other evangelical denominations. He advocated a union of the Lutheran and German Reformed churches in this country, so long as there was any prospect of the success of the project. He also urged a union of effort in these churches, in the work of Foreign Missions, and proposed for them the adoption of one Hymn-Book, and the establish-

[1] Rev. Dr. Kurtz, of Baltimore, Md.

ment of one Theological Seminary, in order that those who were so nearly related, might be more closely united. But unfortunately other counsels prevailed, and his exertions were defeated.

As might be supposed, Dr. Schmucker, as a pastor, was eminently successful. The spiritual welfare of his flock occupied his constant thoughts, and engaged his best efforts.

> "Deeply learned in the philosophy of heaven,
> He searched the causes out of good and ill,
> Profoundly calculating their effects,
> Far past the bounds of time; and balancing,
> In the arithmetic of future things,
> The loss and profit of the soul to all
> Eternity."

He was unwearied in the performance of his pastoral duties. He was always the kind counsellor. He had a heart of compassion for his fellow-men. He was ever ready to alleviate suffering, and pour the oil of gladness into the troubled soul, to reclaim the erring, and to raise the fallen. To the distressed and desponding he was a soothing and welcome visiter. At the bed-side of the sick and dying he had great power. He scarcely knew an idle hour, and proofs of his pious zeal and indefatigable industry were everywhere abundant. Revivals of religion in his congregations were frequent, and their effects lasting. He was the friend of prayer meetings, protracted meetings, and favored all suitable measures for the building up of the Redeemer's kingdom. He ordinarily admitted into church connexion, from eighty to one hundred during the year. At different periods, during his ministry, young men devoted themselves to the sacred office. Among the number whose names now occur to us, are his son, Professor S. S. Schmucker, D. D., John G. Morris, D. D., D. P. Rosenmiller, S. K. Hoshour, D. Gottwald, R. Weiser, J. Hoover, M. Eyster and E. Frey.

Dr. Schmcker was a warm-hearted christian, a man of earnest prayer, and fervent piety. He loved to commune with his God! He often enjoyed special seasons of the divine presence, and had extraordinary impressions of the Savior's influence. On one occasion, his mind was so much operated upon, that for several weeks he lived more secluded, and mingled in society only when his duties required, in order that his thoughts might be more detached from the world, and fastened upon heavenly subjects. Although these spiritual manifestations lasted only a brief period, their influence was permanent. The scenes of Calvary were more deeply imbedded in his mind. His impressions of the Savior's sufferings were more

distinct, his joy unbounded, and his soul was drawn out more fully in love and gratitude towards the Redeemer. Whilst he was a student in Philadelphia, he experienced deep spiritual exercises of the soul. For a time he was sorely tried by the adversary of souls. He walked in darkness. Clouds hung upon his mind. He had no assurance of faith. He was on the point of relinquishing his studies, of abandoning the ministry, and of returning to his home. But the more powerful the temptation, the more fervent his supplications. He received strength from on high. The tempter fled. God did not permit him to remain in this condition for any length of time. A light broke in upon his mind. His doubts were dissipated, all difficulties were removed. Whilst engaged at the mercy seat, "the Savior," he used to say, "appeared to him, as it were, in a cloud, looking so pleasantly at him, that his confidence at once revived, and he became comfortable and happy." His faith in God's special promises was unwavering. His own life abounded with many striking incidents illustrative of the Divine interposition. He was several times rescued from imminent danger, and almost miraculously preserved. He often referred to the excursion he made to the Southwest in company with Rev. Mr. Henkel. In attempting to cross a river, he missed the ford, and was nearly drowned. There was no house nearer than eight miles, whither he was obliged to go, in cold weather and wet clothes. From the exposure he never suffered any injury. On another occasion, during a missionary tour, he was overtaken by the darkness of night, in a strange country; he stopped at the first house he reached, and begged for a night's lodgings. The request was denied by the ill-looking host, and he had to start off in search of the next house, three miles distant. As he departed, he saw a suspicious looking fellow, whom he had noticed seated in the chimney-corner, take a bridle and go towards the stable. Soon after he found the man in close pursuit of him. He, however, quickened the pace of his own horse, which could travel more rapidly, and in this way escaped. The pursuer, who certainly had no good object in view, continued to follow him, until he was within sight of the house, and then he turned back.

He was a great admirer of Spener and Francke, and other writers of the Pietistic school, and sympathized with them in their conflicts with the Formalism of their day. He valued the writings of Calvin, Wesley, Rambach, Kempis, Arndt, and the devotional literature of the day generally. He owned a copy of Bunyan's Pilgrim's Progress in the German language, which he highly prized and frequently read. Bogatz-

ky's Schatz-Kästlein, he kept continually by his side, and loved to refer to its pages.

Dr. Schmucker was a man of great moral courage. The exhibition of this trait in scenes of trial and difficulty, impresses the beholder with elevated ideas of him who develops it. And if there is any man, at whose feet we are disposed to bow with deference, and to express the highest regard, it is the man described by Horace,

Justum ac tenacem propositi virum
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solida—

Nothing could deter the subject of our memoir from pursuing a straight-forward course. He was disposed to do what was right, regardless of the praise or censure of his fellow-men. He was never charged with a time-serving spirit. Threats did not intimidate him. He shrank not from the performance of any duty, he never consulted his own interests in preference to those of his Divine Master. His soul was so fully possessed of the fear of God, that there was no room in it for the fear of man. This virtue was often put to the test. Whilst pastor at Hagerstown, he encountered violent opposition in consequence of the introduction of social meetings for prayer, into the church. The feeling against him was very strong, but he was unmoved. He was influenced by conscientious motives in adopting this *new measure*, and he could not recede from his position. After presenting a vindication of his course, he told his congregation, that if he were not allowed to carry out his convictions of duty on this subject, his resignation was the only alternative. He could no longer remain their pastor. This settled the question. All opposition was withdrawn. He continued to labor as before, and the most amicable relations existed. In the advocacy of the Temperance reform, when even good men stood aloof, he evinced the same characteristic. He was the undaunted champion of the reform, took a prominent part in every movement to advance the cause, and participated in the first meeting in York, convened for the suppression of intemperance. The consequence was that a violent crusade was raised against him, and he became the victim of cruel persecution. There were numerous distilleries in the county, some of which were conducted by men of influence. They were indignant at his course. Numerous meetings were held, inflammatory speeches made, and the most violent measures threatened. The ire of his own members was excited

against him, and they proposed to close the church door upon him. As his support was derived from voluntary contributions, for a season a large portion of his salary was withheld. Yet he could not be induced to change his ground. He was willing to forfeit their regard, to be forsaken by friends, even to lose his charge, and sacrifice everything, rather than not to give his aid, or exert his influence in favor of an institution, which promised so much for the amelioration of the race. He lived long enough to hear those, who opposed him, acknowledge their error, and express their approbation of his efforts.

Although the Doctor was decided in his views and firm in duty, he was a man of genial feelings, warm affections, and great tenderness of heart. We met him for the first time in the autumn of 1833, and were particularly struck with his mild, benevolent aspect; his lovely spirit made a deep impression upon our mind; the cordial greetings and warm reception he gave us, time will never be effaced from our memory. In all the domestic and social relations of life, he was gentle and kind. His manner was free and unreserved, and marked by blandness, sincerity and simplicity. He always had a tender regard for the feelings of others. His temperament was cheerful, his disposition contented, his intercourse courteous. No one was more exempt from selfishness. He was liberal with his means, inclined to give to every good cause, to the full extent of his ability. He was not without his reward, even in this life. *The liberal soul shall be made fat: and he that watereth shall be watered also himself.* Benevolence—

> "Is not strained,
> It droppeth like the gentle rain from Heaven
> Upon the place beneath. It is twice blessed,
> It blesseth him who gives and him that takes."

His whole life was devoted to the service of God, and afforded a beautiful exemplification of christian consistency, purity and activity. His own peace and happiness were intimately connected with the prosperity of the church. He had a lively concern for all that pertained to her welfare, and was ever ready to employ his powers for her extension or defence. The closing scenes of his life presented a spectacle as attractive and impressive as his long and useful career. During his protracted feebleness, he was the most perfect example of equanimity, resignation and patience. No murmur escaped his lips. In reply to inquiries respecting his health, he would say, "I frequently suffer pain, but I thank God it is not worse." To his son[1] he remarked, "It is time I should go home; I

[1] Professor Schmucker, of Gettysburg, Pa.

can no longer be of use to any one here; I desire to be with my Savior." Until the last he manifested a great sympathy with every thing connected with the mediatorial reign of the Redeemer, and several times, when it was proposed to read to him from the sacred volume, he suggested that the seventeenth chapter of John's Gospel should be selected.

Thus, after more than four-score years of usefulness—his work completed—surrounded by his family—his mind calm, his faith strong, his hopes bright—this good man, without a fear, or without a pang, fell asleep in Jesus! Even after death, that placid, smiling expression, which was so peculiar to him, and indicated so much inward peace, lighted his countenance, and spoke of the happiness he was then enjoying. Well may we all exclaim: *Let me die the death of the righteous, and let my last end be like his.*

JOHN W. RICHARDS, D. D.

January 27th, 1854, will long be remembered in the city of Reading. It was the day when nearly the whole community crowded to the sanctuary, not to listen to the voice of the pastor of the church, but to gaze for the last time on his lifeless remains, and to pay the last tribute of respect to one who was highly esteemed in life. His voice was silent in death, but his virtues were still fresh in the remembrance of the people. All felt that a good man had been taken away, that his place could not be easily supplied.

As the tidings of Dr. Richards' death spread over the land, a sensation of deep and general regret was experienced. The church was struck with simultaneous sorrow. The ministry, in whose ranks a void had been created, earnestly looked for one upon whom the mantle of the ascending spirit might fall. The excellence of his character, the importance of his services, the value of his counsels, and the weight of his influence, all conspired to render the event most afflicting. In the prime of manhood, and the meridian of his usefulness, the summons came, the call must be obeyed! The congregation to which he ministered, presented, at the time, a spectacle of interest and progress. The Synod, of which he was a valued member, turned to him, as one whose counsels could be safely followed. Every object, with which he was connected, indicated the presence of his spirit, and a future of the highest promise. His home was the abode of affection, piety and happiness. All things under his care, appeared prosperous and successful. He was actively and zealously engaged in his Master's service. It was then the message reached him! In a few moments, *the*

silver cord was loosed, the golden bowl broken at the fountain. The struggle was over, the battle fought, the victory won! His mission was done, his journey finished! His spirit had returned to God, who gave it. He was translated from the scenes of his earthly efforts, to a higher sphere, and a more exalted position. He passed at once from his labors to his reward. Of him, it might be truly said, that he walked with God, and he was not, for God took him.

In considering the bereavement with which the church is visited, in the premature death of one of her watchmen, under circumstances peculiarly afflicting, the question naturally arises, why are the good, the pure, the useful and the faithful, taken away from us in the midst of their activity? Human reason cannot answer the inquiry. Revelation alone gives the assurance, that God ordereth all things well. Though sight cannot perceive, nor reason unfathom the inscrutable ways of Providence, we are told, by the word of inspiration, that that, which is at present dark and mysterious, will become light and clear, will result in illustrating God's character, and in rendering his benevolence most glorious. In heaven we shall perfectly comprehend that which seemed to us here quite strange. Many a doubt will there be fully solved, many a perplexity entirely removed, many a mystery satisfactorily explained. We shall be led to adore the Divine goodness, and magnify infinite wisdom.

> "God nothing does, nor suffers to be done,
> But thou wouldst do thyself, couldst thou but see
> The end of all events as well as He."

The subject of our sketch was born in Reading, Pa., April 18th, 1803. He was the son of Matthias Richards, for many years an Associate Judge of the Courts in Berks County, and grandson of Henry Melchior Muhlenberg, D. D., the apostle of Lutheranism on this Western continent. He too, was blessed with pious parents, who early instructed him in the principles of piety, and restrained him from outward acts of immorality. In 1819, when in the sixteenth year of his age, he made a profession of religion, by the principles of which, his whole subsequent career was eminently controlled. He united with Trinity church, Reading—of which H. A. Muhlenberg, D. D., was at the time pastor. His classical studies were principally pursued under the direction of John Grier, D. D., who then had charge of the Academy, in his native place. On the completion of his Academic course, being deeply impressed with the idea that he was called to the ministry of reconciliation, he at once, in the year 1821, commenced his Theological

reading with his pastor, Rev. Dr. Muhlenberg, whose instructions he continued to receive, until the fall of 1824, when he applied to the Synod of Pennsylvania for license to preach the gospel. After a satisfactory examination, on the subjects required, conducted by Rev. Drs. Ernst and Miller, he was solemnly set apart to the ministry, the Rev. Dr. Endress officiating on the occasion. With this ecclesiastical body he remained connected until the time of his death, enjoying the confidence and esteem of the members, and repeatedly holding appointments of honor and trust in the Synod.

Dr. Richards' first charge embraced the church at New Holland, Lancaster County, and four other congregations in the vicinity. In the Spring of 1834 he resigned and removed to the Trappe, Montgomery County, which had been the scene of his grandfather's early labors. In 1836 he received and accepted a call to Germantown, Pa., where he continued to officiate until the autumn of 1845, when he became pastor of St. John's church, Easton Pa. In this field, as in all his previous charges, he preached in the English and German languages, and labored successfully in building up the church, "cheered," in his own words, "by the kindness and coöperation of his people." During his residence here, he held, by the appointment of the Trustees, the Professorship of German Language and Literature in Lafayette College. His connexion with the congregation at Easton, he most reluctantly relinquished. Influenced, however, by the advice of many of his ministerial brethren, and impelled by what he considered the leadings of Providence, he consented, in the Spring of 1851, to take charge of Trinity church, Reading, in which he had been brought up, and which had become vacant by the death of Jacob Miller, D. D. It was considered a difficult station to fill. Dr. Richards, in the estimation of all, seemed admirably adapted to this field of labor. His kind, conciliatory disposition, the influence he possessed over the German, as well as the English community, the position he occupied in his Synod, designated him as the individual for the situation. He had just commenced his career under the most favorable auspices. His prospects were encouraging. The obstacles in the way of his success were vanishing. The church was flourishing. The schools and societies were in a healthful condition. He possessed the affection of his people and the confidence of the public. Every thing in the future was bright and full of promise. But *God's ways are not as our ways, nor his thoughts as our thoughts.* The deceased had suffered, on various occasions, from an affection of the heart, but his general health

was good. No dangerous consequences were anticipated. He had risen, the morning of his death, as well as usual, and had just committed to the grave, one of his own flock. During the exercises he felt pain, and at the conclusion of the service immediately repaired to his residence. He complained of suffering and was assisted to bed. Medical aid was summoned, but before it could reach him, he was a corpse. He expired in less than fifteen minutes after his return home. Without a sigh or a groan, he closed his eyes on earth, and opened them in heaven. In the trying hour he was sustained by the strong arm of Jehovah. As he walked *through the valley of the shadow of death*, he feared *no evil*, for God was with him. He died January 24th, 1854, in the fifty-first year of his age. On the following Friday his body was borne to the grave. The funeral services were conducted by Rev. G. A. Wenzel, J. C. Baker, D. D., and C. R. Demme, D. D. Dr. Baker delivered a sermon in the English language from the words: *Set thine house in order, for thou shalt die and not live;* and Dr. Demme in the German, from the text: *Blessed are the dead, who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.* In the Charles Evans Cemetery the remains of this servant of God lie buried. A neat stone marks the spot, with the following simple inscription:

REV. JOHN W. RICHARDS, D. D.

BORN APRIL 18, 1803—DIED JANUARY 24, 1854.

Remember the words I spake unto you.

Although Dr. Richards' life is unmarked by any striking occurrences, and presents little of stirring incident to diversify its course, he was a most useful man, and evidences of his pastoral fidelity, zeal, and efficiency, are to be found in every community in which he was called to labor. His duties were uniform, and generally of an onerous nature. During the course of his ministry, embracing a period of thirty years, he received into the church 1292 persons, baptized 2362, married 631, and buried 951. He was always much devoted to the people of his charge, and labored in every way to promote their highest good. He took pains to become acquainted with them all, and in his intercourse, exhibited the character of a faithful minister, and of the affectionate, warm-hearted, sympathizing friend. His whole deportment was courteous and affable, so that even the most diffident and timid felt no embarrassment in his presence. The cordiality with which he

met them, at once inspired confidence, and opened the way for the most unrestrained approach. No one in affliction or distress, could go to him, without meeting generous sympathy and kind encouragement. His active benevolence and philanthropic spirit, made him an object of affection and gratitude. His congregations appeared to appreciate the interest he manifested in their welfare, and to reciprocate the esteem he cherished for them. And we doubt not that since "his spirit" has "passed away from the chequered scenes of life, and the turf" has grown "green o'er his grave," in accordance with the wish expressed only a short time before his departure, his labors do "still speak of his affectionate regard for his people, and perpetuate in their hearts the memory of their pastor."

His efforts to do good were not confined to his labors in the pulpit. With those with whom he was ecclesiastically connected, he labored harmoniously to promote the general interests of the church. In associations for religious and benevolent objects, he was an active and efficient member. He was the warm friend and zealous supporter of every project for doing good, and carrying on the great work of moral and intellectual improvement. Some idea of the interest which he took in his people, and the teachings he inculcated, may be gathered from the following exhortation, extracted from his valedictory discourse, on his departure from Easton:

"To perform your duty, in view of your great accountability, you must *not be weary in well doing*. Be fervent in your religious exercises, and zealous in the aid of your religious societies. Let the Sunday Schools, the Missionary and Education cause, the Benevolent association, also the Bible, Tract, Colportage, Temperance, and kindred causes, ever lie near to your heart. Let your pastor be very dear to you, and encourage him in his arduous labors. Be regular in your attendance on divine service, and frequently and worthily partake of the Lord's Supper. Search carefully the Scriptures; watch and pray without ceasing; guard well your hearts, and abstain from the very appearance of evil. Suffer not your children to grow up without baptism. Send them faithfully to the Sunday School, and bring them with you, when of a suitable age, to the sanctuary. By all means regard it as your most sacred duty to have them instructed and confirmed in the christian religion, according to the doctrines and usage of the church."

He loved his church, the church in which he had been reared. He was attached to its doctrines and usages, its institutions and its benevolent efforts. He was not illiberal in feeling, or proscriptive in action, he was willing to unite with christians

of every name, in efforts to do good; yet he had little sympathy with those, who could abandon the communion of their fathers, and forsake the sphere of labor in which Providence seemed to call them, and which afforded opportunities of usefulness. In a printed sermon,[1] lying on our table, we find the following sentiments on this subject. After urging parents to train up their children in the church of their fathers, he continues: "We have always lived in peace with our evangelical sister churches, among whom we number many kind and dear brethren; while we say, therefore, live in charity with them, we nevertheless add, only never forget your solemn obligations to your own Zion, and let your children participate with you in its privileges, for you will find no other church more scriptural in doctrine. The children need not be ashamed of the church in which their fathers gloried; they need not fear to be lost in the communion, in which their kindred were saved. Let the Colleges and Seminaries of the church, her religious publications, her benevolent enterprises, her foreign and domestic missions, her education cause; in short, let every thing connected with the Evangelical Lutheran church awaken a deep interest in you; and let your exertions to promote her prosperity, be a light to guide others in the same glorious path."

In another discourse,[2] we find the following paragraph, indicating most clearly his strong church feeling: "I am none of those, who consider my own church as the only one within whose pale salvation can be found: nor do I condemn and denounce all other churches, merely because they differ in non-essentials from mine. God forbid! My church and my Bible have not so taught me Christ. But on the contrary, neither am I one of those, who do not think my own church as good as the best of any other denomination." For the patriarchs of our church he had the most exalted regard.[3] "Our fathers," says he, "undoubtedly deserve, in many instances, a high eulogy. *There were giants in the land in those days.* They built fine churches and parsonages, and erected schools (a distinguishing trait of Lutheranism) under most straitened circumstances. They sustained those churches and schools under very trying difficulties. They adhered faithfully to the doctrines and usages of the Reformation, amid powerful temp-

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[1] Sermon delivered at the close of his ministry, Easton, Pa., March 9th, 1851. By the pastor, Rev. John W. Richards.

[2] Centenary Jubilee of the Evangelical Lutheran church, Trappe, Pa. Sermon by Rev. J. W. Richards, Germantown, Pa. page 32.

[3] Ib. p. 35.

tations; they attended the worship of their own sanctuary, though far removed from it, when it would have been easier to have framed excuses for neglecting it, than many find at present. They instructed their children carefully in the creed of their church, and united them with its fellowship. They introduced a most scriptural discipline, and impartially enforced it. They elevated high the standard of piety, and above all, they glorified their faith with a holy walk, and departed this life in its blissful triumphs. In these respects they lose nothing in comparison with any of the people of God; alas! alas! how fallen many of their offspring."

In his theological creed, Dr. Richards was strictly orthodox. Whilst he regarded "the word of God as the only and sufficient rule of faith," he entertained a most profound veneration for the standards of the church. The Augsburg Confession he cordially adopted, as a summary of the fundamental doctrines of the Bible, "not to supersede," to use his own language, "but to elucidate the word of God, or rather to arrange its doctrines methodically, for the sake of perspicuity." He calls it a glorious creed,[1] and asks us to look at some of its fundamental doctrines. "They are," he observes, "the Trinity; the entire depravity of our fallen nature; the Deity and incarnation of Christ; the divinity and personality of the Holy Ghost; the atonement for sin through the sufferings and death of Christ, and the merits of his blood; the necessity of regeneration through the influences of the Holy Ghost; Justification by faith; the obligation of the moral law, viz: good works, including purity of heart and life, the parity in the ministerial office; the means of grace; the resurrection of the dead; the final judgment, and the eternity of future rewards and punishments. Who will not acknowledge these to be truly scriptural?"

Dr. Richards was not, by any means, a brilliant preacher, yet he was instructive and evangelical. His discourses were simple and scriptural. The subjects he discussed, were the common, but important doctrines of the gospel. Their truths were enforced and commended to his audiences with much tenderness and earnestness. The services of the sanctuary he always conducted with great dignity and solemnity.

His numerous pastoral duties prevented Dr. Richards from leaving behind him any important literary monument. He did sometimes allow a sermon to be printed, and occasionally con-

[1] Centenary Jubilee, page 30.

tributed to the pages of the *Evangelical Review.* He also commenced the translation of the *Hallische Nachrichten*, in which he had, at the time of his death, made considerable progress. This is a volume of fifteen hundred and eighteen pages, and contains a narrative of the establishment and early progress of the American Lutheran church, prepared principally by Drs. Muhlenberg, Brunholtz, Kunze and Helmuth. It is an exceedingly important work, and we trust that some one, competent to the task, may be disposed to take charge of Dr. Richards' manuscripts, and complete the undertaking. Our General Synod, at its convention in Charlestown, S. C., in 1851, by a unanimous resolution, expressed a deep interest in Dr. R's. labors, and commended the enterprize to the attention of our members. The subject of our narrative was honored with the degree of D. D., from Jefferson College, Canonsburg, Pa., at its annual commencement in 1852.

Dr. Richards was a man of unfeigned piety. Religion, with him, seemed to be a fixed principle, and to predominate in his character, as a controlling agency. It was not feverish and inconsistent. It did not go and come by fits and starts. It was not confined to favorable junctures or circumstances, but its steady light shone forth at all seasons, and in all places, and burned with a pure and steady flame. He never assumed an appearance, which did not correspond with his habitual principles. There was a beautiful symmetry in his character. He was always the same spiritual, active, and devoted minister of the Lord Jesus, the same burning and shining light in the church of God. He never forgot his position as an ambassador of Christ. He expected to be justified by faith alone, yet not by a faith unattended by good works. He depended on the gracious influences of the Holy Spirit, for aid in the performance of every duty, yet he diligently made use of the means afforded for his spiritual progress.

In all the various relations of private and social life, he uniformly evinced that conscientious fidelity, that honesty of purpose and singleness of aim, which the rules of the gospel prescribe, and the grace of the gospel inspires. He sometimes encountered opposition, yet his course was such as frequently to disarm hostility, and conciliate, where others would only have strengthened prejudices, and increased opposition. He was of a quiet, retiring, and unobtrusive spirit, of mild, and pleasant manners, of a confiding nature, great kindness and warm sympathy. Ill health had produced a tendency to a gentle melancholy, which often stole over him, and gave a

tinge to his character. He may have made mistakes, for who that is human, can lay claim to infallibility?

> *Nam vitiis nemo sine nascitur, optimus ille est*
> *Qui minimis urgetur.*

He may sometimes have exhibited infirmities, which will cling to us, while we abide in the flesh, yet he was generally careful and judicious, and always sincere and conscientious. He was cautious, and disposed to sacrifice much for peace, yet he was independent and bold in the discharge of duty. The fear of God, and the approbation of his own heart, he made the rule of his life, and the standard of his actions. He was domestic in his feelings, and very attentive to his family. He enjoyed the retirement of home, and bestowed great care upon his children. In all his habits he was extremely neat and methodical. In every article of his dress, in all the furniture of his house, in the arrangement of his papers and books, the most remarkable order was observed. His manuscripts were all most carefully written and his accounts most accurately kept. His entries in the church record, were made with the greatest precision, so as frequently to elicit the highest praise. Every thing was done by him with exact rule. He had a wonderful fondness for collecting statistical and analogous treasures. He had a profound regard for time-honored customs, and a deep reverence for sacred places. He was industrious, and permitted no day to pass without accomplishing something. He took a deep interest in any thing which engaged his attention. He was disposed to act on Shakspeare's principle—"No profit grows, where is no pleasure taken." He enjoyed the luxury of doing good, and he had the satisfaction of knowing that he lived to some purpose. He might readily have answered to the description given by the author of the Task:

> "I would express him simple, grave, sincere,
> In doctrine uncorrupt, in language plain,
> And plain in manner; decent, solemn, chaste,
> And natural in gesture; much impressed
> Himself, as conscious of his awful charge,
> And anxious mainly that the flock he fed
> Might feel it too; affectionate in look,
> And tender in address, as well becomes
> A messenger of grace to guilty men."

Writes one[1] who was long associated with him in the sacred office: "That Dr. Richards was a truly pious and most amiable man, all acknowledge who had any acquaintance with

[1] Rev. Dr. Baker, of Philadelphia.

him; and it is also known that all the congregations of which he was the pastor, prospered under him." Another[1] who knew him well, thus testifies: "My own intercourse with Dr. Richards was most delightful. I never knew a more consistent, trust-worthy man. He was prudent, thoughtful and conscientious, active and zealous in every good work, and what I greatly admired, was the harmony in his character; he was never found wanting, but was never guilty of ultraism in deed or word—exceedingly firm in matters of principle, but winning in social life."

The memory of such a man cannot die. The influence of character cannot be destroyed by death. It survives the dissolution of the body, and continues unfading and immortal. It lingers among us after the "sunset of the tomb," to shed light, and to diffuse a rich fragrance upon those who still remain. *The memory of the just still lives. The righteous shall be had in everlasting remembrance.* Our friend and brother has gone to his rest! We should not murmur or repine. Let us rather be thankful, that God spared him thus long to the church. Our loss is his gain. There is a pleasure in the thought that his redeemed spirit, freed forever from the cares, the troubles, the conflicts, the turmoils, and the sorrows of earth, has gone—

"To repose, deep repose,
Far from the unquietness of life, from noise
And tumult far—beyond the flying clouds,
Beyond the stars and all this passing scene,
Where change shall cease, and time shall be no more."

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[1] Rev. Dr. Schaeffer, of Easton, Pa.

ARTICLE IX.

NOTICES OF NEW PUBLICATIONS.

History of the Origin, Formation, and Adoption of the Constitution of the United States; with Notices of its principal Framers. By George Ticknor Curtis. In two Volumes. Volume I. New York: Harper & Brothers, Franklin Square.—1854.

THAT the task of writing the history of the Constitution of the United States has at length, been performed by one most competent to execute it in a manner perfectly satisfactory, cannot but be a matter of gratification to every true American. The general facts connected with the formation and adoption of that great instrument, have long been familiar to all readers of American history. But, in the very nature of things, general historical works give no more than an outline of this most important affair: a special work, presenting, in ample detail, the facts, the discussions and debates, the obstacles to be surmounted, the objections to be removed, the interests to be met, or, when conflicting, to be reconciled, the fidelity, the patriotism, the abilities exhibited, the manner in which the consummation was finally reached, has long been a deeply-felt desideratum, which it had, for years, been the intention of that great statesman, Daniel Webster, measurably to supply, and the duty of supplying which he most earnestly urged, a few weeks before his death, upon his friend, the author, Mr. Curtis, who had long intended to write such a work, and had been making preparations for it, has, by the manner in which the task assumed has been performed, laid his countrymen and posterity under lasting obligations. What though his style be occasionally harsh and inelegant, it is clear, manly and nervous. The work is evidently, the fruit of laborious and careful research, of a most thorough understanding of the necessity, the nature and bearings of the constitution, and pervaded throughout by a tone of feeling thoroughly American. As yet, only the first volume is before us, this contains, besides the regular historical matter, sketches of the founders of the Constitution, written in a masterly manner, and profoundly interesting. When the second volume appears, we shall notice the work again, recommending it, for the present, to our readers, as a most valuable and important production.

The Christian Book of Concord, or Symbolical Books of the Evangelical Lutheran Church; comprising the three chief Symbols, the unaltered Augsburg Confession, the Apology, the Smalcald Articles, Luther's Smaller and Larger Catechisms, the Formula of Concord and an Appendix. To which is prefixed an Historical Introduction. Second Edition, revised. Translated from the German. Newmarket: Published by Solomon D. Henkel & Brothers.—1854.

WE herewith acknowledge the receipt of a very elegant copy of the publication above named. To speak of the Book of Concord itself cannot be our busi-

ness here. But we are happy to say that, after having submitted their first edition to the most competent hands, for revision and correction, the publishers now offer to the ministers and members of our church in America, a faithful and accurate translation of our symbolical Books, to which an exceedingly valuable historical introduction, by Müller, is prefixed, as well as an important appendix annexed. The gentlemen who have performed the duty of revising and correcting the translation in the first edition, are: Rev. Drs. Krauth, Reynolds, Morris, and C. F. Schaeffer, and Prof. Lehmann of Columbus, Ohio, names which constitute an all sufficient guarantee for the fidelity and ability with which the work has been done: the only blemish that we have discovered consists in an extraordinary list of errata appended to the apology. We trust that this volume will be circulated throughout the whole of our church in America, so that edition after edition may be called for, and light diffused wherever it is needed. The publishers deserve all praise for their indefatigable efforts to make known the confessional books of our church, and for the satisfactory manner in which the translation has been brought out.

Gratitude: An Exposition of the Hundred and Third Psalm. By the Rev. John Stevenson, Author of "The Lord our Shepherd," "Christ on the Cross," &c. New York: Robert Carter & Brothers, No. 285, Broadway.—1854.

THE author of this work first gives a general analysis of that glorious hymn of praise and thanksgiving, the Hundred and Third Psalm, and then, in twenty chapters, expatiates on the copious materials for profitable and edifying discourse which that portion of Scripture contains. The book, is instinct with the spirit of devout gratitude; and its clear expositions, its earnest exhortations, its apposite and striking illustrations, and its fervent appeals, designed to instruct the mind, to awaken the conscience, and to warm the heart, are, in a high degree, adapted, not only to enliven the graces of the christian reader, but to startle the heedless and unthankful, to impress them with the odiousness of ingratitude, and to impel them to the inquiry: "what shall we render unto the Lord for all his benefits." To christians it offers most profitable and delightful reading for the Lord's Day.

The Illustrated Natural History. By the Rev. J. G. Wood, M. A. With four hundred and fifty original designs, by William Harvey. New York: Harper & Brothers, Publishers.—1854.

THE design of the author has been, to produce a "work of a popular character, in which accuracy of information and systematic arrangement are united with brevity and simplicity of treatment." In the execution of this design he has been eminently successful. He promises a systematic index, and, in the body of the work, introduces the description of each animal and its habits, by giving its scientific species-name, the different species being, in like manner, preceded by the systematic statement of the division, class, order, family and Genus to which they belong. Otherwise the work is of a strictly popular character: the descriptions are clear and graphic, and much entertaining matter relative to the pursuits, habits &c., of animals is present-

ed in a lively and attractive style. The engravings are accurate and spirited. Under the natural history of man, the doctrine of the unity of the human race is earnestly and ably defended. The work is beautifully got up, and the mass of valuable, interesting and entertaining information which it presents cannot fail to recommend it to the favor of the public.

Memoirs of celebrated Characters. By Alphonse De Lamartine, Author of "History of the Girondists," &c. &c. In two Volumes. New York: Harper & Brothers.—1854.

WITH this work, not designed for the higher classes, but for the people, Lamartine closes, as we understand him to say in the Introduction, his literary career. Without any discernible principle of selection, he has here given us the memoirs of Nelson, Heloise, Columbus, Bernard de Palissy, Roostam, Cicero, Socrates, Jacquard, Joan of Arc, Cromwell, Homer Guttenberg, and Fénelon. Equally enthusiastic in his admiration of the beautiful and the good, as in his abhorrence of the hollow, the base and the wicked, he paints his portraits with decided and strong colors, dazzlingly brilliant or repulsively sombre, as the case may be, and the reader has need to be on his guard, lest he be led into extravagant judgments by fervid eloquence. The catalogue of names given above will show the reader, to what a lustrous picture gallery this work introduces him. It is written with great power, and with all the sparkle of Lamartine's peculiar genius, and is throughout rich in interesting matter, and fascinating in style.

The World in the Middle Ages: An Historical Geography, with accounts of the Origin and Development, the Institutions and Literature, the Manners and Customs of the Nations in Europe, Western Asia, and Northern Africa, from the close of the Fourth to the Middle of the Fifteenth Century. By Adolphus Louis Koeppen, Professor of History and German Literature in Franklin and Marshall College, Pennsylvania. Accompanied by complete Historical and Geographical Indexes, and six colored Maps from the Historical Atlas of Charles Spruner, LL. D., Captain of the Engineers in the Kingdom of Bavaria. In two Volumes. New York: D. Appleton & Company.—1854.

THE author of this work, himself deeply learned in this department of study, has commanded, in its preparation, the best and most ample materials. He seems not to be acquainted with Dr. Anthon's large and classical work on the same subject; yet his plan is, in a great measure, different, and his work has a character and value all its own. He has enlivened the dry details of geography by the occasional introduction "of personal sketches, and notices of mediaeval institutions, with side-glances at the religions, languages, and literature of the different nations," thereby giving it additional interest and value. Comprehensive in its scope, it is very ample in its details, on some important points more so than other works. To the attentive reader of history, it will prove a most valuable companion, and it will be found an excellent class-book in higher Seminaries of learning.

More Worlds than one, the Creed of the Philosopher and the Hope of the Christian. By Sir David Brewster, K. H., D. C. L., F. R. S., Y. P. R. S., Edin., and associate of the Institute of France. New York: Robert Carter & Brothers, 285 Broadway.—1854.

THIS is a very interesting little volume, showing good reasons and sound analogical argument, why we should believe that there are more inhabited worlds than our own. Although speculations like these can be of no absolute practical value, as the point asserted can never be more than hypothetically made out, yet there is in them much to elevate the mind, to enlarge our views of the power, wisdom and goodness of God, and to expand and warm the heart. The work bears the impress of the author's genius, and will doubtless be read with much interest.

The Poetry of Germany. Consisting of Selections from upwards of Seventy of the most celebrated Poets, translated into English Verse, with the original text on the opposite Page. By Alfred Baskerville. New York: Rudolph Garrigue, 178 Fulton street, Leipsic G. Mayer.—1854.

THIS beautiful volume will be heartily welcomed by the lovers of good poetry, and more particularly by those who seek to form acquaintance with the vast poetic treasures of Germany. The translator has lived a great deal in Germany, and is as familiar with its language as with his own. In this we have a sufficient guarantee that, unlike so many who have ventured upon translations from the German poets, he has done his work intelligently, and with a just appreciation of the originals. But, notwithstanding the modest pretensions advanced on his preface, we may safely accord him the additional merit of very respectable poetical gifts. His translations are, throughout, well done: many of them, especially the ballads, a large number of the lyric, and some comic pieces are exceedingly happy. Indeed, while we admit that the shackles of the rhyme have sometimes given rise to flat and prosaic lines, it would be needless and thankless criticism to find fault, on this account, with an attempt, so modestly made, to open to English readers the exhaustless treasures of German poetry. The selections, both of authors and of specimens of their work, have been judiciously made, and the number of pieces given from the most distinguished poets, is quite large. The volume is very handsomely got up, and will, with its great variety of poetic pieces of the highest order, given, not only in a translation, but also in the original language, be an elegant and delightful companion to all who love good poetry. We would fain hope, that this attempt will be followed by others taking a still more extended range.

Ministering Children: a Tale dedicated to Childhood. By the Author of "Sunday Afternoons in the Nursery," "The Family Visitor to the Poor," &c. &c. New York: Riker, Thorne & Company, 129 Fulton Street.—1854.

THOSE who delight only in reading romantic scenes and adventures, will be disappointed in this book. Its designs is, to teach and show children, by

gentle counsels and beautiful examples, how much good they may do by sympathy shown, and kind offices done, to the poor, the afflicted and the erring. Although intended for the instruction of childhood, we confess to having ourselves read it with deep interest: it is a perfectly delicious book; and, as it has done our heart good to read it, we doubt not that it will render the same service to other adult readers. It is full of the genuine spirit of christian kindness and love, and we know not a more suitable volume for Sabbath School libraries.

Outlines of History; illustrated by numerous geographical and historical Notes and Maps, embracing Part I. Ancient History: Part II. Modern History: Part III. Outlines of the Philosophy of History. By Marcius Wilson, author of "American History," "History of the United States," &c. University Edition. New York: Ivison & Phinney, 178 Fulton Street.—1854.

We have carefully examined extensive portions of this large and handsome volume, and, although there are a few points of history which we view in a somewhat different light from the author, we regard his work as eminently adapted to the purpose which he had in view: "to prepare a useful and interesting text-book on the subject of general history." His plan, which he fully unfolds and justifies in his preface, is very judicious, and well calculated, not only to interest the student, but, by giving due prominence to the main subjects of history, to aid his memory and to store it with the most important facts, and to furnish him with conspicuous landmarks, around which minor details, and the records of less important nations, are readily and naturally grouped. In this way, the history of Greece, Rome, Germany, France, and England, is more fully narrated than could otherwise be done, while, at the same time, a considerable degree of unity in the narrative is preserved, and the interest kept up. The history of America receives here only a passing notice, because to this the author has already devoted two distinct works. The author has followed, throughout, the highest and best authorities, and in the outlines of the philosophy of history, he has ably discussed sundry momentous questions connected with human affairs, and as far as could be expected in so brief a space, shown the student how history should be studied with reference to "the great lessons, social, moral and political, which it teaches." We can cordially recommend the work, not only as an excellent text-book for Colleges, but as a valuable manual for the general reader.

Arithmetical Analysis: or Higher Mental Arithmetic for advanced Classes. By James B. Thomson, LL. D. Author of "Mental Arithmetic," "Slate and Black-board Exercises," "Practical Arithmetic," Higher Arithmetic," Editor of Day's School Algebra, Legendre's Geometry, etc. New York: Ivison and Phinney, 178 Fulton Street.—1854.

We entirely agree with the author of this little work, in regarding the early and frequent practice of the processes of mental arithmetic as exceedingly important, not only in disciplining the mind, generally, but in giving it a

great facility in conducting arithmetical computations. Our early experience in the business of teaching, convinced us of the value of this method. The author has here supplied a desideratum, a class-book in higher mental arithmetic, suitable for advanced classes, and teachers will find it admirably adapted for the purposes of instruction.

Herman and Dorothea. From the German of Goethe. Translated by Thomas Conrad Porter. New York: Riker, Thorne and Company, 129 Fulton Street.—1854.

WE are much pleased to notice the translation of one of Goethe's happiest and purest productions. We would have preferred a metrical translation; but, fully sensible of the difficulties of such an attempt, we are thankful for the version before us. Even in English prose the beauties of the original poem do not quite disappear, and Prof. Porter has succeeded in presenting the charming story in very appropriate and pleasing language. Although we could wish a few expressions otherwise, we regard the translation as, on the whole, a happy one. The style in which the book is got up is creditable to the taste of the publishers.

Notes of a Theological Student. By James Mason Hoppin. New York: D. Appleton and Company. London: 16 Little Britain. —1854.

THIS is not only an interesting and very agreeable, but, on sundry matters, instructive book. It records the observations and reflections of an acute and cultivated mind, guided by a truly devout, christian spirit, during a tour in Germany, Greece and the Holy Land. It discourses of German education and literature, of Luther, Schiller and Goethe, of German Scenery and German music, with intelligent appreciations and a genial spirit, of the Greek ideal with taste and critical discrimination, of the religion of Islam with severe justice, of the scenes and sacred traditions of Palestine with reverence and deep devotion, and concludes with a beautiful and eloquent article on the study of the Bible. It is an exceedingly attractive and interesting book.

Mile-Stones in our Life-Journey. By Samuel Osgood, Author of "The Hearth-Stone," "God with Men," "Studies in Christian Biography," &c. New York: D. Appleton & Company—1854.

THE author of this very beautiful and edifying book is a well known clergyman in the city of New York. With the two works last named on the title-page we are not acquainted; but we have, in a former number, noticed "The Hearth-Stone," and we are able to say that, as in that, so in the present volume, we have not found the peculiar doctrinal views of his sect brought forward. These works are strictly practical: they search out the experiences of the inner life and of the outward relations of the christian profession: they view the different stages of life's journey in the soft and mellow light in which they appear to every gentle spirit that learns and lives amid the active duties, strives and wins amid the conflicts, rests and rejoices amid the hopes of the christian race: their language is strictly evangelical:

their tone eminently devout: they are replete with kindly feeling, with a warm interest in human virtue and happiness, and with a pure and lofty wisdom, borrowed from the word of truth, to throw a vivid light upon the milestones of our heavenward journey through the darkness of this world. This volume will be found a delightful and profitable companion in those thoughtful and serious hours, in which the soul holds communion with itself concerning the past, the present and the future.

History of Pyrrhus. By Jacob Abbott. With Engravings. New York: Harper & Brothers.—1854.

Another volume of Abbott's Historical Series, possessing all the pleasing and instructive qualities of its many predecessors.

Advanced Course of Composition and Rhetoric: A Series of Practical Lessons on the Origin, History, and Peculiarities of the English Language, Punctuation, Taste, the Pleasures of the Imagination, Figures, Style and its essential Properties, Criticism, and the various Departments of prose and poetical composition; illustrated with copious Exercises, adapted to self-instruction, and the use of Schools and Colleges. By G. P. Quackinbos, A. M., Associate Principal of "The Collegiate School," New York; Author of "First Lessons in Composition," &c. New York: D. Appleton & Company.—1854.

In this, as in his former works, the skill and practical tact of Mr. Quackinbos, who is an experienced and very successful teacher in New York, are eminently manifest. We greatly admire it in all its parts, however we might on some few points, differ, in theory, from the author. Due copiousness, both in the statement of principles, facts and rules, and in the apt illustrations, is happily combined with that judicious consciousness, which steers clear of obscurity on the one hand, and unnecessary diffuseness on the other. Hitherto no book on this subject has been able to supersede Blair's Rhetoric, which has maintained its ground by its peculiar adaptedness for the use of classes; but we hope to see it supplanted in our schools by the volume now before us. It is an excellent class-book, and we can have no hesitation in recommending it to all who give instruction in rhetoric and composition.

We have occasionally noticed works of fiction in our Quarterly, for the simple reason that there seems to be a necessity for it. Say what you will, young people, and people not young, will read this kind of literature. Nor do we believe that, if a wise supervision and control be exercised over the young, and moderation, as well as discrimination, be observed by all, such reading does the harm that many imagine. It affords, often, a salutary relief and relaxation from the toils of an over tasked brain. As the appetite for this sort of intellectual luxury *will* be gratified, and as the press daily teems with a mass of worthless, nay, often pernicious trash, it is desirable and important to specify such works of the imagination, as are not only unobjectionable, but calculated to exert a beneficial influence on the mind and heart; on the habits of thought and feeling which the young are forming. As such

we would name, "Magdalen Hepburn, a story of the Scottish Reformation," a serious book, in which Knox, the Reformer, plays a conspicuous part: Riker, Thorne & Company, "Life's Lesson," in which the happy fruits of firmness and stability of character and genuine piety, are exhibited in contrast with the sad end of moral infirmity, love of excitement, and want of true religious principle. Harper & Brothers. "Chestnut-Wood;" by Liele Linden, in which the unsatisfactory nature of worldly wealth without religion is illustrated, the enjoyments and comforts of sincere piety in the humblest station, portrayed, the christian profession reverently honored, sincerity and strength of religious character earnestly commended and the miseries of vice and wickedness strikingly set forth. D. Appleton & Company. Also: "Later Years:" a fitting sequel to "The old House by the River." It is a favorable symptom of the times that many such works of fiction as these are published and sought after.

The Principles of Animal and Vegetable Physiology: A popular treatise on the Functions and Phenomena of Organic life. To which is prefixed a general view of the great departments of human knowledge. By J. Stevenson Bushnan, Physician to the Metropolitan free Hospital, &c. &c. With one hundred and two Illustrations on wood. Philadelphia: Blanchard & Lea.—1854.

THE structure of man, who is at the head of creation, and of the inferior animals, may be regarded as a study both attractive and useful in a high degree, calculated alike to exalt our reverence for the Great Creator, and to profit our hearts. Animal functions, or physiology, in all its range, presents so much that is curious and instructive, that it may be pronounced specially attractive. Through the whole range of animated nature, the student discovers wonders of wisdom and knowledge, discerns remarkable adjustments and aptitudes, sees constantly that every part of the world is tenanted, and functions performed suited to necessities. The work of Bushnan furnishes, in a brief compass, a vast amount of information, not only in the department to which we have referred, but likewise in the department of vegetable physiology. Its numerous illustrations are well adapted to render intelligible its statements. Such books are a real treasure, and those who read them carefully, know, what cannot always be said after reading books, what they have acquired. The knowledge imparted is real, and it is useful.

Apocalyptic Sketches. Lectures on the Seven Churches of Asia Minor. By the Rev. John Cumming, D. D. Philadelphia: Lindsay & Blakiston.—1854.

THE letters to the churches of Asia, contained in the Apocalypse, have frequently been used by christian preachers as the basis of a series of discourses. They contain matter of the highest interest; and furnish themes of great beauty and variety. In their illustration, history and poetry both find a place. They furnish ample materials for doctrinal and ethical instruction. They apply to the church in its various phases, and speak to the changing moods in which it appears.

Dr. Cumming, the popular London preacher, whose works are flying over our land, and interesting readers of religious books of all orthodox denominations, has contributed a volume to the same portion of God's word.

It will take its place aside of his other books, and their admirers will not fail to render their tribute to this. To some they may be even more attractive than other of his publications.

The Life of Martin Luther, and the Reformation in Germany. With an Introduction by the Rev. Theophilus Stork, D. D., Author of "The Children of the New Testament," Beautifully Illustrated. Philadelphia: Lindsay & Blakiston.—1854.

This is a beautiful book filled with handsome wood cuts, of German origin, and translated into English. It contains but a part of the original, but enough to make it attractive and interesting. In the Evangelical Review, No. 12, there is an extended notice of the original, by one of our contributors. His article commences thus, and it characterizes the work well, we mean in its primitive form: "This is what we call a charming book; a book with a great subject, and happy mode of treatment, well carried out, and combining the fascination of good pictures, good descriptions and elegant typography. It is an offering of flowers and fruit on the altar of the greatest memory, which the heart of modern christianity enshrines. It is the whole history of Luther told in pictures, and descriptions of those pictures, followed by a connected sketch of the Reformation, as it centred in him." The introduction by Dr. Stork, adds to the interest of the work, and will, we presume, increase its sale.

The Christian's Daily Delight, a Sacred Garland culled from English and American Poets. Illustrated. "Pluck a Flower." Philadelphia: Lindsay & Blakiston.—1854.

A beautiful book, with fine engravings and fine poetry. It may be recommended for the eye, for the head, for the heart. It comes opportunely to make a valuable present to a friend. It will be in demand, or we are no prophet.

Lives of the Queens of England, Before the Norman Conquest. By Mrs. Matthew Hall. Philadelphia: Blanchard & Lea.—1854.

This contribution to the History of England from the pen of Mrs. Hall, indicates much pains-taking and research. It contains a great deal of curious information in regard to the female sovereigns of England before the Conquest, which was not introduced into our ordinary histories. England, before the Conquest, can boast of females, consorts of her kings, who adorned our nature, and deserve to be remembered with the honor due to exalted worth. Some of these lives are highly interesting, and the author has succeeded well in the delineation of them.

Advanced Latin Exercises with Selections for Reading. American Edition. Revised with additions. Philadelphia: Blanchard & Lea.—1854.

A valuable school book, prepared with care, and well adapted for the purpose for which it was designed. It will, if used, contribute materially to a knowledge of the laws of the Latin Syntax, the structure of the language, and the purest forms of composition in it.

The Life of Philip Melanchthon. By Charles Frederick Ledderhose. Translated from the German by the Rev. G. F. Krotel, Rector of Trinity Lutheran Church, Lancaster, Pa. Philadelphia: Lindsay & Blakiston.—1855.

ANOTHER contribution to our church literature, from a German source, transferred to our language by a gifted minister of the church. We hail its appearance with joy, and look upon it as additional evidence of the increasing activity of our ministry in the department of authorship, and an earnest of a future which will be characterized by less dependence on others, than has heretofore existed. The ministry of the Lutheran church in the United States, has the talent and learning, which, if properly employed, would enable it to enrich the English language with a theological literature which, whilst it would be specially useful to the church in whose service they are employed, would, at the same time, be profitable to all who might use it. The few specimens, of late afforded, both in the way of original composition and translation, have not only been well received, but deserve amply the praise which has been afforded them. We refer more particularly to the publications of Dr. Stork, of Philadelphia, and the Rev. Mr. Anspach, of Hagerstown. At an earlier period, the life of Luther, by Meurer, was given to our church in a translation, and now the life of Melanchthon, by Ledderhose. It will not be many days, we presume, until the History of Dr. Kurtz will be published, and in a few months, the Commentary of Tholuck on the Gospel of John, which is ready for the press. How much more may be in various stages of preparation, we are not prepared to say, but we expect to hear of more, and that ere long.

A good life of Melanchthon was certainly a desideratum in our language. Amongst the eminent men of our church and of the Reformation, he occupies a prominent place. Distinguished for uncommon abilities, great learning, a profound piety, and a happy power of self-control, he has ever been regarded, by those acquainted with him, as deserving admiration for his vast acquirements, and love for the amiability and moderation which he uniformly displayed.

A lover of peace, ready for compromise, when the truth was not compromised, he was firm in obedience to the dictates of his conscience. His services in the cause of the Reformation were numerous and great. The devoted and trusted friend of Luther, he never forsook him. Different as they were in some manifestations of character, they were one in devotion to Gospel truth, and heroism in the maintenance of it. The deficiencies of the one

were supplied by the other, so that there seemed a mutual adjustment which was highly salutary.

Of Mr. Krotel's qualifications to do justice to the work which he undertook, there can be no doubt. Familiar with both the German and the English language, he would be able to catch and express the sense of the original. We are satisfied, without comparison, for which we have not the means, that Ledderhose speaking in English, is a fair representative of Ledderhose speaking in German. Our examination of the work, which has not gone beyond detached parts, the excuse for which is its recent publication, has satisfied us that the translation is faithful, and it is certainly characterized by clearness. If the German idiom occasionally peers out, it does not mar the beauty or affect the intelligibility. It appears to us that in a *translation*, this is unavoidable, and few will, with right, claim a more entire freedom from it, who are really German scholars, than the translator of this book.

It has prefixed to it an engraving of Melanchthon, which gives it additional value. In his preface, the translator remarks: "Melanchthon has been called the most amiable, the purest and most learned of the celebrated men of the sixteenth century. The distinguished Erasmus confesses, that he was a *general favorite*, that honest and candid men were fond of him, and *even his adversaries cannot hate him.* And he has succeeded in securing the affections of posterity, and, more than any other one of the valiant champions of the Reformation, is the general favorite of all evangelical christians, and still seems to stand as the gentle mediator between the two great divisions of the Protestant church, formed at that time, claimed and loved by both." Speaking of the style of the original, he says: "The style is very simple and popular, and this simplicity and frequent quaintness of expression, especially in the numerous extracts from letters and declarations of faith, rendered the work of translation more difficult, especially as it seemed necessary and desirable to retain the homeliness of the German, as much as possible.

Again: "Believing that this portraiture of the life of Melanchthon cannot offend the feelings of any Protestant christian, but that it is calculated to afford instruction and edification to the old and the young, the translator humbly trusts, that it may not only make Lutherans, but many other evangelical christians, better acquainted with the 'faith and life' of the faithful friend of Luther, and distinguished author of the Augsburg Confession."

Earnestly desirous that this biography may be extensively circulated in general, and find special favor in our own communion, we intended to make some extracts, but omit them for want of room.

The Elements of Character. By Mary G. Chandler. Boston: Crosby, Nichols & Co., 111 Washington Street.—1854.

A didactic work inculcating high moral principles. Counsel so sage, so well expressed, so necessary, seriously pondered, must be profitable. The spirit of the work may be seen in its motto, from the Edinburg Review. "An exclusively intellectual education leads, by a very obvious process, to hard heartedness and the contempt of all moral influences. An exclusively moral

education tends to fatuity, by the over excitement of the sensibilities. An exclusively religious education ends in insanity, if it do not take a directly opposite course, and lead to atheism."

Hypatia : or, New Foes with an old face. By Charles Kingsley, Junr., Rector of Eversley. Author of "Alton Locke," "Yeast," &c. Second Edition. Boston : Crosby, Nichols, & Co., 111 Washington Street.—1855.

THE readers of Church History are acquainted with the eharacter and fate of Hypatia. The admired work, a second edition of which has just left the press, illustrates a very important and critical period of the church's history. The manner in which this is done by the gifted author, the rich drapery with which he has invested his narrative, and the truth and fulness of the portraiture, have commanded for him, and will continue to do so, a high degree of applause.

The Characteristicks and Laws of Figurative Language. By David N. Lord. Designed for use in Bible classes, Schools and Colleges. New York : Franklin Knight, 138 Nassau Street. —1854.

THE author of this work states, in the preface, that the views presented in it are quite unlike those of Quinctilian, Kaimes, South and Blair, and other rhetoricians. This is true, to a certain exteat. He enters into a more minute analysis of the several figures of speech, and furnishes rules for their application, not elsewhere to be found. He introduces also the figure Hypocatastasis, not to be found in the authors cited, and claims for it the merit of originality. From the cursory perusal which we have been enabled to give it, we are disposed to recommend it, for a work of its kind, as interesting and instructive. An attention to the lessons, and the general directions under them, with the questions appended, cannot fail to discipline the mind, improve the style, and enlarge the views of the force and expressiveness of language.

In the definition of the Hypocatastasis, he makes resemblance the foundation, and seeks to distinguish it by several particulars, from metaphor and other figures. In this, we think he has, in several instances, failed. Metaphor is also based upon resemblance. An accessory idea, more attractive and striking, is employed for the principal one. On pages ninety and ninety-one, a number of so-called Hypocatastases may, with propriety, be called metaphors, personification, &c., and on page seventy-eight, there is a clear and beautiful illustration of the figure called vision. We recommend the book as worthy of the attention of the student of language.

The Baptist System examined, the Church vindicated, and Sectarianism rebuked: A Review of Fuller on "Baptism and the terms of Communion." By Fidelis Scrutator. Baltimore: T. Newton Kurtz.—1854, pp. 376.

THE volume, whose title page has been given, although published anonymously, is known to be from the pen of the Rev. J. A. Seiss, of Baltimore, Md., and is intended as a vindication of the views entertained by the Pedobaptists. Whilst it lays no claims to originality, it presents a most conclusive argument on a question, which has excited the deepest interest in the christian church. The discussion is candid and satisfactory, and expressed in language clear and forcible. The whole subject is treated in such a way as to interest and instruct the reader. The book will be found a convenient manual for reference, and we take pleasure in commending it to the notice of the church.

My Schools and Schoolmasters; or the Story of my Education. By Hugh Miller. Boston: Gould & Lincoln.—1854, pp. 537.

THIS is an exceedingly interesting autobiography, written by one who has already received a large share of public attention. It is something of an educational treatise, thrown into a narrative form, and addressed more particularly to the working men of the day. The book does not consist of a formal discussion on self-culture, but the author presents the story of his own education with the view of exciting an interest among the humbler classes in society to the great business of self-improvement. Throughout the work there are scattered many pleasant incidents and attractive scenes, together with interesting glimpses of the inner life of the Scottish people. The style is easy and graceful. The descriptions are natural and graphic. The facts are valuable and instructive. The spirit is excellent, and the tendency of the volume most delightful.

A History of Greece from the earliest times to the Roman Conquest, with Supplementary Chapters on the history of Literature and Art. By William Smith, LL. D. Illustrated by one hundred engravings on wood. Boston: Jenks, Hickling & Swan.—1854, pp. 632.

THE high reputation which Dr. Smith, as an author, enjoys, makes any commendation on our part, entirely superfluous. All his publications are regarded as acquisitions of great value. His ripe scholarship, accurate judgment, classical taste, and his familiarity with the subject, to which he has devoted his life, render his labors in the department of classical history, exceedingly valuable. In the volume before us, he has presented a faithful picture of the principal facts of Grecian history, together with the leading characteristics of the political institutions, literature and art of the people, condensed in as brief a space as well could be in a volume designed for schools. Grote's admirable history of Greece has been made the basis of this work, whilst

the researches of the most eminent scholars in England and Germany, have been consulted. A careful examination of the work will satisfy any one of its claims upon public favor.

A History of Roman Classical Literature. By R. W. Browne, M. A., M. D. Professor of Classical Literature in King's College, London. Philadelphia: Blanchard & Lea.—pp. 520.

WE have already had occasion to speak in high terms of Browne's Grecian Literature. The volume before us will serve as a valuable accompaniment. It is a most excellent work, and aims to combine accuracy of information and systematic arrangement with brevity and perspicuity of discussion. The materials are judiciously selected, and sufficiently full and copious for the object intended. The book supplies a desideratum, which has been long felt. Although the existence of Roman literature, dating from its earliest infancy until the epoch when it ceased to deserve the title of classical, occupies a period of less than four centuries, it embraces the names of many illustrious writers, who have shed a bright lustre upon the history of the world.

The Practical Elocutionist and American Reader and Speaker: Designed for the use of Colleges, Academies, High Schools and Families. By John W. S. Howe, Professor of Elocution in Columbia College. Philadelphia: R. E. Peterson & Co.—1854, pp. 430.

THIS volume presents a system of elocution, the results of the author's practice as a teacher, endorsed by the approbation of intelligent persons, who have witnessed its successful operations. It also contains a collection of examples adapted to the increasing intelligence and improved taste of the day. The extracts given for oratorical exercise and poetical recitation, are exceedingly rich and varied. Many of the selections have never before been introduced into any similar work, whilst there is scarcely a name, distinguished in modern literature, some of whose compositions do not appear in the volume. We regard the book as one of the best of its kind, and feel under obligations to our enterprising friends for this, as well as numerous other useful educational works.

Popular Tales. By Madame Guizot. Translated from the French by Mrs. L. Burke. Boston: Crosby, Nichols & Co.—1854, pp. 404.

Children's trials illustrated: or the Little Rope Dancers and other tales. Translated from the German of Augusta Linden, by Trauer Mantel. Boston: Crosby, Nichols & Co.—1854, pp. 238.

WE are happy that our juvenile friends are not forgotten in the multiplicity of books issued from the American press. Their wants ought to be regarded. There is a growing disposition among the young to read, and it is highly important that books of the right sort should be placed in their hands, that their morals may not suffer. The volumes before us, we think, can be safe-

ly recommended. The stories are interesting and instructive, intended to illustrate some important principle, or to enforce some moral truth. The books are attractive in appearance, and illustrated with several beautiful colored engravings.

ARTICLE X.

GERMAN PERIODICALS.

Theologische Studien Kritiken. Jahrgang 1854, Viertes Heft..

Contents.

Treatises.—1. The Old Testament in Christ's discourses, by Dr. Gotthard Victor Lechler.

2. On the locality of Bethel, Rama and Gilgal, by K. A. Graf.

Views and Remarks.

1. On the design and origin of the first epistle to the Thessalonians, by Dr. R. A. Lipsius.

2. On the passage in the epistle of James, Chap. 4: v. 5 and 6, by Dr. Willibald Grimm.

Reviews.

1. Dr. Lücke's attempt at a complete introduction to the Apocalypse of John; reviewed by Bleek.

2. Dr. Herzog, Real Encyclopedia for Protestant Theology; reviewed by K. R. Hagenbach.

Jahrgang 1855, *erstes Heft.*

Discussions.

1. Ullman and Umbreit, the Theological Studies and Criticisms at the commencement of the year 1855.

2. Schenkel, on the principles of Protestantism.

3. Schwarz. Melanchthon's Outline of the Hypotyposes.

Reflections and Opinions.

1. Hollenberg on the History of Eusebius.

2. Bilfinger on the family of Herod.

Reviews.

1. Lücke, Attempt &c., reviewed by Bleek.

2. Schnorr of Cardlsfeld, the Bible in pictures; rev. by Schöberlein.

Niedner's Zeitschrift für die Historische Theologie. Jahrgang 1854. Viertes Heft.

Michael de Molinos. A portrait from the church history of the seventeenth century. From the Danish of Carl Emil Scharling, Dr. and Prof. of Theol. at the University of Copenhagen, Knight of the Dannebrog Order.—Second part.

II. The Theology of the Apostolical Fathers, sketched and accompanied with short historical and critical remarks, by Dr. Th. Joh. Heinr. Bernh. Lübkert, &c. Glückstadt.

Miscellany.

The Synod of Dort and the Apocrypha. Communicated by Dr. Alexander Schweizer, Prof. in Zürich.

Jahrgang 1855. Erstes Heft.

1. Michael de Molinos, conclusion.

2. History of the true inspiration congregations, from 1688 till 1853. A contribution to the history of christian life, from sources not heretofore used, by Lic. Th. Max Coblenz. Third article.

Rudelbach and Guerike's Zeitschrift. Jahrgang 1854,
Drittes Quartalheft.

F. O. Zuschlag, Ναζωραῖος κληθήσεται.
The prophecy cited Matt. 2 : 23.

F. Delitzsch, Talmudic Studies. The discussion of the sacred office in the Mischna and Gemara.

E. Gundert, the first epistle of Clem. Rom. Third article. The doctrine of the author.

L. Hellwig, addition to the "Portrait of the Fathers of the Lutheran church."

Viertes Quartelheft.

K. Ströbel, Dr. J. Müller's doctrine of the Lord's Supper.

F. Delitzsch, Talmudic Studies. 3 Nicodemus.

B. Gademann, Theological investigations on the Acts of the Apostles.

C. H. W. Weltzen, Contribution to the literature of the Apostolical constitutions.

H. O. Köhler, Can Mary be called the Mother of God by Lutherans?

W. Neumann, Life, observations and labors of a Protestant in Rome. Second article. Instruction of children.

Zeitschrift Protestantismus und Kirche.—Herausgegeben von Dr. Gottfr. Thomasius, Dr. J. Chr. K. Hoffman, Professors of Theology at Erlangen.

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Contents.

Dr. Julius Müller on the Lord's Supper.
The contents of the yellow leaves.
On the origin of the Sacred Scrigtures.
The matter of prayer meetings in Bavaria.
Hosea and his prophecy.
Earnest appeal to christian friends.

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On the conception and plan of introductions to the sacred writings, and specially the Old Testament.

Alexander von Oettengen's hope of Israel.

Deutsche Zeitschrift für Christliche Wissenschaft und Christliches Leben, Begründet durch Dr. Jul. Müller, Dr. Aug. Neander, Dr. K. J. Nitzsch.—Herausgegeben von Lic. K. F. Th. Schneider.

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31. Andreas Gerhard Hyperius. On two newly discovered exegetical works of the ancient church, by Prof. Dr. J. L. Jacobi.

No. 32. On two newly &c. (Conclusion)

Andreas Gerhard Hyperius (Conclusion).

33. The Union as Right and Duty. A disquisition for the times in the department of church history.

34. The Union as Right and Duty (Continued).

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35. The Union &c. (Concluded)

36. America. The Germans in America, by Dr. Schaff.

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Hengstenberg's Evangelical Kirchenzeitung.

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No. 61. Communications from Silesia.

Intelligence—From a letter from Scotland.

62. Communications from Silesia.

Appendix—The Chinese Revolution.

63. Free Masonry and the Ministerial office. Second part.

64. do. do. (Continued.)

Appendix—News.

65. Free Masonry &c. (Continued)

66. do. (Concluded.)

67. Eritis sicut Deus. An anonymous Romance in three volumes. (Continued.)

Account of the pastoral conference at Berlin on the 14th and 15th of June 1854.

68. Eritis sicut Deus. (Concluded.)

The question of the Adiaphora, Supplement. Order of the Consistory of the Province of Westphalia, in respect to continuing the circulation of the Bible with the Apocrypha.

Supplement.

The General Conference of the Society for promoting gospel missions amongst the Heathen, 13th June 1854 at Berlin.

Evangelical Synod at Frankfort on the Main.

69. General vis. in the Schönlarke Diocese.

Intelligence—The General Conference, &c.

SEPTEMBER—1854.

In addition to church intelligence of a highly interesting character, the September number contains a series of communications in regard to the Baptists. The introduction of this element into Germany, with its peculiar views and pretensions, well understood in the United States, has rendered it necessary to put forth defensive measures. The articles in Hengstenberg are a contribution to this.

EVANGELICAL REVIEW.

The present number brings us so near to the close of our sixth year, that we deem it suitable to direct the attention of our readers to the future of our Review. We present to our patrons a few questions, which they are entitled to answer for themselves, and to act accordingly.

Was it wise to commence such a publication?

Was the plan adopted for it (open to all Lutherans) a good one?

Has it sustained itself creditably in its contents, &c., thus far?

Should it be continued?

We speak to wise men, let them judge with wisdom. Whatever may be our own convictions, we do not intend to enforce them upon others, but we ask of those who approve the plan of the publication, who wish to see it progressing in a prosperous career, to do their duty. A very little effort on the part of each subscriber, will place us in an encouraging position, and send us forward in the career on which we have entered.

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THE

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ARTICLE I.

CHARLES HENRY v. BOGATZKY.

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All our intelligent readers are familiar with the prominent events in the lives of the principal pietistic Lutheran *divines* in the first half of the eighteenth century, and their names and deeds are frequent themes of glorification in pulpit discourses, theological orations, and Periodical articles. No church presents such a brilliant array of illustrious men as ours, and no church more highly honors its venerable fathers. But the private life and public labors of the pietistic *laymen* of that generation, are not so well known. The names of a goodly company might be mentioned, who in those days of trial prayed, and wrote, and lived, and suffered for the same cause in which their clerical brethren were more prominently and efficiently engaged.

Among these laymen of the school of Franke, none was more conspicuous—none more useful, and none is better known to us than Bogatzky, and yet how few of us know any thing more about him than that he was the author of the Golden Treasury? how few who, whilst refreshing their souls with his admirable writings, have suspected that he was not a minister of our church!

In his whole career he was the most inflexible advocate and most devoted living representative of that deeply marked,

though somewhat stringent pietism which distinguished the school of Spener and Franke. It had not then degenerated into fanaticism or disorder, but presented that steady, unshaken confidence in God—that unwavering reliance in the power of prayer—that deep experience of living godliness—that intimate intercourse with Christ—that active zeal for the conversion of sinners—that patient endurance of wrong—that voluntary sacrifice of self, and that complete crucifixion of the flesh, with the lusts thereof, which no philosophy could reason away, no persecution could quench, and no prosperity could inflate. When all this has once become deeply rooted in the heart, and established in the living experience of a man, then verily he is fitted for the Lord's work, and may be sure of the Lord's blessing. How superficial and changeable much of the popular piety of our day is, in comparison with that of those fathers, and yet the attempt has been made, sacrilegiously, to depreciate their worth, and to ignore their claim to our profoundest veneration! Their piety was deep, constant, active, living; much of ours is shallow, fitful, inanimate, dull.

Bogatzky was not a learned man as learning is estimated at the present day. He did not aspire to high literary distinction. He was no great critic, and did not aim at adding effulgence to the light of day, by the taper light of his own reason. He did not attempt to regulate the time of the sun by his own ricketty invalid watch. His learning consisted in the ability derived from God, through his word, to understand his own heart, and to appreciate the infinite love of God which pities the sinner, and receives him into favor for Christ's sake. Neither does his life present any startling incidents or brilliant exploits in arts, arms or science. He was a plain man, and led an uneventful life, as far as the great world is concerned. His life was hid with Christ in God. His deeds were those of unostentatious mercy. His employments were those of the modest author and the zealous promoter of the cause of his divine Master. His associates were the friends of Christ and of those who were seeking him.

Fortunately for us, Bogatzky has left behind him a brief autobiography, which is rather a history of his religious experience, than a record of his life. It is a narrative of God's Providence, connected with the incidents of his earthly career.

He was born in Silesia in 1690. His father was a lieutenant general in the Imperial army, and was a native of Hungary. The family was of noble ancestry, and was compelled to flee from that ill-fated country during the terrible persecution which the Lutherans endured in 1665 to 1670. His

grandmother and mother were pious, and exerted the most salutary influence on his mind and heart. How many of our pious men have had pious mothers, from Timothy down to the present time! Would not all our children grow up pious from infancy, if they were properly trained? Do not many passages of scripture intimate this most distinctly, and does not experience establish it.?

Bogatzky never received Protestant baptism. His father's regiment was garrisoned in a place where there was no Lutheran clergyman at the time, and the Romish priest of the village church performed the service. He was never rebaptized, being satisfied with the validity of the ordinance as administered by a priest of an apostate church.

He practiced private prayer from his earliest days. Wherever he went to school, he was taunted by his wicked schoolfellows for his religion, but this only drew him more frequently to a throne of grace. This persecution, even in early life, was of service to him in after life.

His juvenile life was diversified, for as his father was compelled to march with his regiment from place to place, the mother and child were obliged to follow. His rank as a nobleman exposed him to peculiar temptations, for his associates at school were necessarily lads of equal rank, who were generally vicious and proud. He sometimes yielded to their temptations, and neglected prayer, but he was soon again brought back to his forsaken Savior, amid the deepest contrition and most solemn vows of amendment.

At fifteen years of age, he had a flattering prospect of being employed as a page at court. This shows the influence of his parents and friends, as well as the rank of the family. He was however disappointed this time, but only because the princes whom he was to serve were called by their father into active military service. But a year after, he procured a similar situation at the court of Duke Wessenfels, which he always regarded as a singular instance of the divine favor. He always looked forward to this post with apprehension of the temptations incident to it, but this was a christian court, where he conceived himself secure. He was even favored to such a degree by his princely master, that he was not compelled to live with the other pages, and thus he escaped temptation. A severe and protracted sickness attacked him, but he was well provided for, and during his sickness, he read the whole scriptures through. He tells us that he improved much in the knowledge of divine truth, and on his recovery he conducted

himself correspondingly. His fellow-servants jeered him, but this only made him more earnest in prayer.

Nothing is more true than that he who walks before God uprightly, will also gain the esteem of men. Kindness towards others, fidelity in every relation of life, which is always associated with true piety, will secure the admiration of equals and superiors. Young Bogatzky experienced this, for the Duke elevated him to the post of his own body page, and even the Duchess, a gay lady, would always have the "pious little page" to wait on her.

"Thus," says he, "I enjoyed the favor of his ducal highness, but that might easily have been injurious to my spiritual interests. Nothing is more dangerous to a young mind than praise and favoritism. If it had continued much longer, I should certainly have been entangled in the affairs of the world, and have become an idle courtier, who spends his life in dissipation and folly." He served several years in this capacity, when his father directed him to repair to Breslau for the purpose of taking lessons in horsemanship, preparatory to his entrance on military life, for which he had destined him. This was a severe blow. He had a strong antipathy to the military profession. He was in feeble health, retired in his manners, timid in disposition, and altogether unsuited to the duties of a soldier. He was also aware of the spiritual dangers inseparable from the profession, to a man not firmly established in christianity. But he, above all, feared the necessity of being compelled to engage in duelling, to which the false ideas of honor, prevalent in that day, constantly exposed every officer in the army. He was not deficient in courage, but excelled in that species which is the most exalted, and which consists in rather enduring and forgiving wrong, than avenging it. But he feared the sin, and he knew that duelling, under all circumstances, was an offence against the sixth commandment. Hence his antipathy to the profession for which his father seemed to have destined him. He naturally followed the direction of his father without murmuring, but he had scarcely reached Breslau when he was again seized with severe sickness, that he was compelled to forego his instruction in horsemanship. His father yielded, and told him moreover, that if he trusted in God, He would doubtless help him, but that he had no other means of sustaining him in preparation for any other profession, if he would not become a soldier.

This increased Bogatzky's faith in the providence of God, and he was confident of the divine aid in his future operations. The mother was also uneasy about his future prosperity, since

he had given up his post as page. His friends and relatives now predicted that he would never arrive at any distinction, and that he would be a burden on the family. These murmurings would have made a weak mind despair, but they only fortified his faith, and made him more resolute than ever. David's Psalm and Luther's writings furnished him with grounds of consolation. He needed it, for he was out of employment and poor.

It is delightful, when we can demonstrate to an unbelieving world by numerous examples, the truth of the divine promise, He that trusteth in the Lord, mercy shall compass him about. I have trusted in him, therefore I shall not slide. A pious nobleman, Count Reuss, about that time arrived in Breslau. Through the instrumentality of friends, Bogatzky was presented to him. He was always ready to aid pious young men, and he proposed to Bogatzky to study a learned profession. He promised him pecuniary help, and removed all the objections as to age (he was now twenty) and defective elementary education which the young beneficiary advanced.

God had thus helped him from a source quite unexpected. He accepted the proposition with a grateful heart. A sermon of Scriver on Joy in the Holy Ghost, which he read about this time, had an extraordinary influence on his mind. He says, it filled his mind with such an overwhelming spiritual joy that he immediately fell on his knees, and poured out his burdened heart in rapturous thanksgiving. He had read a number of works which treated of the duties of morality, but now he seems to have conceived more distinct ideas of personal guilt, repentance and faith, and no longer relied so strongly on his external virtues.

He was inclined to the study of theology, but his patron, Count Reuss, thought there were many pious clergymen, but few godly jurists, and hence he advised him to study law, that he might become qualified for a minister of state at some court, and thus have the opportunity of serving the Lord in a new and interesting field. He of course yielded, and remained for some time in Breslau, prosecuting his studies. His diligence secured him the admiration of his teachers, but his retired life and rigid morals, drew upon him the contempt and insults of some young cavaliers, who were his fellow-students, which resulted in an open rupture. It is not exactly certain whether he fought a duel, but his language seems to indicate something of the kind. "The world applauded my act—he says—but I was deeply ashamed, and reproached myself before God, for having acted against conscience and better judgment. I saw

distinctly that I was yet deficient in a real, fundamental change of heart, and that I was not a true child of God." The false notions of honor which influence young men of rank, may have betrayed even Bogatzky into grievous sin, but his profound regret and sincere self abasement, compel us to throw the mantle of charity over the deed. The affair resulted in his leaving Breslau, and in a state of mind bordering on despair, he repaired to the University of Jena in 1713.

The state of morals at that celebrated school was lamentable. Scarcely a day passed without a bloody duel. It was only the celebrity of the professors that induced sober-minded young men to study at that place. Bogatzky felt himself in greater danger than ever, and a terrible mental struggle ensued. He betook himself more earnestly to prayer, and gained the mastery over his ambition, and was enabled to endure injuries without resentment. An alarming illness shielded him from further insults, and thus, with several other young noblemen of similar character, he was permitted to lead a peaceable life. Though a student of law, he cultivated his heart with equal zeal. He attended the lectures of Buddaeus on Christian Ethics, and from these he derived great advantage.

At this period, the pietistic controversy had reached its culminating point. The most unrelenting party spirit was every where displayed. The war raged fearfully. Bogatzky was undecided where the truth lay. Let the reader remember that this was not the controversy between the pietists and the enemies of genuine godliness, which subsequently arose, but it was a contest between the school of Franke and the strictly orthodox. Many good men were arrayed on both sides. Bogatzky perceived the extravagance and fanatical tendencies of some of the prominent pietists, and yet he could not condemn the whole system on account of these morbid excrescences. On the other hand, he could not but admire the christian life of many of its opponents, and thus his mind was exceedingly troubled. It would be interesting if we had room to trace the operations of his mind during this fearful conflict, but he eventually decided in favor of the moderate party of the Frankean school, to which he had always been inclined. This was undoubtedly the safest side, and no man who knows our hero, can aver that he ever contributed to bring about any of the melancholy extravagances into which so many of this class of religionists subsequently fell. Living christianity and pure pietism are the same.

A subsequent visit to Halle, the head quarters of pietism, established him firmly. His intercourse with Franke and oth-

er leaders of that school, opened his eyes fully, removed all his prejudices, and his mind was unchangeably decided. On taking leave of Franke, that venerable servant of God presented him with a copy of his Penitential Sermons, knelt with him in prayer, and laying his hand on his head, blessed him.

He visited Halle frequently, and attended the private religious meetings held by Franke, and became more deeply imbued with the spirit of the system that was controlled by that eminently good man, and yet when in 1715, Bogatzky left Jena, and took up his residence in Halle, he tells us, "he was there just learning the A, B, C of christianity." The recital of some of his temptations is singularly interesting. The conflicts of his soul with unbelief were dreadful, and yet all only rendered his final victory more complete, whilst the power of divine grace was more gloriously illustrated. Franke and Frelinghuysen were of great service to him in these struggles with satan.

He was summoned to Breslau to attend the funeral of his mother, where he had an opportunity of defending Franke from the attacks of some desperate clerical opponents. He was about to return to Halle, when his faith was again severely tried. He received a letter from his father, who was at that time stationed in Hungary, ordering him to repair to him immediately, to assume a military appointment which he had procured for him from the commanding general. What was to be done? We have already said that he had a strong antipathy to military life. But then the fifth commandment! He resolved to obey, and thus expressed himself: "As God has changed my heart, I can secure my salvation even in that profession." But he again wrote an humble and affectionate letter to his father, entreating him to allow him to continue his studies, but if not, then he would obey his orders without delay. The father, accustomed to immediate submission to all his orders, was offended, and his reply to the son's appeal, dissolved all connexion between them. Then Bogatzky said with David, "When my father and my mother forsake me, then the Lord will take me up."

Every man has received special gifts from God. These should determine the course of his life and profession. The reason why so many men enter on professions for which they have no qualification is, because they do not live in intercourse with God; hence they do not learn to know themselves, and do not submit to the divine guidance. Bogatzky was the man who yielded himself entirely to the direction of providence as a dutiful child to his father, and hence we can anticipate the

position into which he could be placed. All his numerous subsequent writings show that he was endowed with peculiar gifts to instruct christians in a plain, edifying, practical manner. His attention was now directed to the study of theology, but still he endured severe conflicts before he could fully satisfy his mind on the subject. All his friends, and even his patron now, and Franke and Frelinghuysen, approved his determination.

We see him now the diligent student of divinity. It is not certain whether he ever expected to become a preacher; if he did, he mistook the will of providence, but all his theological studies only the better qualified him for the work which providence designed him to perform. One of his practises is worthy of imitation by all students. Whenever he returned from the lecture room, he kneeled down and fervently implored the blessing of heaven on what he had heard. He felt the force of Luther's declaration and experience, 'prayer is the better half of study.' The theological researches of many of us, in and out of the lecture room, partake too much, it is to be feared, of the merely intellectual character. We listen to a lecture on Justification, with the same feeling that we do to one on the ethics of Aristotle or the history of the Crusades, and this is, perhaps, the natural tendency of a too refined scientific theology.

With all his temptations and mental struggles, our young theologian must have spent a happy and profitable time with his christian friends at that time. He attended a religious meeting which Franke held with some students at his own rooms. Franke leading a students' prayer meeting! What a rebuke to those ice-enveloped, rock-enclosed church petrifactions, whose measured orthodoxy will not allow them the use of this profitable means of grace! The exercises consisted of the explanation of a portion of scripture, and after that, he says, "we united in prayer, and implored God's blessing on what we had heard."

Bogatzky had already tried his hand at versification. He wrote prayers in rhyme. It was his custom to select scripture passages, and underneath them he would insert a stanza from the hymn, or one of his own composition, and send them on small scraps of paper to his friends. These were subsequently collected together, deposited in a box or casket, which after having been multiplied by himself, were printed under the title of The Golden Treasury. This was the origin of that book, which has refreshed, comforted and instructed tens of thousands of pious souls. It was afterwards much enlarged

and improved, and has been printed in numberless editions, and translated into various languages. It is with this admirable book that the name of Bogatzky is particularly associated, and yet this is by no means the largest, and probably not the best of the many books he wrote.

He was twenty-six years of age when he determined to study divinity, and he applied himself most laboriously, to make up for the deficiencies of his elementary scientific education. The result was the same as with many ardent and aspiring young men, who commencing study late in life, ruin their health by too severe application to their books. Our student was compelled to abandon his work and to leave Halle. This was a severe blow. All his dearly cherished hopes were blasted—his plans frustrated, and the high expectations of his friends and teachers disappointed. Heaven had not designed him to be a preacher, and hence hemmed up his way to the pulpit. He afterwards acknowledged the hand of providence in it all. "If I had become a preacher, I could not have endured public speaking, and besides, my time would have been so occupied in parochial labors, that *many a little book of mine would not have been written*, which, by God's grace, has been useful to thousands." Here is the secret. He was by providence prevented from assuming the cares of a parish minister, that he might devote all his time to writing religious books. Luther was sent to the Wartburg that he might have time to translate the Bible, and Paul was sent to jail that he might have leisure to write epistles to the churches.

Bogatzky left Halle in 1718, and it was a long time before his health was re-established. He visited many of his pious friends in various parts of the country, and conveyed a blessing wherever he went. He was in the constant habit of holding private religious meetings, and these proved eminently profitable to many.

But the staid, puritanic pietist was not proof against the infection of the tender passion. There was room in his godly heart for an earthly, though pure emotion, and not incompatible with the holiest devotedness to the service of God. He loved his cousin Fraülein von Fels, and married her. She was a convert of his, and eminently pious.

We have said that he often exercised his talent for verse, and he seems to have estimated his productions highly, for he often speaks of them. Men usually most admire that which cost them most labor. This was the case with his poetry. But he was never born to be a poet. His imagination was not

fertile nor glowing. His temperament was prosaic. Of the four hundred and eleven hymns which he wrote and published in a volume, there are few which deserve the name of poems, and hence very few have ever been transferred to popular hymn books. The most of them are nothing more than pious thoughts in rhyme, after the model of the oldest church hymns.

Though he had given up all hope of ever becoming a minister, yet he was diligently engaged in other fields of benevolent labor. He took an active part in establishing an orphan house at Glaucha, on the plan of Franke at Halle, and made various journies in furtherance of the object. His reputation as a useful, pious, laborious servant of Christ, had now become extensive, and his advice was asked by men of all conditions. Noblemen of all ranks sought interviews with him, and thus he had frequent opportunities of impressing men in the higher walks of society with the truth, removing prejudices against the pietists, enlisting their influence in behalf of benevolent works, and eradicating theological errors. Belonging himself to the upper rank of society, he could exert an influence in a direction which a man of humbler birth never could reach.

He became deeply interested in a school established for young noblemen in Glaucha, and was entrusted with the commission of employing teachers for it. He, of course, went to Franke and consulted him. Those were pleasant days he spent at Halle with such men as Breithaupt, Anton, and Franke. He gives us a beautiful and refreshing picture of the noble trio. "They stood in such a cordial, humble relation to each other, that each always esteemed the other better than himself. Humility was the basis of their uninterrupted unity. Among the proud there is always mutual dislike and opposition, but humility is the bond of peace and harmony. The unity with which these men labored for the great object, the upbuilding of the kingdom of God, is the secret of the blessing which the orphan house at Halle has conferred on the Lutheran church."

Bogatzky was a man of sorrows on many occasions. The dissolution of the school at Glaucha by royal mandate, almost crushed his heart, yet he endured the tremendous blow with calm resignation. But he regarded the birth of his son as a sort of compensation for all his troubles, and hence he had him baptized *Gotthilf*. Blessed is the man who believes in a compensating providence!

Though our pietistic friend was a nobleman, yet like many others of that class of society in Germany, in that day and in

this, he did not possess a superabundance of this world's goods. Indeed he tells us that at the time of the birth of his son, he had but two groschen, one of which he gave to a beggar. But he was a pupil of Franke, and had learned to trust in the Lord. He was a diligent reader of Luther's writings, and imbibed his practical as well as his dogmatic theology from the great reformer. He did not despair. He knew that the Lord would provide, and behold! to his extreme gratification, relief soon came. Numerous most welcome and timely donations were sent to him. He was roused out of bed one morning, by a messenger, who laid on his table a package of gold, stating nothing else than that it was sent by a merchant of Leipzig, whose name he never discovered.

He was particularly fortunate in his marriage. Many good men have had any thing else but help-meets in their wives. Not a few instances of inconvenient marriages among the godly of the earth, will occur to the minds of reading men. But Bogatzky was truly blessed in his partner for life. His ill health would not allow him to rise early, and his wife performed the office of priestess to the family, and conducted domestic worship with the guests and servants. This is no more than some pious women of our acquaintance do, and that one with whom, above all others, we are most familiar, discharges the same duty in the absence of her liege lord, and it sometimes so happens, too, for the same reason that Bogatzky's wife officiated at the family altar. He said of his wife, and we can say the same of another man's wife now living, "The Lord endowed her with a special gift of prayer. During my whole married life, our social prayers have afforded me the most unalloyed and edifying enjoyment. For whem I was desponding and sick, and could scarcely utter a word, she prayed with me, and that strengthened me wonderfully. Christian married people who do not practice this social prayer, deprive themselves of one important means of improvement in christianity, in love and unity. Without this, the disturber of domestic harmony finds easy entrance. If they prayed more together, there would be more concord in the family." But he was permitted to enjoy this connubial happiness only for several years. His wife was "called home," and his house and heart were desolate.

He now became a wanderer, and during his various peragrinations, he had much intercourse with the Moravians. He found much to admire in the people, but their theology he could not altogether approve. He was frequently after this, as well as before, consulted by persons of rank about their spirit-

ual condition, and resided, for various periods, at ducal castles and baronial halls, acting the part of lay confessor to titled enquirers of the way to heaven. He wrote a tract on True Conversion, for the special use of a duchess, which was the second of his numerous publications. His activity as an author now properly began. In the course of the succeeding five years he wrote his books on Repentance, on Justification, on Perseverance in Grace, Warning against Apostacy, the Spiritual Peace Destroyer, the Deliverance of the Christian from the Law, and some others. Some of these were not published until fifteen years later.

Though far from being a man of robust constitution, yet his well regulated and temperate life rendered his latter days more vigorous than his former. It was in his fifty sixth year that he became more active in his work than he had ever been. He was invited by his friend Dr. Franke, the son of the great August Herman, who was now deceased, to take up his residence in the orphan house, which he joyfully accepted. It was his custom, whenever he came to a strange house, to open the Bible at random (a practice of doubtful expediency) and read a chapter or verse, and here in Halle, this verse first met his eye: And I heard a great voice out of heaven, saying, Behold the tabernacle of the Lord is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.—Rev. 21: 3. This was regarded as peculiarly appropriate to himself.

Here he lived a quiet and pleasant life. The society of such men as Franke the younger, Knapp, Fabricius, Sommer and others (for the older men had gone to heaven), was indeed refreshing. He now had leisure to prosecute his autorial labors, and he was industrious. Several of his minor publications were here first written, and his larger ones improved.

But he was not satisfied with literary labor alone. He conducted two prayer meetings, one of which was composed of students in general, and the other exclusively of students of law, and this was styled the lawyers' meeting. The young count von Dohna was its special patron. Afterwards candidates of theology were also admitted. "I kept up these meetings," he says, "every Friday, until 1767, without interruption, unless I was sick or absent. First, we discussed a chapter in the Bible, and afterwards I selected the passages for the day from the Golden Treasury, and requested one of the brethren to express his opinion on it, and added something myself. In conclusion, my dear Schmidt, a pious, blind candidate of theology, prayed. When occasionally a strange minister was

present at the meeting, I let him conduct it. For myself," he continues in genuine, unaffected humility, "I was always very backward and fearful in these meetings, and this feeling increased with my years."

The next three years he spent in the revision of his former writings. His Spiritual Poems met with great favor, and the Queen of Denmark herself took three hundred copies. He wrote a tract for students on early conversion, and in it he discusses the question whether fashionable dancing and card playing are forbidden by the laws of christian liberty? This tract was severely denounced by the critics, and most undeserved obloquy was heaped on the pious author.

During a visit which he subsequently paid to his friends, and by whom, and indeed by all the pious, he was received with the highest marks of respect, he wrote two small books on Intimate Intercourse with God, and Reflections on the Lord's Prayer. At the request of the Countess of Wernigerode, he wrote the Knowledge of Christ, the Incarnation and Birth of Christ, the Life of Christ on Earth, Meditations on the sufferings of Christ. Afterwards he wrote, Reflections on the Resurrection of Christ, and the Life of Christ in Heaven, and various other books and tracts, all of which had a wide circulation. The most comprehensive book he ever wrote, was Reflections on the New Testament. It consists of eight volumes, and was begun in 1755. He seems to have had a better opinion of this than of any of his other works.

Whilst he was engaged on this book, the horrors of the seven years' war were raging around him. He was residing in the vicinity of the conflicting armies of Prussia and Saxony. His soul was troubled, but he found relief in prayer. He wrote against the war, which was a bold undertaking for any man at that day, and though he was severely censured, he was not personally harmed. When he was seventy years of age, he wrote his Spiritual Nurse for the sick, a Biography of his deceased friend Sommer, the Christian Schoolmaster, the Christian Servant and Subject, Christian Government, &c.

Spener and Franke had sowed fruitful seed in Halle. Over six thousand theologians, and a much greater number of other scholars who had been educated by them, had scattered this seed all over Germany. From the castle of the nobleman down to the hut of the miner, the influence of pietism was felt and acknowledged. But whilst the branches of this tree were for awhile bearing beautiful blossoms and luscious fruit, the trunk was beginning to become hollow. After the death of Franke and Frelinghuysen, tares were sown in this field.

An enemy did it, whilst men slept. Pietism, on the one hand, degenerated into fanaticism or formalism, and on the other, it encountered the severest attacks from men nurtured under its influence in their youth. Rationalism reared its head, even in the cherished home of pietism. A terrible reaction ensued, and the glory departed from Israel. Infidelity became transcendent in the Universities of Prussia, and the results were disastrous.

Bogatzky lived to see and mourn over all this, and we can well conceive the sadness of his heart amid the desolations of Jerusalem. Though the christian knows that he who sitteth in the heavens shall laugh, and the Lord shall have them in derision who take counsel against the Lord and his anointed, and that the day shall come when it will be fulfilled, woe to thee that spoilest and wilt not then be spoiled; when thou makest an end of dealing treacherously, they shall deal treacherously with thee; though the believer knows all this, and hence derives consolation in the midst of all opposition to Zion, yet he mourns over the deceiver and the deceived; he laments the desecration of the holy place once sacred to the Lord; he grieves to see turbid and unwholesome waters springing from the hallowed spot whence the crystal and life-giving streams of salvation once copiously flowed. Hence the many agonizing hours of Bogatzky in the last ten years of his life. His deep regret often occasioned the severest temptations. He sometimes felt as though he had never known the love of God, but he derived comfort from reading the scriptures and his own writings.

Some of his books were now furiously assailed by the Rationalists, and it is abundant evidence of his extensive influence, that Semler himself, the leader of the adverse party, directed his powerful pen against. Several other minor rationalistic gladiators attacked him, without stint or mercy, but he never replied.

At the earnest request of his friends, in his old age, he wrote his autobiography. It is nothing more than a transcript of his diary, which he had kept for many years, but he breathed out his whole soul, and faithfully recorded all the remarkable dealings of providence with him.

Bogatzky is a striking illustration of the fact, that the trials of a good man endure to the end, and often increase as his days decline. He never had much property, and now in his old age, he was likely to suffer want. An unfaithful debtor defrauded him out of a considerable sum, and this reduced him to such a strait, that he was obliged to spend some money

which he had laid aside for his funeral expenses, and besides this, some of his generous benefactors at this time withdrew their usual donations. The good old man for a moment, was tempted to believe that he was altogether forsaken, and his reflections on this subject would excite the sympathy of any man. He, however, took a most christian view of the subject, and thought that all these multiplied misfortunes were brought upon him that he might not trust too securely in earthly possessions. The history of Job, compared with whom he regarded himself, as but "a shadow and nothing," consoled him, and he submitted without a murmur.

He believed that he would not be utterly forsaken, and according to his faith, so it was. Shortly after the misfortune alluded to above, a large sum of money was sent to him, so that he had more for his own immediate wants, and to bestow on others, than ever. The examples of this supply from unknown hands to God's believing poor, are numerous and remarkable. What a chapter in the history of benevolence might be written on this subject! Facts of the most singular character occur to the intelligent reader, and there are enough to make a book! Let no believer then, who is engaged in a good work, which he is sure has the divine approbation, despair! God is pledged to help him.

Bogatzky's principle was, "that which we bestow on the poor, and in behalf of the cause of God, is a capital which God regards as loaned to himself, and on which he will pay an interest exceeding the capital. Giving alms impoverishes no one. The benevolence of parents is the best capital to give to children." So many contributions were sent to him, that he was able to give several hundred dollars to his oldest son. "Thus," said he, "God crowned my faith."

Until his seventy-seventh year, he continued his favorite meetings for religious edification in Halle, but gradually his strength declined. His memory failed, and the number of attendants on these exercises diminished. This convinced him it was time to surrendel his trust to the hands of another.

In 1768 he received an invitation from the Duke of Mecklenburg to spend his days with him, and whilst he acknowledged the kindness of the generous Duke, he concluded that the journey was too long and dangerous for a man of his advanced years. Yet he did not cease to write, for in 1769 he published Luther's catechism, arranged as a prayer book, and in 1770, at the request of the publishers of the orphan house, he wrote the prayers for the Golden Treasury. This was his last work. It was the finishing touch to his first.

His diary closes with the year 1772. His increasing infirmities rendered writing impossible, but his mind was clear, and his heart was cheerful. The severe temptations which had annoyed him for so many years, now ceased. His soul was like a deep, wide lake, which reflected the stars of heaven after the storm of the day. The Spirit of God brooded over its surface, and rendered it fruitful in holy thoughts and devout aspirations.

His friends who visited him, were refreshed by the instructive words which flowed from his lips. His only theme of conversation was salvation by grace, and when he could speak no more because of weakness, he continued to pray, and in prayer, as he had lived, on the 15th of June, 1774, he "entered in through the gates into the city."—Rev. 22: 14.

ARTICLE II.

LUTHERAN MANUAL:

Or the Augsburg Confession, in English, Latin, and German, briefly illustrated and sustained, by Scripture proofs and extracts from standard Lutheran theologians of the different centuries since the Reformation: Together with the Formula of Government and Discipline of the General Synod of the Evangelical Lutheran Church in the United States. Designed chiefly for Lutheran ministers and laymen.

By S. S. Schmucker, D. D., Prof. of Christian Theology in the Theological Seminary at Gettysburg, Pa.

"The design of this work is to present in portable form, the *Mother Symbol* of the Reformation, with Scripture proofs printed in full, and notes illustrative of the doctrines and duties taught. These will consist, in a large degree, of select extracts, translated from the ablest Lutheran divines of Europe since the Reformation, with some few extracts from the older divines of our American church. Of the former, those most frequently introduced, are Luther, Melanchthon, Chemnitz, Quenstedt, Baier, Hollazius, Buddeus, Mosheim, Baumgarten, Reinhard and Storr; of the latter, Muhlenberg, Kunze, Goering, Helmuth, Endress, Lochman, &c.

On the few points, on which divergent opinions exist amongst us, authors of both classes are heard, and no polemics introduced; so that, whilst the work is, of course, constructed from the standpoint of the General Synod,

moderate men of neither class will have reason to complain. The Augsburg Confession is given in full, in English and Latin, throughout the work, and the German copy is appended to the whole, so as to furnish ample materials for the study of this valuable document to intelligent laymen and ministers.

The Formula of Government and Discipline, adopted by the General Synod, with Scripture proofs, follows the discussion of the Confession, thus forming a convenient pocket Directory of Doctrine and Discipline for intelligent members of the church, and other friends of Bible truth and order."

The following Article, selected from the work, will afford an idea of the general character of the whole.

THE AUGSBURG CONFESSION.

ARTICLE I.—OF GOD.

Our churches with one accord teach, that the decree of the Council of Nice, concerning the unity of the Divine essence, and concerning the three persons, is true, and ought to be confidently believed, viz: that there is one Divine essence, which is called and is God,* eternal, incorporeal, indivisible, infinite in power, wisdom and goodness, the Creator and Preserver of all things visible and invisible: and yet, that there are three persons, who are of the same essence and power, and are coeternal, the Father, the Son, and the Holy Spirit. And the term person they use in the same sense, in which it is employed by

ARTICULUS I.—DE DEO.

Ecclesiæ magno consensu apud nos docent, Decretum Nicenæ Synodi, de unitate essentiæ Divinæ, et de tribus personis, verum et sine ulla dubitatione credendum esse. Videlicet, quod sit una essentia Divina, quos et appellatur et est Deus, eternus, incorporeus, impartibilis, immensa potentia, sapientia, bonitate, Creator and Conservator omnium rerum visibilium and invisibilium: et tamen tres sint personæ, ejusdem essentiæ et potentiæ, et coeternæ, Pater, Filius et Spiritus Sanctus. Et nomine personæ utuntur ea significatione, qua usi sunt in hac causa scriptores ecclesiastici, ut significet, non partem aut qual-

ecclesiastical writers on this subject: to signify, not a part or quality of something else, but that which exists of itself.

itatem in alio, sed quod proprie subsistit.

They condemn all heresies, which have sprung up against this article, such as that of the Manichæans, who maintained the existence of two principles,** a bad and a good one. Likewise the Valentinians, Arians, Eunomians, Mahomedans, and all such like. They condemn also the earlier and later Somosateans, who, whilst they contend for the existence of only one Person, subtilely and impiously discourse of the Word and Holy Spirit, that they are not distinct persons, but that the word signifies the vocal word, and the Spirit the motion created in things.

Damnant omnes hæreses, contra hunc articulum exortas, ut Manichæos, qui duo principia ponebant, bonum et malum. Item Valentinianos, Arianos, Eunomianos, Mahometistas, et omnes horum similes. Damnant et Samosatenos, veteres et neotericos, qui, cum tantum unam personam esse contendant, de Verbo et de Spiritu Sancto astute et impie rhetoricantur, quod non sint personæ distinctæ, sed quod Verbum significet verbum vocale, et Spiritus motum in rebus creatum.

* The German copy reads: "*gleich*" ewig—*equally* eternal.

** The German copy reads: "Zween *Götter*"—two *Gods*.

I. The Existence of God.

By the existence or reality of the divine being is meant, that the idea or conception of God in our minds, has something real corresponding to it in nature; that there exists in nature a separate subsistence or 4eing, in whom our (subjective) idea of the divine Being is realized (has objective reality). The idea of God is indeed not innate, for it does not exist in children, and in deaf and dumb adults, until communicated; yet

so great is the aptitude of the human mind to receive it, that the apostle represents the law of God as inscribed on the tablets of the human heart, and his eternal power and Godhead as seen in the things that are made.

The a priori philosophical arguments for the divine existence, are of little value. That derived from the numberless instances of intelligent arrangement and design, in the structure of the different objects in the world, involving an intelligent, benevolent, powerful, &c. author of the whole, possesses great force, and has been discussed with great perspicuity and ability by Dr. Paley, in his Natural Theology. The moral argument is derived from the manifest adaptation in the structure of the human soul, to recognize a moral law, and therefore a lawgiver; and manifestly exerts a far greater influence over the mind.

Dr. Twesten remarks: "The truly pious require no argument in order to attain a confident certainty of the divine existence, and no such argument can be framed, as will affect the decidedly vicious; but for the great mass of those who fluctuate between piety and ungodliness, the reflections which lie at the basis of the arguments for the divine existence, are neither superfluous nor ineffective." Dogmatik, vol. II. p. 21.

Quenstedt: "The knowledge of God derived from nature, is not sufficient to procure salvation, or even to flee from damnation, nor was there ever a mortal, who was or can be led to salvation by it alone."—Theol. vol. I. p. 261. And yet, says *Hollazius:* "Natural theology promises a threefold advantage, *a*) a *pedagogic* one, inasfar as it induces a man to seek that assembly, in which the true God of Israel has manifested himself: *b*) a *didactic* use, because when seriously presented, it contributes not a little to throw light upon the revealed knowledge of God, and *c*) a *pedeutic* use, to regulate the customs and external discipline within and without the church."

The Apostle Paul testifies, Rom. 1: 20. 'For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:' and Acts 14: 17. 'Nevertheless, he (the living God, v. 15) left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.'

This testimony of inspiration is abundantly confirmed by the confessions of the heathen, both ancient and modern. "A missionary being once in company with some baptized Greenlanders, expressed his wonder how they could formerly lead

such a senseless life, void of all reflection. Upon this, one of them answered as follows: "It is true we were ignorant heathens, and knew nothing of a God or a Savior, and indeed who should tell us of Him till you came? But thou must not imagine that no Greenlander thinks about these things. I myself have often thought a cajak (a canoe), with all its tackle and implements, does not grow into existence of itself; but must be made by the labor and ingenuity of man, and one that does not understand it would directly spoil it. Now the meanest bird has far more skill displayed in its structure than the best kajak, and no man can make a bird. But there is still far greater art shown in the formation of a man than of any other creature. Who was it that made him? I bethought me, he proceeded from his parents, and they from their parents. But some must have been the first parents; whence did they come? Common report informs me they grew out of the earth. But if so, why does it not still happen that men grow out of the earth? And from whence did this same earth itself, the sea, the sun, the moon and stars arise into existence? Certainly there must be some Being who made all these things, a Being that always was and can never cease to be. He must be inexpressibly more mighty, knowing and wise than the wisest man. He must be very good too, for everything that He has made is good, useful and necessary for us. Ah! did I but know Him, how would I love Him and honor Him. But who has seen Him? Who has ever conversed with Him? None of us poor men. Yet there may be men too, who know something of Him. Oh, could I but speak with such! Therefore, said he, as soon as ever I heard you speak of this great Being, I believed it directly with all my heart, because I had so long desired to hear it."

II. Names of God.

"*Is called God, &c.*" Exod. 3: 13, 14. 'And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say to me, what is his name? What shall I say unto them? And God said unto Moses, I AM THAT I AM, and he said thus shalt thou say to the children of Israel, I AM hath sent me unto you.'

Other names in the O. T. are (יְהוָה) *Jehova*, (the LXX. κύριος, θεός, ὁ ὤν,); *El*, (אֵל ισχυρος, fortis,) strong, brave; *Elohim* (אֱלֹהִים, colendus) to be worshipped, LXX. θεός, God. *Adonai*, (אֲדֹנָי, supreme Lord, LXX. κυριος, δεσποτης.). *Shaddai* (שַׁדַּי, LXX. παντοκρατωρ) the omnipotent; *Elion*, (עֶלְיוֹן, LXX. ὑφισ-

τος) the highest. In N. T. (θεος) *God;* (κυριος) *Lord;* Apoc. 1 : 4. He that is, that was, and that is to come. (ὁ ὢν, καὶ ὁ ἦν καὶ ὁ ἐρχόμενος).

Luther, in his Larger Catechism, (first com. p. 393 Müller's Symb. B.) beautifully remarks: "Therefore, I think we Germans, from of old, call God by a more excellent and appropriate name, than is given him in any other language, namely, *Gott*, derived from the word "*good*" (gut), indicating that he is an eternal fountain, overflowing with unmingled good, from whom proceeds every thing that is, and is called good."[1]

The idea designated by the name God, is variously defined by theologians. *Baumgarten* says, "God is the most perfect spirit, containing in himself the cause of his own existence, and of all contingent things."

Hahn, "God is the most perfect spirit, who is exalted above every thing that exists, or can be conceived of, and who created, supports and governs the heavens and the earth."

Baumgarten–Crusius, "God is that eternal Being, through whom every thing exists, continues and lives according to his free plan; and whose will is inscribed on the soul of man, in order that he, by never ending improvement, may unite himself with the Deity."

"*One divine Essence.*" Deut. 5 : 4. 'Hear, O Israel, the Lord our God is one Lord. 1 Cor. 8 : 4, 5, 6. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is *none other God but one.* For though there be that are called gods, whether in heaven or in earth, (as there be gods many and Lords many); but to us there is but *one God, the Father*, of whom are all things, and we in him; and *one Lord Jesus Christ*, by whom are all things, and we by him.'

The unity of the divine nature necessarily arises out of the very idea of God, as the infinite and supreme being, which excludes all others. We cannot conceive of a plurality of supreme, or infinitely perfect beings. It is also in a high degree probable, from the unity of design in the vast multitude of intelligent structures in the universe, evidently pointing to one governing mind. And it may be deduced from the order and succession of second causes, necessarily leading back to one first cause.

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[1] "Daher auch achte ich, wir Deutschen Gott eben mit dem Namen von alters her nennen (feiner und artiger, denn keine andere Sprache) nach dem Wörtlein *Gut*, als der ein ewiger Quellbrunn ist, der sich mit eitel Güte übergeust, und von dem alles was gut ist und heisset, ausfleuszt."

III. Attributes of God.

Our idea of God, as of all other substantive objects or entities, is made up of the aggregate of our ideas of those essential properties, of which we have a knowledge. These several essential properties or parts, our knowledge of which constitutes our idea of God, are termed his attributes. The divine character cannot be contemplated at once. It must be successively viewed, from different standpoints, or points of observation. These subjective views of the divine character, are indeed separate in our conceptions; but the attributes which they designate, are objectively one in God. *Reinhard* defines them, as "Parts of the supreme (infinite) perfection, successively conceived."

Buddeus remarks, "The perfections, or attributes of God do not in reality differ, either from each other, or from the divine essence, but only in our mode of conceiving them."

Mosheim: "Although the perfections of the divine will are infinite in themselves, they admit of certain limitations or internal determinations. For either they are limited by the perfections of the divine understanding, or they limit and determine each other. This is what our theologians design, when they speak of the harmony of the divine attributes. But, in the language of Scripture, the whole complex, or assemblage of the divine attributes or perfections is, by synecdoche, termed *glory of God.* Psalm 19: 1. 1 John, 1: 14. Rom. 1: 23; 3: 23." Dogm. Theol. I. p. 303.

By *harmony* of the divine attributes, is intended the fact, that by virtue of their intrinsic relation to each other, and the infinite perfection of God, they never come into conflict. Thus the mercy of God is never exercised at the expense of his justice, his vindicatory justice being as essential an attribute as his mercy, and as truly a perfection.

"*He is eternal.*" Psalm 90: 2. 'Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.' Rev. 1: 8. 'I am the alpha and omega, the beginning and the ending, saith the Lord, who is and who was, and who is to come, the Almighty.' Psalm 102: 25, 26, 27. 1 Tim. 1: 17.

By this attribute is meant that the divine existence is without beginning or end, and without succession of time or events. One of the deaf and dumb pupils in the institution of Paris, being desired to express his idea of the eternity of the Deity, replied, "it is duration, without beginning or end; existence without bound or dimension; present, without past or future.

His eternity is youth without infancy or old age; life without birth or death; to-day without yesterday or to-morrow."

"*Incorporeal.*" He is immaterial, spiritual. John 4: 24. 'God is a Spirit; and they that worship him, must worship him in spirit and in truth.' And 1 Tim. 6: 16. 'Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen.'

"*Indivisible.*" This necessarily follows from his immaterial and spiritual nature.

"*Infinite in power.*" Luke 1: 37. 'For with God nothing shall be impossible.' Matth. 19: 26. 'But Jesus beheld them and said unto them, with men this is impossible; but with God all things are possible.

The divine power, says *Quenstedt*, is that attribute of God, by which his eternal activity is able to perform *all things, which do not imply a contradiction.*

"*Infinite in wisdom.*" 1 Tim. 1: 17. Now unto the king eternal, incorruptible, (ἀφθάρτῳ) invisible, *the only wise* God, be honor and glory for ever and ever, Amen. Rom. 16: 27. 'To *God only wise*, be glory, through Jesus Christ, for ever, Amen.'

This also embraces the divine knowledge. Concerning this subject, *Calovius* remarks, "The intellect of God is that, by which, in one, eternal and most simple act, he beholds and knows most perfectly and thoroughly, as well himself as all things else." 1 John 3: 20. 'For if our heart condemn us, God is greater than our hearts, and knoweth all things. Heb. 4: 13. Neither is there any creature that is not manifest in his sight; but all things are naked and open unto the eyes of him with whom we have to do.' Acts 15: 18. 'Known unto God are all his works from the beginning of the world. 1 Chron. 28: 9. The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts.'

"*Infinite in goodness.*" By goodness or benevolence in God, is meant his unchangeable disposition and purpose to bestow on his sentient creatures, the highest happiness of which they are susceptible. This attribute of God is evident from the benevolence of the ends, aimed at and accomplished by the structure of the universe, as well as from the preservation and redemption of the world. 1 John 4: 8–16. 'He that loveth not, knoweth not God, for God is love. And we have known and believed the love that God hath to us: God is love, and he that abideth (μένων) in love, (μένων) abideth in God, and God in him.' Psalm 145: 8, 9. 'The Lord is gracious and full

of compassion, slow to anger, and of great mercy. The Lord is good to all, and his tender mercies are over all his works.'

John 3: 16, 17. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life—For God sent not his Son into the world to condemn the world, but that the world through him might be saved.'

Reinhard, "The goodness of God is that attribute by which he is desirous of bestowing on every one, as much happiness as he is able to enjoy."

IV. Works of God.

"*Creator of all things.*" Rom. 11 : 36. For of him (God v. 32), and through him, and to him, are all things: to whom be glory for ever. Amen. Colos. 1 : 16. For by him (υιος v. 13, the Son) were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

Morus regards the work of the several creative days as so many gradual developments, whilst *Hahn* supposes the six days to refer to six periods of time, symbolically called "days" in Scripture; and *Steudel* explains Gen. 1 : 1, of the primitive creation of the matter of the earth irrespectively of time, and Gen. 1 : 2, &c., of the reorganization of our earth into a habitable form.

The *term creation* may signify the formation of something out of pre-existent matter, or out of nothing. But whether the Mosaic creation refers to the present organization of matter or to the formation of its primary elements, it is not easy to decide with certainty. The question is assuredly not determined by the usage of the original words (עָשָׂה, בָּרָא), which are frequently employed to designate mediate formation. Should the future investigations of physical science accumulate an array of facts, indisputably proving the anterior existence of the matter of this earth, such facts would not militate against the Christian Scriptures. But we should ever bear in mind, that to the omnipotent Jehovah, the immediate creation of the world is perfectly as easy as its formation from any pre-existent materials.

Throughout all history, the prevailing opinion of Christians and Jews was, that the formation of the earth described by Moses, was one continued work, beginning with its *original creation out of nothing*, and accomplished in six natural days.

When the investigations of physical science began to call for a longer period, Christians were reluctant to yield the claim, as the deductions seemed premature, the induction of geological facts having been very limited. But as evidence continued to press upon them, they began to re-examine the sacred record, assured that whatever may be the facts which science incontestibly establishes, they will always harmonize with revelation rightly interpreted.

The first position assumed, half a century ago, by the friends of religion and science, especially by Dr. Chalmers, of Scotland, in view of the progressive claims of Geology, was that *the writings of Moses do not determine the antiquity of the globe.* They maintained that the geological facts, implying the great antiquity of the globe, all referred to a long, indefinite period anterior to that organization of the surface and concomitants of the earth, usually known as the *Mosaic creation.* Here was a wide and undefined field for the phenomena and speculations of geology, and no matter what the results arrived at, whether the matter of our earth had existed fifty thousand or fifty millions of years before the Mosaic creation; they left the inspired narrative untouched, for it referred to a subsequent period. This position was justly regarded as perfectly reconcilable with the language of Moses; as the first verse, "In the beginning God created the heavens and the earth," was supposed to refer to the geological era; the phrase "In the beginning," בְּרֵאשִׁית, being entirely indefinite, and the term employed by Moses, "created," בָּרָא, signifying mediate creation or organization, as well as absolute creation out of nothing.

In this stage of the science, the demiurgic days of the Mosaic narrative, were supposed to be natural days of twenty-four hours each. It was also held, that whatever geological epochs or developments may have preceded the time of the Mosaic creation, the earth had at that period become without form and void, was in a chaotic state, and all animals that may have existed before, had become extinct.

Dr. Pye Smith, to meet some difficulties of the case, advanced the unnatural and unsustained theory, that the chaotic, formless and opake state, was confined to a limited area, beyond which different animals and plants existed, and different parts of our globe enjoyed the light of the sun; the descendants of which animals yet continued to inhabit the earth, air and seas.

Mr. Hugh Miller maintains, that many of the shells now living on our coasts, and of the wild animals still

found in our forests, existed ages before the creation of man, and that instead of preceding him only one or two natural days, as taught by the literal interpretation of the Mosaic narrative, they must have lived many thousands of years before him: so that the explanation of the Scripture narrative, which breaks off the series of creations just before the formation of man, and supposes a chaotic gulf, a period of darkness and death to have intervened, does not harmonize with the facts of geology.

The entire theory of this celebrated and able recent geologist, Hugh Miller, seems to be this. In the beginning, that is, in the far distant past, probably millions of years ago, God created the materials of our globe, in a chaotic state, "without form and void," darkness brooding over the surface of the earth. On "the first day," a period of indefinite length, he created the light. On the second day, in the second long period, he "created the sun, moon and stars," the heavenly bodies. On the third day, in the third indefinite period, he formed the firmament, separating the waters from the waters. Of the work of these periods no traces could be expected *on the earth*, as it referred to the atmosphere, to the heavenly bodies and to light. But the remaining three days' work refers to the vegetables, the marine animals, and those that dwell upon the land; and *of these three periods*, of indefinite length, geology treats, and fully confirms the Mosaic account, as it clearly establishes the reality of three such periods or days, *each distinguished by the predominant existence of the very products described by Moses.* "All geologists agree in holding that the vast geological scale natuurally divides into *three* great parts. There are many lesser divisions—divisions into systems, formations, deposits, beds, strata;—but the master-divisions, in each of which we find a type of life so unlike that of the others, that even the unpracticed eye can detect the difference, are simply *three* —the *Palæozoic*, or oldest fossiliferous division; the *Secondary*, or middle fossiliferous division; and the *Tertiary*, or latest fossiliferous division."

The detailed discussion of this subject is forbidden by the limits of our work, and we refer the reader to the authors named in the margin,[1] and for a very brief and most excellent outline, to the lecture of Hugh Miller, entitled *The Two Re-*

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[1] *Dr. Hitchcock's* Religion of Geology and its Connected Sciences. *Hugh Miller's* Footprints of the Creator, and also his Old Red Sandstone, or New Walks in an old field. The works of *Buckland, Pye Smith, John Harris and James Hamilton, of Great Britain.*

cords;[1] the Mosaical and the Geological, republished, Boston. pp. 46.

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[1] Justice to Mr. Miller, as well as to this subject of absorbing and ever-growing interest, will vindicate the insertion of the following extract from the distinguished author's Lecture above referred to, to render more intelligible the classification proposed.

"In the *first*, or Palæozoic division, we find corals, crustaceans, molluscs, fishes, and, in its later formations, a few reptiles. But none of these classes of organisms gives its leading character to the Palæozoic,—they do not constitute its prominent feature, or render it more remarkable as a scene of life than any of the divisions which followed. *That which chiefly distinguished the Palæozoic from the Secondary and Tertiary periods was its gorgeous flora.* It was emphatically the period of plants,—'of herbs yielding seed after their kind.' In no other age did the world ever witness such a flora;—the youth of the earth was peculiarly a green and umbrageous youth—a youth of dusk and tangled forests—of huge pines and stately araucarias—of the reed-like calamite—the tall tree-fern—the sculptured sigillaria—and the hirsute lepidodendron. Of this extraordinary age of plants, we have our cheerful remembrancers and witnesses in the flames that roar in our chimneys when we pile up the winter (coal) fire,—in the brilliant gas that brightens up the streets and lanes of our cities,—in the glowing furnaces that smelt our metals, and give moving power to our ponderous engines,—in the long dusky trains that, with shriek and snort, speed dart-like athwart our landscapes,—and in the great cloud-enveloped vessels that rush in foam over ocean and sea. The geologic evidence is so complete as to be patent to all, that the first great period of organized being was, as described in the Mosaic record, peculiarly a period of herbs and trees, 'yielding seed after their kind.'

The *middle great period* of the geologist—that of the Secondary division—possessed, like the earlier one, its herbs and plants; but they were of a greatly less luxuriant and conspicuous character than their predecessors, and no longer formed the prominent trait or feature of the creation to which they belonged. The period had also its corals, its crustaceans, its molluscs, its fishes, and, in some one or two exceptional instances, its dwarf mammals. *But the grand existences of the age*, the existences in which it *excelled every other creation*, earlier or later, were its *huge creeping things*—its *enormous monsters of the deep*,—and, as shown by the impressions of their footprints stamped upon the rocks, its gigantic birds. It was peculiarly the age of egg-bearing animals, winged and wingless. Its wonderful *whales*, not, however, as now, of the mammalian, but of the reptilian class,—ichthyosaurs, plesiosaurs, and cetiosaurs, must have tempested the deep; its creeping lizards and crocodiles, such as the teleosaurus, megalosaurus, and iguanodon,—creatures, some of which more than rivalled the existing elephant in height, and greatly more than rivalled him in bulk, must have crowded the plains, or haunted by myriads the rivers of the period; and we know that the footprints, of at least one of its many birds, are of fully twice the size of those made by the horse or camel. We are thus prepared to demonstrate, that the *second period* of the geologist was peculiarly and characteristically a period of *whale-like reptiles of the sea*, of *enormous creeping reptiles of the land*, and of *numerous birds—some of them of gigantic size;* and, in meet accordance with the fact, we find that the second Mosaic period with which the geologist is called on to deal, was a period in which God created the *fowl that flyeth* above the earth, with moving [or *creeping*] *creatures*, both in the waters and on the land, and what our translation *renders great whales*, but what I find rendered in the margin, *great sea-monsters*.

The *Tertiary period* had also its prominent class of existences. Its flora seems to have been no more conspicuous than that of the present time; its reptiles occupy a very subordinate place; but *its beasts of the field were by far the most wonderfully developed*, both in size and numbers, that ever ap-

"*Preserver of all things.*" Acts 17 : 28. 'For in him we *live*, and *move*, and *have our being*; as certain also of your own poets have said, For we are also his offspring.'

Matth. 6 : 26. 'Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father *feedeth them.* Are ye not much better than they?' 10 : 29.

Heb. 1 : 3. 'Who (the son of God, v. 21) being the brightness of his glory, and the express image of his person, and *upholding all things* by the word of his power,' &c.

Melanchthon beautifully remarks: "Weak human nature, although it regards God as the framer of the earth, nevertheless supposes him to have forsaken his work, and abandoned his creatures to their own government; as a shipbuilder departs from the ship, when finished, and leaves it to the control of the sailors. Against these doubts (of the Epicureans and Stoics), our minds should be fortified by a correct consideration of the article concerning creation; and we should teach not only that all things were created by God, but also, that the substances of things are perpetually preserved and sustained by him. God is present to his creatures, not as the God of the Stoics; but as acting with perfect freedom, upholding the creature, and in his boundless mercy conferring blessings, assisting and restraining the powers of nature."

V. The Trinity.

"*There are three persons, Father, Son, and Holy Spirit.*"

The doctrine of the Trinity is faintly indicated in some passages of the Old Testament, such as the following:

Gen. 1 : 28. 'And God said, let *us* make man in our image, after our likeness.'

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peared upon earth. Its mammoths and its mastodons, its rhinoceroses and its hippopotami, its enormous dinotherium and colossal megatherium, greatly more than equalled in bulk the hugest mammals of the present time, and vastly exceeded them in number. The remains of one of its elephants, *Elephas primigenius*, are still so abundant amid the frozen wastes of Siberia, that what have been not inappropriately termed 'ivory quarries' have been wrought among their bones for more than a hundred years. Even in England, of which, as I have already shown, this elephant was for long ages a native, so abundant are the skeletons and tusks, that there is scarcely a local museum in the kingdom that has not its specimens dug out of the Pleistocene deposits of the neighborhood. And with this ancient elephant there were meetly associated in *Britain*, as *on the Northern Continents generally all around the globe*, many other mammals of corresponding magnitude. Truly, this Tertiary age—this third and last of the great geological periods—was peculiarly the age of great 'beasts of the earth after their kind, and of cattle after their kind.'"

Gen. 11 : 7. 'Go to, let *us* go down, and there confound their language.'

Other passages are sometimes referred to, such as those in which divine power or appellations are ascribed to the *Messiah*, Isaiah 9: 5, &c. Jer. 23 : 5. Mich. 5: 1. Psalm 110 : 1; and divine agency to the *Holy Ghost*, Gen. 6 : 3. Ex. 31 : 3. Numb. 11 : 29 ; 24 : 2. 2 Saml. 10 : 10. Isaiah 11 : 2 ; 42 : 1 ; 48 : 16 ; 61 : 1 ; 63 : 10. Ez. 36 : 26, &c. Psalm 51 : 22. Those passages also in which triple addresses to God are contained, as in the benediction, Numb. 6 : 24. Is. 6 : 3 ; 48 : 12. And others, in which the divine being is presented as subject and object. Gen. 16 : 7–13. 19 : 24. Ex. 3 : 2–15.

But in the books of the New Covenant, this doctrine, so mysterious in some of its relations, is fully taught.

Matth. 28 : 19. 'Go ye therefore, and teach (μαθητεύσατε, make disciples of) all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'

Matth. 3 : 16, 17. 'And Jesus when he was baptized, went up straightway out of the water: and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.'

John 14 : 16. 'And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.' 'But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.'

2 Cor. 13 : 14. 'The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.' See also Ep. 2 : 18. 1 Pet. 1 : 2. 1 John 5 : 7.

The adorable and invisible author of our being and of universal nature, has revealed his "eternal power and Godhead" to us in his works, in such form as our limited capacities are able to apprehend. But he has superadded a far more definite, intelligible, comprehensive and gracious exhibition of his nature, character, and will, in his inspired oracles. Here his language is, Hear, O Israel, the Lord thy God is "*one* God;" and elsewhere he reveals himself as Father, Son, and Holy Ghost. That these designations are not mere names of different offices, sustained by the same person; but indicate separate substances or hypostases, is evident; because several of them, Father and Son, are correlate terms, which cannot pos-

sibly be understood, except as implying personal *plurality*. The same truth appears from the nature of the different offices and actions attributed to them. But, in addition to all this, scenes are presented in Scripture, in which these three, Father Son and Holy Spirit, are simultaneously appealed to, or sustain different parts; thus of necessity compelling the unprejudiced interpreter to admit a Trinity of persons. Such are the scene of the Savior's baptism, the apostolic benediction, &c., in the texts above cited.

The precise and intrinsic nature of this threefold difference, the sacred volume does not reveal, and human reason cannot comprehend it. Nor do the inspired penmen employ any abstract or systematic terms, to define or designate this important distinction. But theologians of the earlier centuries, introduced the words person and essence for this purpose; affirming that God is one in *essence*, and threefold in person. As the *facts* revealed on this most important doctrine, border on mystery on all sides, christians should receive them with humble faith, and beware of attempting to be wise above what is written; or to condemn others for difference of philosophical explanations, provided they do not subvert the facts taught in God's Word. Each of these three sustains important relations in the economy of grace and salvation. These we should study duly to appreciate, reserving our aspirations after a nearer vision of our personal Creator, Redeemer and Sanctifier, to the revelations of eternity, when we shall no longer see through a glass darkly, but be with him and see him as he is. For answers to the objections of rationalists and Socinians against this doctrine, the reader is referred to Schmucker's Popular Theology, pp. 72–93, fifth edition, where it is clearly proved, that the intrinsic nature and relations of this doctrine are above reason, but not contrary to it. The following propositions, covering all the relations of this doctrine to reason, are there amply discussed, and the position fully established, that the doctrine of the trinity does not conflict with any one of them:

1. A divine revelation cannot contain anything which is contrary to the plain and indisputable dictates of reason.

2. A divine revelation cannot contain any proposition which demonstrably involves self-contradiction.

3. A divine revelation might naturally be expected to teach truths untaught by reason.

4. We have no reason to expect, that our limited capacities should be able to comprehend fully the modes and circumstances and relations of those truths which reason could not

teach, and which are known only by revelation, any more than of those truths known without revelation; but it is natural to expect that the contrary would be the case.

5. We can believe, and it is our duty to believe those truths of revelation which are untaught by reason, as far as they are revealed, i. e. made comprehensible, but no farther; for this is impossible, and the Scriptures do not require it.

6. Doctrines which are above reason, could never be proved contrary to reason, even on the supposition that they were so.

7. But we know that doctrines of a divine revelation, the mode and relations of which are totally incomprehensible, i. e. those commonly said to be above reason, cannot possibly be contrary to reason.

Dr. Lochman: "That this article contains something above our comprehension, is granted; but this does not prove that it is contrary to reason. Even in temporal matters, there are many things above our comprehension, which yet agree with reason and experience. Indeed, we can fully comprehend but very little of the things which we daily see. It is enough for us to know, that God has revealed himself thus to mankind, and he certainly knows best, how and what he is, and it is our duty to believe him."—Hist. and Doct. of Ev. Luth. Church. p. 86.

How striking, and yet how judicious, the declarations of *Luther* on this subject! "The name *Trinity* (says he) is nowhere found in Scripture, but it is a human conception and invention. We term this doctrine the article concerning the holy, divine Trinity; but Trinity is bad German, and in the Godhead there is supreme unity. — We ought and must adhere to the teachings of God's Word on such subjects, namely that Christ is true God with God the Father, and that the Holy Spirit is true God, and yet that there are not three Gods, nor three beings like three men, three angels, three suns, or three windows. No, God is not divided in this manner in his essence or being; for there is but one divine being. Therefore, although there are three persons, God the Father, God the Son, and God the Holy Ghost; still in regard to his being or essence, there can be no division or distinction in God."[1]

The representations of Scripture, touching the subject of the Trinity, (Tri-unity) seem to resolve themselves into two great propositions:

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[1] Luther's Works, Walch's ed. vol. 11. p. 1549. Vol. 13. p. 2631. Vol. 22. p. 375.

I. *There is but one God;* This is also a dictate of abstract reason, for we cannot conceive of more than one infinitely perfect, self-existent and supreme Being.

II. Yet, *in this one God there exist three hypostases*, or *persons*, or *subsistences*, whose nature is unintelligible to us; but of whom actions are predicated individually, and who are designated by the distinctive names, *Father*, *Son*, and *Holy Ghost*.

ARTICLE III.

ST. BERNARD.

(Continued from page 344.)

As soon as it became generally known that the Abbey of Clairvaux was to be rebuilt, donations to aid the pious work, flowed in abundantly. Theobald, Count of Champagne, was among the most liberal benefactors. Neighboring Bishops and wealthy merchants vied with each other in supplying funds. Numbers of workmen were hired, and the brethren themselves engaged earnestly in the labor; some hewed the timbers, some squared the stones, others conducted the waters of the river through the various offices, and constructed the appropriate machinery for their profitable employment. A description of the Monastery after its completion, abridged from the account of an eye witness, will give some idea of the skill and judgment that were brought into requisition in its erection. "Clairvaux," says the writer, "is a valley, narrow at its commencement, but gradually expanding, situated between two mountains, one arable, the other covered with the grape-vine; one supplying food, the other drink. The higher parts of these mountains furnish wood for fuel, and it is an agreeable recreation for the inmates of the monastery, to collect and bind the dry wood, to clear out the brush which would impede the growth of the noble oaks, lindens, beeches and ashes that raise their heads towards heaven, or spread out laterally their gigantic arms. The rear of the Abbey extends into a plain, a large portion of which is enclosed by the Abbey wall: within this space is an orchard, thickly planted with every variety of fruit trees. As the Infirmary of the Abbey is in this part of the building, the sick and convalescent have the opportunity of

walking about, or reclining under their grateful shade. The sick brother may here pass the summer's day unaffected by the heat, every sense charmed with the beauty of the scene, the sweet odor of fruits and flowers, and the songs of happy birds; he may say with the King of Israel, 'I sat under the shade with great delight, and the fruit was sweet to my taste.'

Adjoining the orchard is the garden, regularly laid out, and watered by little streams that are conducted across it in various directions. This water seems at rest, but is really flowing with a gentle current, and it is a recreation to the sick, to sit by the edge of the stream and watch the sports of the fish beneath the transparent waters. The Aube, flowing through the valley, supplies the water which thus serves a double purpose; a portion of the river, diverted by art from its natural channel, passing through the various offices of the monastery, every where leaves a blessing behind it; while a strong dam entirely protects the building from its violence in times of flood. The stream is first conducted to the mills, where it grinds the grain, and sifts out the bran, thence to the caldrons in which a kind of drink is prepared for the brethren whenever the vines fail to give their fruit. It passes next to the fulling mills, alternately raising and depressing the huge hammers which do the work of the fuller's feet; thence to the tannery, and so on through all parts of the monastery, freely performing every duty required of it; cooking, grinding, washing, irrigating, till at last it passes off, carrying with it all impurities, leaving every thing clean behind it, and returns to the main stream of the river.

O merciful God," continues the writer, "how great consolations dost thou give to thy poor, lest they might be consumed by too abundant sadness; how great alleviations of punishment dost thou grant to the penitent, lest they might sometimes be overwhelmed by severity of labor! For how many horses' backs would be broken, how many human arms would be wearied by the work which the gracious river performs for us, preparing for us both our garments and our food, and asking no recompense for all its labor which it taketh under the sun, but that it be suffered to depart free as it came.

The irrigation of the soil is by no means the least of its services. Conducted along furrows through every part of the land, it renders it nearly independent of the rain from heaven.

Clairvaux has much that is charming, much to soothe a weary mind, and assuage anxiety and sorrow; much to inflame the follower of God with feelings of devotion, and constantly

remind him of the heaven he is seeking; while the smiling face of the ground feeds his eyes with every variety of tint, and the balmy air is redolent of the most delightful odors. But," says the grateful author, "when I look upon the flowers, and enjoy their fragrance, the meadows speak to me of the histories of ancient days. Their odors remind me of the raiment of the patriarch Jacob, which was as the smell of a field which the Lord hath blessed; and their beautiful colors, that even Solomon in all his glory, was not arrayed like one of these: and thus, while I discharge my duties in the field, I please my mind with hidden mysteries. The vale extends so far, that the whole force of the monastery is employed no less than twenty days in gathering in the hay, notwithstanding that a great number of hired laborers, beside the lay brothers, are called in for the work.

The river divides the valley into two nearly equal farms. The farm-buildings might be taken for habitations of the monks were it not that ox-yokes, ploughs, and other implements of rustic labor betray their character. The structures themselves have the appearance, extent, and cleanliness, of regular convents. And though last, not least, a lovely spring rises at the foot of the mountain. It is carefully protected by a small house erected over it, from the falling of all impurities, and, passing under ground for about a mile, rises again in the midst of the convent, for the pleasure and use of the brethren."

The new Abbey was built, but there was no rest for St. Bernard; the quiet life he had enjoyed in the first years of its foundation, was no longer possible for him; hereafter he is to live with emperors and princes, travelling from country to country, as the exigences of the church require. Contending kings are reconciled by his exhortations, schisms are healed and heretics converted or silenced. Hardly was there a man of eminence among his contemporaries, with whom he was not in correspondence, as his remaining letters show, and it would not be easy to find a parallel to his influence, or a more striking example of the victory of intelligence over brute force, of heavenly wisdom and piety over worldly passions and follies, than is presented when we see the pale emaciated Abbot turning, almost at his will, the warriors and dignitaries of the earth. The second crusade could not be undertaken till he had been called from his retreat unwillingly to preach it; and no little obloquy has since been cast upon him, for his advocacy of that unfortunate expedition, and his rash promises of its success. Vainly did he plead in his defence the enormous profligacy of the crusading forces, more than sufficient to withdraw the fa-

vor of heaven from any army on earth, and it is abundantly testified from other sources, that he does not exaggerate this wickedness; vainly did he point to the parallel case of the children of Israel under Moses, and to the still more extraordinary instance of the Israelites and Benjamin, when the avenging army of Judah, though marching at the special command of God himself, was twice in succession defeated with terrible slaughter. Men had regarded him as a prophet inspired of God, had marched where he pointed, as to assured victory, and the disappointment was commensurate with their unreasonable confidence. The history of this crusade has been too often written, to render it needful for us to dwell upon it in this place; suffice it to say that the vast armies of Conrad III. and Louis VII. dwindled away from dissipation, sickness, treachery and misconduct, till scarce a tenth part reached the Holy City. Abandoning the original purpose of the expedition, they undertook the siege of Damascus, but, notwithstanding the emulous valor of the Red-cross Templars and the White-cross Knights of St. John, the sovereigns were compelled to desist from the attempt, and returned home with the miserable remnant of their forces, oppressed with the deepest sorrow.

Against the enemies of the faith within the church itself, St. Bernard's weapons were more successful, and the various heresies of the age found in him their most formidable opponent. In a time of such great and general excitement, throughout the christian world, heresies would almost necessarily abound, but most of them appear to have been of small moment, and scarcely to have left a name behind them. The Henricians, who for a time caused serious disturbance, seem not properly to deserve the name of heretics; they were rather violent declaimers against the luxurious living of the secular clergy. The most distinguished of the heretics contemporary with St. Bernard, was Peter Abailard. This celebrated man was born at Palais, near Nantes, in 1079, and was consequently twelve years older than St. Bernard. After pursuing his studies in the province, he went to Paris, where he studied philosophy under William of Champeaux, Dialectics under the great Nominalist, Roscellin, and Theology under Anselm of Laon. His misfortunes, chiefly caused by his own follies and vices, have given him a notoriety far beyond what his acknowledged genius would have obtained for him. His arrogance and vanity were excessive, selfishness was the predominant feature of his character: a man thus constituted would naturally be found wanting in almost every relation of life. Ac-

cordingly, to say nothing of his treatment of Eloisa, we see him not only contradicting and opposing his master, William of Champeaux, but setting up a school against him, and after he had, by his bold hypotheses and reckless argumentation, drawn all the youth to his own school, still pursuing the old man with culpable pertinacity, wheresoever he removed, till at length William was withdrawn from the inglorious contest, by being chosen Bishop of Chalons.

As long as Abailard kept within the domains of philosophy, his genius was permitted to take the most daring flights without let or hindrance; but, at length, he ventured on more sacred topics, and it was soon manifest that the most solemn mysteries of religion were to expect no tenderness at his hands; that he would not treat the holy scriptures with a whit more respect than the writings of the philosophers. By this course he naturally aroused the watchfulness of the church, and William, Abbot of St. Theodoric, near Rheims, addressed letters to several dignitaries of the church, St. Bernard among the number, containing a list of heresies extracted from Abailard's writings, and earnestly exhorted them to defend the cause of God, and of the whole Latin church; especially as the two sees of Laon and Chalons were vacant by the death of the incumbents.

Abailard had been cited before a council held at Soissons, A. D. 1121. This council had condemned his dogmas, ordered his book on Theology to be burnt, and himself to be shut up in a monastery. Abailard was not a man to be thus silenced. He was very soon proclaiming his opinions as loudly as before; but, being on all sides called a heretic, and believing St. Bernard to be the most influential of his opponents, he challenged him to debate before a council to be held at Sens in 1140. To this council St. Bernard was compelled to go, much against his will.

"I had foolishly promised myself," he writes shortly after to Pope Innocent, "that I should find rest, as soon as the rage of Leo was appeased, and peace was restored to the church. We have escaped the Lion to fall into the way of the Dragon, whose secret attacks may not harm us less than the loud roaring of the Lion. . . . . But he is no longer in secret; his pestilent books are openly read in the streets. He stands, like Goliath with his armor-bearer, between the two hosts, and shouts against the armies of Israel the more audaciously, because he perceives there is no David at hand. In mockery of the doctors of the church, he exalts the philosophers with his praises; setting their inventions and novelties above the doc-

trine and the faith of the Catholic fathers; and when all flee from before him, he singles me out, the least of all, and challenges me to single combat.

The Archbishop of Sens wrote to me, at Abailard's solicitation, appointing the day for the debate. I declined the contest; first, because I was but a youth, and he a man of war from his youth; and secondly, because I judged it improper that the faith should be subjected to the agitation of human reasonings. I replied that his own writings were a sufficient accusation, and that it was the office of the Bishops to judge on points of faith.

On this he raised his voice the more, inviting numbers to be present, and gathering together his supporters, circulating every where that, on an appointed day, he was to debate with me at Sens. I yielded, at last, to the advice of friends, who feared that my absence would be a scandal to the people, and exalt the horns of the adversary. I went to the meeting unprepared; revolving only in my mind, Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak; and again, The Lord is my helper, I will not fear what man can do unto me."

This challenge excited the greatest possible interest. The assembly was very large. Bishops, Abbots, Monks, the Masters of the Schools, the most learned of the Clergy, and the King himself, were present. Abailard stood prominent, but when certain chapters selected from his writings were publicly read, he became alarmed, appealed from the judges chosen by himself, and suddenly withdrew.

The heresies charged upon Abailard, and his most earnest supporters, Otto Frisingensis and Berengarius of Poitou, (not, the reader will observe, the renowned Berengarius of Tours,) do not deny the charge, are of the gravest character. He denies the equality of the Persons of the Blessed Trinity, defines faith, the judgment, *æstimatio*, which each forms of things invisible, argues that the sufferings and death of Christ were altogether unnecessary, since His mere will and command might have restored man from sin, and maintains that God must have been much more offended with men for crucifying His innocent Son, than for merely tasting an apple, and asks, if the sin of Adam could be atoned for only by the death of Christ, what expiation shall there be for the murder of Christ? He talks, says St. Bernard, of the Trinity, like Arius, of grace, like Pelagius, of the person of Christ, like Nestorius. Observe, he says in another passage, how he speaks of the soul of Christ, the person of Christ, the descent of Christ into Hell, the Sa-

crament of the Altar, the power of binding and loosing, of original sin, of concupiscence, of sins of delight, of sins of infirmity, of sins of ignorance, of the work of sin, of wilful sin. And if, he adds, you judge me to be justly moved, be ye also moved; act as becomes the place you hold, the dignity you enjoy, the powers you have received; so that he who exalteth himself to the heavens, may be cast down to hell, and his works of darkness, which he has dared to bring to the light, may be reproved by the light; so that, when he who has sinned in public is publicly convicted, others also may refrain from putting darkness for light, and disputing in the public streets about divine things, speaking evil in their hearts, and writing it in their books, and so the mouth of those who speak wickedness may be stopped.

The treatise was again condemned by the Council, but no sentence was passed against its author's person. Abailard appealed to the Pope, relying on receiving support from several of the Cardinals who had attended his lectures, but this expectation proved vain. The Bishop of Sens and St. Bernard, severally, and the Archbishop of Rheims, the Bishops of Soissons, of Chalons, and of Arras, in a joint epistle, laid the whole case before his Holiness, together with a copy of the objectionable treatise. The four Bishops say, "he thinks himself able by human reason, to find out God to perfection; and nothing is hidden from him, either in the heavens above, or in the depths beneath;" and St. Bernard adds that he condescends to be ignorant of nothing but his own ignorance. The Pope confirmed the decision of the council, and Abailard himself, at the invitation of Peter the Venerable, retired into the Clugniac monastery of St. Marcellus, at Chalons sur Saone, where he soon after died a christian death.

The last public employment of St. Bernard was a characteristic labor of peace and reconciliation. The people of Metz were at war with the neighboring princes, and nothing was looked for but the devastation of the whole country. St. Bernard was at this time placidly awaiting his death at Clairvaux, when Hillinus, Archbishop of Treves, came to entreat him to undertake the work of mediation, which no one else could accomplish. As had often been seen before, his mind victorious over the infirmities of his body, when a great emergency required his action, the needful strength was not wanting to him, but as soon as the work was accomplished, his strength was at an end. He undertook the journey to the banks of the Moselle, but, on his arrival, found the hostile feeling so bitter, that peace seemed hopeless to all but himself. Comforting

the brethren who had come with him, he assured them that the much desired reconciliation would be effected, although through many difficulties. His prediction, after some delay, was verified; his pious exhortations were successful, and the two parties, so lately enemies, gave each other the right hand and the kiss of peace.

The minister of peace returned to his much loved home, to die amidst the affectionate attentions and tears of his spiritual children, who are said even to have introduced hot air under the ground secretly, into his cell, where he lay, rejecting still, in the hour and article of death, the smallest relaxation of his ascetic self-denial. On his return from Metz, he withdrew from all temporal cares, declaring that he was no longer of this world, his affections and desires clinging more and more to the shores of eternity, which he was so nearly approaching. He comforted his weeping friends, exhorting them to hold fast to the anchor of faith and the mercy of God. As I can leave you, he said, no example of great virtue, I commend to you these three things, which through my life I have striven to observe, so far as I was able: to trust less to my own feelings (sensus) than those of others; to avenge no injury inflicted on me; to give no offence to any one, and if it were given, to endeavor to remove it.

His bodily condition at this period, may best be gathered from a letter he dictated to Arnaldus, of Bona Vallis, a dear friend and brother Abbot. Sleep, he says, has departed from me, so that I have no relief from constant pain. My chief suffering is from the stomach. Frequently, both night and day, it must be assuaged by some small quantity of liquid. I can take nothing whatever solid. The little it will receive, is not admitted without great pain, but the pain is worse if it be left altogether empty, and worst of all, if the proper quantity is in the least degree exceeded. My feet and legs are swelled as if I had the dropsy. But amidst all, that I may conceal nothing of my inmost feelings from an anxious friend, my spirit is willing, though my flesh is weak. Pray for me to the Savior, who willeth not the death of a siner, that he may not delay my welcome departure, but that he may be my guardian and protector. His biographers, while they fully describe his christian graces, his humility and resignation on his death-bed, have recorded but few of his dying words. We have, however, a fuller account of his sentiments on a former occasion, when he supposed his death approaching. I confess, he then said, that I am unworthy, and that I cannot obtain the kingdom of heaven by any merits of mine. But my Lord holds

it by a double right; by inheritance from his Father, and by the merit of his passion. Content with one of these for himself, he gives to me the other. Rightly claiming it, therefore, as His gift, I shall not be confounded: in this and similar expressions, distinctly avowing his firm belief in the great christian doctrine of justification only by the Savior's merits. He declares that he has been an unprofitable servant, a barren tree; that from his life no good fruit could come, either to himself or others. While all the world admired him, he saw nothing in himself deserving their notice. At length, when the earthly house of his tabernacle was to be dissolved, after the administration of the sacred unction, and the reception of his Lord's most sacred body, that dawn arose which was to him the beginning of perpetual day. At the third hour, the shining light of his age, the holy and truly blessed Abbot Bernard, happily passed from the body of death to the land of the living, from the sighs and tears of his mourning friends, to the company of the just, and the choirs of angels. Happy change from labor to rest, from expectation to reward, from the contest to the triumph, from death to life, from faith to knowledge, from a pilgrimage to his home, from the world to the Father. He died at the age of sixty-two, on the twentieth of August, in the year of the Incarnation 1153, and was buried in front of the altar of the Blessed Virgin. In accordance with his own instructions, a little box containing the relics of St. Thaddeus the Apostle, which had a short time before been sent to him from Jerusalem, was placed upon his breast.

So lived and died the great and good St. Bernard, the last of the Latin Fathers, a man whose deep piety and humble self-renunciation, conjoined with his vigor of intellect, would have rendered him remarkable in any age; accordingly, speculations have been raised as to what would have been the development of his character, had he lived a few centuries later; and comparisons have been drawn between him and some of the great movers of the Reformation, particularly Martin Luther. Such parallels may serve to amuse, but can scarcely answer any useful purpose, or aid in the solution of any important problem. Convinced that God ruleth in the heavens above, and in the earth beneath, we are of those who believe that in His own good time, He raises up just such men as are needed, to work in His vineyard; and that, while Luther and St. Bernard are equally great, each in his allotted sphere, and we are free to confess they have some striking points of resemblance, neither would or could have exactly filled the place of the other.

Again, there are yet to be found men who utterly condemn the whole system in which St. Bernard lived and moved; who maintain that monasteries have always been an unmixed and unmitigated evil, and who employ no small amount of the most forcible style of vituperation to substantiate their assertion. Unable to appreciate the thousand differences between the twelfth century and the nineteenth, they are entirely satisfied that what would be impossible in the one, was purely mischievous in the other.

That monasteries, like all human institutions, were not exempt from evils, that they were liable to degenerate from the high and holy purposes of their original foundation, we have before confessed; but it is worse than idle at this time, to deny that they offered, in their day, the only asylum the world any where afforded to the care-worn heart; that, planted in the wilderness, they became centres of illumination to the benighted, almost heathen population that gathered around them; setting before their eyes the arts and appliances of civilized life, proffering rest and refreshment to the weary traveller, solace to the sick, and relief to the destitute; and especially were they, through many long ages of vielence and blood, the chosen home of all that remained on earth of learning and refinement.

True, the learning of the monasteries, penetrated with the spirit of the age and the place, bore little resemblance to the learning of our day. True, the derided scholastic philosophy, an engine unmatched for the exercise and improvement of the intellectual powers, formed no small part of the study; true, the writings of the Fathers of the church were assiduously read; but, amidst this secular and patristic lore, the study of the Holy Scriptures held no subordinate station. This fact the writings of St. Bernard abundantly illustrate. Indeed so deeply, so thoroughly, was he imbued with the sacred literature, that his thoughts seem to clothe themselves spontaneously in the words of Holy Writ. This is true, not only of his sermons and studied discourses, but even of his most familiar letters. We will quote, as an example, epistle one hundred and twenty-four, addressed to Hildebert, Archbishop of Tours; and we select this one, not as more scriptural in its tone than scores of others we might extract, but, partly because it relates to the great Leonine schism, and more especially because it is addressed to a well-known prelate to whom we are indebted for several beautiful Latin hymns.

"To Hildebert, the excellent Priest, exalted in the word of glory, by the grace of God, Archbishop of Tours, Bernard, called Abbot of Clairvaux, to walk in the spirit, and to prove all things by the spirit.

That I may address you in the words of the prophet, 'Consolation is hidden in the eyes, because death divides between brethren (so in Vulgate Hos. XIII. 14). For certain men seem, as Isaiah says, to have made a covenant with death and to be at agreement with hell. For lo! Innocent, the anointed of the Lord, is set for the fall and rising again of many. They who are of God are freely joined with him, but he who is opposed to him, is either Antichrist or of Antichrist. The abomination is seen standing in the holy place; and that he may hold it, fire burns the sanctuary of God. He persecutes Innocent and all innocence with him. Innocent indeed flees from the face of the Lion, as saith the prophet, the Lion hath roared, who will not fear? He flees according to the word of the Lord, If they persecute you in one city, flee ye to another. He flees, thus proving himself to be an apostolic man, since he shows himself in the form of an apostle. For St. Paul was not ashamed to be let down from the wall in a basket, so to escape from the hands of those who sought his life. He fled not to save his life, but to give place unto wrath; not to shun death, but to obtain life. Well does the church assign the apostle's place to Innocent, seeing him walking in his footsteps.

Nor is the flight of Innocent an idle flight. Truly he suffers, and is ennobled by his sufferings: driven from the city, he is received by the world: a fugitive, he is met with bread from the ends of the earth, although Gerard of Angouleme, like Shimei, ceased not from cursing David. He is magnified in the sight of kings, wearing the crown of glory, although the sinner beholds it and is enraged. Have not all princes acknowledged that he is truly the elect of God? The kings of France, England, Spain, and lastly, the king of the Romans, receive Innocent as Pope, and recognize him as the true bishop of their souls. Achitophel alone yet knows not that his counsel is laid open and brought to nought. Vainly does the miserable man struggle to plot evil counsel against the people of God, and to meditate against the righteous men who firmly cling to the righteous Innocent, and refuse to bow the knee to Baal. By no deceit will he be able to obtain for his parricide the kingdom over Israel, and over the holy city, which is the church of the living God, the pillar of the faith, and support of the truth. A threefold cord is not quickly broken. The

choice of the good, the approbation of the many, and what is more than all, the testimony of a good life, commend Innocent to all, and prove him to be the Pope.

And now, Father, your support is longed for as the rain upon the fleece. We complain not of your delay; that is redolent of gravity and reflection. So Mary did not at once reply to the salutation of the angel, but cast in her mind what manner of salutation this should be; and Timothy is admonished to lay hands suddenly on no man. I say, however, as the Pope's friend, do not carry this to extremes. I, as your sincere friend, exhort you not to think of yourself more highly than you ought to think, but to think soberly. I confess I am ashamed that the old serpent, with new audacity, leaving silly women, is seen to attack so strong a mind as yours, and dares to shake so great a pillar of the church. But I have confidence because, although shaken, it is not cast down. The friend of the bridegroom is standing, and rejoiceth because of the bridegroom's voice, the voice of joy and safety, the voice of unity and peace."

We have hitherto beheld St. Bernard an ascetic monk, strict to a fault in the discharge of his duty, and apparently devoid of all human passions. Amidst this unbending asceticism, it is charming, and adds greatly to our interest in the man, to find the kind, affectionate heart, beating beneath the monk's robe.

His brother Gerard had been his faithful companion during his eight years of travel and labor in the cause of Pope Innocent. Towards the close of the period, sickness had fallen upon him; he had barely strength to reach Clairvaux, as he most earnestly desired, and died a very few days after his arrival. St. Bernard repressed, for a time, all outward show of grief, attended the funeral with unmositened eyes, discharged all the routine of daily duty, without apparent change, and even ascended the pulpit to continue his exposition of the song of songs. He had been engaged in this work previous to his being called away to lend his aid to the then weak cause of Innocent, and had resumed his labor of love, immediately on his return. After his brother's funeral, the passage in regular succession was: "As the tents of Kedar and as the curtains of Solomon." His subject naturally led him to speak of the soul passing from the tents of Kedar, that is darkness, from the trials of the church militant, from the cares and afflictions of this life, from the frail and suffering body, to the embrace of Christ. He steadily pursued his theme for some time, as if nothing unusual had happened; but at length the brother overcomes the priest, and he bursts at once upon his astonished

hearers with the pathetic cry, "How long shall I dissemble, and smother the fire that is burning in my breast and eating up my heart? What have I to do with this song while I am in the bitterness of grief? Sorrow draws aside my thoughts, and the indignation of the Lord drinks up my breath? I have done violence to my soul. I have thus far dissembled, that my love for my brother might not seem to overpower my faith. While others wept, I, as you saw, followed his funeral with dry eyes; with dry eyes I stood by his grave till all the solemn rites were ended. Clad in priestly vestments I, with my own mouth, offered the accustomed prayers, with my own hands I dropped the earth upon his beloved body, soon to become earth itself. Those who looked upon me wept, but I shed no tear. All mourned for me, the survivor, rather than for the dead. But grief suppressed, struck deeper root within, and, as I feel, became the more bitter, because it was allowed no exit. I confess I am conquered. My inward suffering must come forth. Let it come in the sight of my sons, who, knowing what cause I have to mourn, will compassionate my sobs, and kindly soothe my sorrow."

For that day there was no return to the Song of Solomon. Most lovingly does the preacher dwell on the gentleness, affection, piety, and watchful tenderness of the brother he has lost; for a full hour does he expatiate on the virtues of Gerard, and the services he has rendered to himself, till at length, he winds up his discourse, as a pious christian should, with meek submission to the will of God: "Righteous art thou, O Lord, and true is thy judgment; Thou gavest Gerard, thou hast taken him away; and if we mourn that he is taken from us, we do not forget that thou didst bestow him upon us, and we thank thee that we have been deemed worthy to possess him." If this discourse, at the distance of seven centuries, will draw tears into the reader's eyes, what must have been its effect upon the loving hearts to whom it was first addressed?

The recent action of the church of Rome, affirming the Immaculate conception of the Virgin, renders the opinion of St. Bernard, on this question, of universal interest; and we find him, with regard to this new article of the faith, as great a heretic as any of us. As a devout son of the church, he readily united in the existing festivals and services in commemoration of her whom all generations shall call blessed; and he was especially inclined to honor the Virgin, from the fact that, when a child, having accompanied his mother to the church on the eve of the Nativity, his susceptible mind being excited by the occasion, and the character of the service, he beheld

what he believed to be a miraculous vision of the Virgin Mother, with her infant in her arms. But when the church at Lyons advocated the introduction of so great a novelty as a festival in honor of her Immaculate conception, he strenuously opposed it, and addressed a strong remonstrance to the Lyonnese church, from which we subjoin a few extracts.

"The church of Lyons has hitherto been preëminent among the churches of Gaul, both in dignity and orthodoxy. Especially has it avoided novelties of doctrine. I cannot therefore sufficiently wonder how it has happened that certain of you, disregarding your good reputation for adherence to ancient customs, are seeking to introduce a new ceremony which the rites of the church know not, reason does not approve, and no ancient tradition commends. Are we more learned or more devout than the Fathers? It is dangerous for us to introduce in such a matter, what their prudence passed over; for this is by no means one of those points which might have accidentally escaped their diligence.

But, you say, the mother of our Lord should be greatly honored. You say well, but the honors of the Queen should be bestowed with judgment. The royal Virgin, satisfied with her true honor, desires not the false. Pay honor to her purity and sanctity of life; honor the Virgin Mother, venerate her divine offspring; extol her who conceived without concupiscence, and brought forth without pain; celebrate her who is revered by angels, the desire of the nations, foreseen by patriarchs and prophets, chosen among all women, and preferred to all. Magnify her as the medium of grace and salvation. Exalt her who is raised in the Kingdom of Heaven above the angelic choirs. These things the church sings of her, and these things the church has taught me to sing. I sincerely hold and teach whatever I have been taught by her. What addition should we now make to these honors? They say that as we honor her birth, so also should we honor her conception that preceded it. What then if others, for the same reason, should argue that both her parents should be likewise honored, and so of their parents and ancestors to the beginning of time? Jesus our Lord alone was conceived by the Holy Ghost, because he alone was holy before his conception. Jesus Christ only excepted, that is true of all the children of Adam which one humbly and truly confesses of himself, Behold I was shapen in iniquity, and in sin did my mother conceive me."

We had purposed, before concluding, to give a brief analysis of St. Bernard's works, and have noted a number of beautiful passages for extraction; but our limits at this time forbid.

Possibly, if God shall spare us in health and strength, we may on some future day return to this subject. Probably no one has read the brief passages from St. Bernard we occasionally meet with in Gibbon and elsewhere, without an earnest desire to see more of him, and we can assure the reader the expectation thus excited will be satisfied to the full. His writings are replete with wisdom and piety.

His collected works have been several times published. The Benedictine edition (Mabillon's) was very complete, but is now scarce. The edition before us, in four 8vo volumes, from the press of the Brothers Gaume, at Paris, leaves nothing to desire. We have first, upwards of four hundred letters, many of them containing most interesting references to the varied scenes in which his busy and useful life was passed, and more than one dictated on his death-bed, when his hand could no longer hold a pen. We have also several series of sermons on the festivals of the church, upwards of a hundred on miscellaneous subjects, and eighty-six on his favorite theme, the Song of Songs; the last of these was left incomplete when death summoned him from his task. He has left us also a valuable treatise on Consideration, addressed to his friend and former disciple, Pope Eugenius III., beside treatises on Baptism, Grace, Free-will, Humility, the Love of God, and kindred subjects, written in that simple style, which scarcely ever renders it necessary to read a passage a second time, to understand the author's meaning. There is, moreover, a tract on music, of the merits of which we are unable judge. When we recollect the humble beginning of Clairvaux, its growth in a few years seems wonderful. There had gone forth from the monastery during the life of St. Bernard, one Pope, Eugenius III.; two Cardinals, Henry and Bernard; and a considerable number of Bishops, among whom are recorded Stephen of Præneste, Hugo of Ostia, Osbert of Nepi, Baldioni of Pisa, Amedeus of Lausanne, Guarinus of Sedunum, Godefrid of Langres, Alanus of Auxerre, Bernard of Nantes, Henry of Beauvais, Giraldus of Tournay, Henry of York, Algotus of Coire, on the banks of the Rhine, besides several others in Ireland and other distant countries.

At the death of St. Bernard, there were seven hundred souls resident at Clairvaux: there were, in different parts of the world, one hundred and sixty monasteries of the order, seventy-two of which were immediately subject to the Abbot of Clairvaux. A short time previous to the French Revolution, there were in the monastery about fifty resident monks, twenty lay brethren, and forty servants. The Abbey had depending

on it, eighteen Abbeys and twenty-eight Nunneries, besides forty-one Abbeys in France, held in commendam, and about forty in foreign countries. At the Revolution it shared the general fate of church property, and in 1814 its peaceful solitude was disturbed by the battle between Marshal McDonald and the Prince Royal of Wirtemberg. The old Abbey is now used as a House of Correction, where some two thousand prisoners are employed in various manufactures.

But we must conclude. One purpose we had in view in this hasty sketch of St. Bernard's life, was to give a reason for our declared opinion that the church should make far greater use of her laity than she at present does; and we are very glad to perceive that in various quarters, she seems to be awakening to the power of the instrument she thus has at her command. What would the church have been at the Reformation, had she confined her ministrations to her secular clergy? It seems evident to us that instead of having spread over the face of Europe, hardly any progress from the earliest centuries would have been made. We can scarcely recall an instance of the planting of the church in a new country, during those centuries, that was not effected by the lazy monks; men who, without hope of reward in this world, put their lives in their hands, and trusting in the support of the Almighty, were ever ready to proclaim to the heathen nations, the great truths of christianity, as themselves had been taught to understand them. The church in these latter days has still her great work to accomplish; the heathen and the infidel are all around her, aye, even in her very camp, and it is her sacred duty to make use of all the instrumentalities that God has placed within her reach.

ARTICLE IV.*

INFIDELITY:—ITS METAMORPHOSES AND ITS PRESENT ASPECTS.

By the Rev. H. I. Schmidt, D. D. New York.

Spiritualism: or the Denial of the Bible Redemption.

In view of the exhibitions already presented of the variegated hues assumed, and the strange manœuvres performed by modern infidelity, our readers will, we presume, be ready to admit, that similar vagaries practised in connexion with any other human interest than that of religion, would bring down upon their authors the ridicule and contempt of all sane men: that such theories set up, and such arguments employed in their defence, would, if produced with reference to important secular affairs of life, terminate, in all probability, in the appointment, by the proper authorities, of a commission de lunatico inquirendo, and in the adornment of their originators with a strait-jacket or a cap and bells. But in the department of religion no display of unreason can be so extravagant as not to win admirers and apologists, and the most silly conglomerate of absurdities needs only assume the name of philosophy to be respectable, and to attract disciples.

In following up the series of metamorphoses through which infidelity has latterly been passing, we have now reached a stage of development in which the self-sufficiency of benighted human reason fairly runs riot, and discards all method. In the theories heretofore considered (always excepting positive atheism) there still was system and method, order and logic, however baseless the former, however frigid and barren the latter. But here we have nothing but authoritative utterances ex cathedrâ: audacious negation, dogmatical assertion, and the

* The writer sincerely regrets the delays which have, from various causes, repeatedly occurred in the appearance of these articles: he has still more reason to regret that, when press of business had prevented the preparation of the present article for the last number, that article is, now that it does appear, so exceedingly imperfect and unsatisfactory. His only excuse is, that many engagements, together with much physical suffering, prevented its commencement until the eleventh hour; and then the great extent of the subject forbade that full and thorough discussion which its nature and importance demanded. Except at the beginning and the conclusion, little more has been done than following Mr. Pearson's train of argument. The discussion will not be continued in the manner in which it has thus far been pursued: it may, at a future day, be resumed in a different form.

deceitful and desperately wicked human heart rioting in extravagant self-adulation and fanatical man-worship. Sound scholarship and profound learning have driven infidels from the field of Biblical criticism, and foiled every "attempt to expunge the doctrines of the incarnation, atonement, and regenerating influences of the Spirit from the sacred record: on this ground the dispute, as is generally admitted, has been decided in favor of the great doctrines of redemption." But some men are so stolid, that they never know when they are beaten; and when the embattled forces have been withdrawn from the field, the inextinguishable valor of such combatants impels them to linger on the scene of action, and to continue firing off their popguns, to their own exceeding delectation, and the dismay of timorous spectators. In England a few such indefatigable engineers are still enfilading the lines of defence that protect the no longer disputed field, with their puny and harmless leaden artillery: preëminent among them are Messrs. Foxton and Newman: par nobile fratrum. The former still ventures to assert, that "in the teaching of Christ himself, there is not the *slightest allusion* to the modern evangelical notion of an atonement." The latter, in his "Phases of Faith," which very plainly show that his mind, never fixed anywhere, is always in a transition-state, rapidly gliding, with a tendency nobody knows whither, through successive phases, declares, "that the atonement may be dropt out of Pauline religion without affecting its quality." What is to be done with such people? If they were to argue the matter with St. Paul, there might be some hope of them. But to combat such positions, with the epistle to the Hebrews full in view, is entirely needless; for, when a man shuts his eyes at bright noon-day, and then maintains that the sun does *not* shine, it would obviously be childish to resort to argument for the purpose of proving that it *does*. Hence also there can be little profit in arguing with unitarians, when they maintain that the New Testament teaches *their* doctrines, but not the Trinity. Coleridge, once himself a Socinian, said with equal truth and severity: "Socinians would lose all character for honesty, if they were to explain their neighbor's will with the same latitude of interpretation, which they do the Scriptures." "I told them," said he, when his clear and candid mind had long since got rid of its own Socinianism: "I told them plainly and openly, that it was plain enough John and Paul were not unitarians." What is thus directly maintained in opposition to Socinianism by Coleridge, has now come to be admitted by such rationalistic

theologians and philosophers of Germany, as are no longer disposed to stultify themselves by denying what is patent to the most purblind vision. Whether or not they believe what the Scriptures say, they no longer deny that they do teach "the doctrines of the Trinity, incarnation, atonement, the lapsed condition of man, and the regeneration of the soul by the Holy Spirit." Thus Hegel and Schelling assume the existence of these doctrines: they admit that they are in the Bible; but when they proceed to deduce them altogether from philosophical principles, and twist them into their assumed chain of necessity, stripping the doctrine of the Trinity and the Incarnation of "their surpassing glory," they are no less rationalistic than those who denied that these doctrines are in the Scriptures: they offer us philosophic or speculative, in the place of critical rationalism. We acknowledge, however, that this is a distinction with little difference, rationalistic criticism having been simply the offspring of speculative rationalism, which critics brought with them to the examination of the sacred scriptures: the difference is in the method, not in the spirit.

Now, according to the philosophers just referred to, the great scriptural doctrines concerning God and man are to be subjected to the tests of pure science, and explained according to its principles. In applying these tests, and explaining in conformity with them, they represent the fall of man as the disuniting of the human will from the divine will. By logical consequence, redemption is defined as the reunion of man's will to the will of God. However palpable the rationalism of these theorizers, it is a great and pregnant concession, that the great doctrines of christianity *are* in the Bible: a concession, in fact, which reduces the points at issue between us to a simple question of comparative authority or credibility: are we to believe what the scriptures say, or are we rather to believe our modern philosophers, who contend that they know better, and assert that the scriptures say what is not true? A question, the general discussion of which does not belong here, otherwise than to show that, the genuineness and authenticity of the sacred records having been demonstrated times without number, by evidence external and internal, philosophers who contradict them deserve no credence at all. We therefore proceed.

We have, ere this, pointed out the position taken by Strauss, a prominent disciple of Hegel, with reference to the Sacred Scriptures. Utterly discarding the old rationalistic principle and method of interpretation, he admits that the gospels most

distinctly ascribe miracles to Christ and his apostles, and that the great fundamental doctrines held by all evangelical churches, are contained in them, and then, authoritatively propounding his foregone conclusion, that miracles are impossible, he audaciously maintains, par consequence, that the gospel narratives are not true: that they are myths, or philosophical figments, the worthlessness of which it was reserved for him and his coadjutors to expose. Thus, then, he also shifts his attack from the ground of critical interpretation to that of speculative philosophy. To this class of enemies belong also the unitarians of England and this country, whose efforts to strip the Savior and his gospel of everything supernatural and divine, have earned the commendations of D'Alembert and Voltaire, and of the more modern German rationalists: an endorsement of which they do not greatly boast. The unitarians also have, in a great measure, abandoned the old rationalistic method of attempting, by forced interpretations, to thrust out from the Bible-text the doctrines of redemption, and betaken themselves to philosophy. Their very extraordinary exegesis involved them in endless embarrassments: it was far easier to get on with ex cathedrâ assertions and denials, and with speculations that openly renounced the authority of the Scriptures. It may be remarked here, en passant, that this change of tactics has only served to show what theology must come to, when it throws itself into the arms of a pretended philosophy, which, denying the authority of the Scriptures, and looking with contempt upon the axioms and demands of common sense, and the processes of cautious induction, comes forward, at least once in every new generation, with a new set of doctrines and theories, and an entirely new system. It can have no character but that of perpetual metamorphization: and this is what the school now before us really seem to regard as the very nature of all theology. Of this, more ere we close. For the present, we quote on the subject in general, the following sentences from Pearson: "Holding an increasingly lax theory of inspiration, or tossing aside the idea of inspiration altogether, the doctrines of the Trinity, incarnation, atonement, and the Spirit's influences, become not so much a question of scriptural truth as of philosophical possibility. The stubborn texts have been abandoned, and the weapons of transcendentalism have been resorted to. Reason is to be umpire in every dispute. There are laws of the mind, say the disciples of this school, which are exact and uniform. These are absolute tests to man, and by means of them the pretensions of every doctrine must be decided. 'What is of use to man lies in the

plane of his own consciousness, neither above it nor below it.' [Parker.] This is the motto of the class of writers referred to. Strauss takes up the position, 'miracles are impossible;' and, being pinned there as firmly as a man in the stocks, proceeds to examine the miraculous gospel history. In like manner, the more liberal unitarians fix themselves on the assumption, that the Trinity and atonement cannot rest on evidence; and then, either deny that they are to be found in the Bible, or, finding them there, discard them as false, because not according with their own sense of fitness." p. 178 sq.

It must have been obvious from the beginning, that Socinianism could afford no stopping place to those who had once begun the work of dismantling the beauteous edifice of our faith: in the very nature of things such a process of destruction must go on, until there is nothing more to destroy. Hence, though to Emerson, Parker, Blanco White, F. W. Newman, and others, this was a point of transition, they have long since passed far beyond it. The "school of progress," perceiving the affinities "between itself and unitarianism, in all its shades, is calling upon it to come on. 'It must do this,' says Parker, 'or *cease to represent the progress of man in theology.* Then some other will take its office, stand God-parent to the fair child it has brought into the world, but dares not own.'" In our country, Parker has assumed the office, and F. W. Newman is laboring to discharge its duties in England: with ruthless hands they tear out the heart of christianity, but continue to speak its language and to wear its external livery, for reasons best known to themselves.

Mr. Parker, it is well known, moved forward too fast in the track of speculative theology, even for the unitarians, so that the connexion between them has been severed, and the new school seem disposed to accept him as a leader. "He is a strenuous advocate of what he calls "absolute religion," or those simplest elements of moral and religious truth which are supposed to underlie all theologies, Pagan, Jewish and Christian. His talk on this point is not unlike the rhapsodies of Emerson. 'There is but one religion,' he tells us 'as one ocean.' [So there is, only not in *his* sense.] And again, 'there can be but one kind of religion, as there can be but one kind of time and space.' Of course, the different names given to it indicate 'our partial conceptions,' or distinctions belonging 'to the thinker's mind, not to religion itself.' Just as in looking over the world, we see only one race of men, taking the name of Britons or Esquimaux, &c., according to artificial or local distinctions; or just as it is one and the same element of

water, though parts of it be named the Pacific, the Atlantic, or the German Ocean. Two things follow from this view, which occupy a prominent place in Mr. Parker's writings. The one is, that 'there is no difference but of words between *revealed* religion and *natural* religion.' All religions being more or less true, and the essence of christianity being made independent of all circumstances,' all those extraneous matters relating to the person, character, and authority of him who first taught it.' The other is, that each man possesses in his own mind the power of discerning the absolute truth, so that every thing supposed to be included in religion is to be tested by this intuitive susceptibility or power. 'Christianity is dependent on no outside authority. . . . . We verify its eternal truth in our soul.'[1] He, in common with some of our own men of progress, resolves, after the example of Schleiermacher, the religious element in man into a sense of dependence. This religious sentiment or sense of dependence, supposed to exist at the root of all religions, is made every thing; while the character, nature, and essence of the object on which it depends, are made of little or no importance. The objects of worship are 'accidental circumstances peculiar to the age, nation, sect, or individual.' This religious sentiment is the 'eternal element,' all else is 'mutable and fleeting.' The problem of our times which he deems himself commissioned to solve, is: 'To separate religion from whatever is finite,—church, book, person,—and let it rest on its absolute truth.' Mr. Parker is a sort of Luther in his own way. 'Protestantism delivers us from the tyranny of the church, and carries us back to the Bible.' Philosophical spiritualism is to effect the next Reformation. 'Our theology,' he says, 'has two great idols—the BIBLE and CHRIST.' And Mr. Parker is the iconoclast who would break them in pieces. It is, after all, however, but the exchange of one infallibility for another—an infallible Bible for an infallible self—the outward for the inward oracle. *There* is an idol still." p. 180 sqq.

The lateness of the hour at which we write makes it necessary, that we should pass over much of the strange and most illogical reasoning, and the many instances of unfairness in

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[1] The great *practical* objection to this doctrine is, that when the so-called outside authority, i. e. the word of God, is disregarded and set at nought, it is not generally very long before the soul ceases to care aught about christianity, or natural, or any religion, or to be at all solicitous about verifying the truth of anything whatever that does not promise to fill the pocket, to pamper the flesh, or to gratify pride. These writers always forget what human nature *is*.

confounding things having no connexion with each other, exhibited in Parker's "Discourse of Matters pertaining to Religion:" we must hasten on to what Mr. Pearson very justly designates as "the great fallacy in this theory of spiritualism—that which lies at the very core of the system;" and which "consists in making the religious principle in man find its proper object, in the same way that the senses—the eye or the ear—find theirs." And here we must cite a pretty long passage from Mr. Pearson, in order that we may present a clear and tolerably complete view of this system. "Two things are here confounded: the capacity for receiving religious truth, and the capacity of unaided reason to discover it. 'This theory,' says Mr. Parker, 'teaches that there is a natural supply for spiritual as well as for corporeal wants; that there is a connection between God and the soul, as between light and the eye, sound and the ear, food and the palate, truth and the intellect, beauty and the imagination.' He thus cuts off the miraculous provision. And then, 'as we have bodily senses to lay hold on matter, and supply bodily wants, through which we obtain, naturally, all needed material things; so we have spiritual faculties to lay hold on God, and supply spiritual wants; through them we obtain all needed spiritual things.' He thus excludes the supernatural influence which opens the heart to receive the miraculous supply. Here is a point of fact.—Do men obtain peace of conscience or rest for the soul, as naturally as their eyes obtain light, or the palate obtains food? Do the spiritual faculties and the spiritual objects come together in the merely natural way here represented? We trow not. Universal history, and individual history disclaim the analogy. 'Each animal, in its natural state, attains its legitimate end, reaches perfection after its kind.' Yes. But man is the anomaly here. He fails of reaching the perfection that is proper to him. It is easy to descant, as our author does, on the relation of supply to the demand in the animal kingdom, and on the sufficiency of instinct in the ox and the sparrow. But to conclude that, because the natural circumstances attending them are perfect, it must be so in the case of man; that because they obtain rest and satisfaction in a natural and not miraculous supply, therefore the human race needs no miraculous provision and no other than natural guidance, is as consistent with fact as to infer that, since the fowls of the air fly, man must have wings. It *is* true that we find a race of men, though 'we never find a race of animals, destitute of what is most needed for them, wandering up and down, seeking rest and finding none.' That capacity implies the object,

and that there are supplies to meet the spiritual wants of man, are truths. But the fact, however mysterious, in reference to man, is, that the capacity and the object do not, as in the irrational animals, come naturally together. There is no discrepancy between the proper destiny and the actual condition of the sparrow, but there is much between the proper destiny and the actual condition of man. A sense of guilt is a real and powerful element in man's religious consciousness, which this theory of spiritualism ignores, and for which, consequently, it makes no provision. That sense of guilt is a fact, in the natural history of man, which remains in spite of all such teaching; and to talk, amid this felt discordance between actual condition and proper destiny, of throwing man upon himself, or upon the religious sentiment at the bottom of his heart, is something like bidding a man brood over his disease when he feels the need of going out after a remedy. Mr. Parker tells us that 'for the religious consciousness of man, a knowledge of two great truths is indispensable; namely, a knowledge of the existence of the infinite God, and of the duty we owe to Him.' These, of course, may be known, independently of all revelation and supernatural influence, by intuition and reflection. Now, supposing that man needed no more than this knowledge, it is asked, does his own unaided intuition furnish it, or is he found in this state of nature discharging his duty? Let the world's history, actual observation, and personal experience answer. Our question *is* answered when we think of 'many a swarthy Indian, who bowed down to wood and stone —many a grim-faced Calmuck, who worshipped the great God of storms—many a Grecian peasant, who did homage to Phœbus-Apollo when the sun rose and went down—many a savage, his hands smeared all over with human sacrifice,' although Mr. Parker assures us, in his catholicity, that they shall sit down with Moses and Jesus in the kingdom of God. [Parker's Discourse, p. 83.] But much more than this knowledge is wanting. Men who have it are wandering up and down, seeking rest and finding none; they know that the Infinite God exists, but they want to know how He can pardon guilt, and justify the ungodly; they know their duty, but there is the want of inclination or moral power to act up to it. And, amid all this fine talk about the light of nature, world-wide inspiration, and the power of intuitive sentiment, the actual condition of the race, without the external teaching of Christianity, rises up in dark contrast, and forces from us the exclamation, has this intuitive power given to the soul its proper object, as instinct has given to the beast and bird theirs?" p.

185 sqq. Parker himself, distinctly enough defines the position sustained by this system of spiritualism toward the christian revelation, when he says: "It bows to no idols, neither the church, nor the Bible, nor yet Jesus, but God only. . . . . The Redeemer is within—its salvation within; its heaven and its oracle of God." Here, then, the authority of the Bible, and of Jesus as the Great Divine Teacher, is cast to the winds: the grand authority to determine what is truth, in this new, universal, "absolute religion," is "the intuitive susceptibility or power of the mind," which, as it is here represented, and with the capacities here ascribed to it, is a newly discovered faculty, never before known to exist in man. In the presence of this supreme judge, the Bible is of no account, except in as far as its revelations happen to accord with the utterances of this inward oracle. Of christianity so little is accepted, that it might as well be thrown aside altogether. Rogers, in the second volume of his Essays from the Edinburgh Review, says of this religion called absolute, that "it sponges out nine-tenths of the whole [of christianity]; or, after reducing the mass of it to a caput mortuum of lies, fiction, and superstition, retains only a few drops of fact and doctrine—so few as certainly not to pay for the expenses of the critical distillation." "Christianity," says Pearson, "or what is generally understood to be its distinguishing principles, is, of course, well blackened, and grossly misrepresented, in order to insure its condemnation. Spiritualism, we are told, 'calls God father, not king;' whereas popular christianity 'makes God dark and awful; a judge, not a protector; a king, not a father; jealous, selfish, vindictive. He is the Draco of the universe; the author of sin, but its unforgiving avenger.'[1] This we can characterize only as a great untruth, and we cannot help thinking, that Mr. Parker knew it. The design is to array man's moral nature against the external divine revelation, and to represent the doctrines of atonement as conflicting with the imperishable religious sentiments common to the race. But, as we shall afterwards show, spiritualism is as much at variance with analogy in call-

[1] What is to us most offensive and provoking in such misrepresentations, is, that spiritualism, no more than fetichism, would know anything of or about God, but for that Bible which these men revile; and that, but for the knowledge derived from that same Bible and that libelled christianity, they would now, instead of mispresenting its great and glorious doctrines, probably be worshipping Jupiter, or Thor and Woden, or hoping, with Pawnees and Sioux, for future perpetual hunting-grounds, or offering human sacrifices on the reeking altars of that hideous idol, Quitzliopotzli, or revelling in the gastronomical luxuries of cannibalism, with the South Sea Islanders; these being, so far as we know, among the best things which the "intuitional consciousness," unaided by a revelation from without, has yet brought to light.

ing God father, and refusing to call him also king, as it is dishonest in making evangelism call him king only, and not father also.

"Mr. Parker, like many others, would shift the contest from the field of the external evidences, (by affecting to despise them as, even if true, of no value) to the matter of christianity itself; the intuitive susceptibility or power of the mind being supreme arbiter. We, without abating a jot of our regard for these evidences—being more and more disposed to tell these towers and mark these bulwarks—are willing to abide by a fair trial of the contents of the revelation itself. It is part of the disingenuousness of infidelity, to represent us as fixed on the one ground, and reluctant to do battle on the other. The nature of the doctrine must be taken into account, as well as the external evidence which attests it. But we demur to making any inward power of depraved man, be it called intuition or religious sentiment, a sufficient guide or test in such a question as this. It is enough that our moral nature, in its clear, imperishable utterances, be not overborne or brought into collision. But it is not entitled to demand that it should be made the revealer of truth, or that an external revelation should disclose nothing but what lies within the range of our natural faculties, for that were to deny the possibility of a revelation properly so called. This, however, is the high claim of modern spiritualism. Common sense refuses to yield to any such intolerable dogmatism. It is inconsistent with our dependent condition in this world, and with the felt wants of the human spirit. We are led to look for a revelation from without, and if attested by sufficient evidence, if its documents be proved genuine, and if its contents, though above the power of our moral nature to discover, be in harmony with its broad principles, and with what we otherwise know of the Divine government, nothing on our part should hinder its reception. It is the alleged discordancy between the two that runs throughout the whole of Mr. Parker's illogical and intolerant book, and which is the sharp sword in the hands of philosophical spiritualism. But, let us hear another chief of the same school, before we turn the weapon." p. 189 sqq.

The person here referred to is Mr. Newman, over whose recent efforts to advance the "new reformation" there is great rejoicing among its advocates. And surely, if it so greatly needed the aid afforded by Mr. Newman's recent work, "Phases of Faith; or, Passages from the History of my Creed," its case must be indeed a desperate one. Mr. Newman, having

become an unbeliever, favors the public with a book, to let every body know that he could not help it. The successive stages by which he reached his present position, are described in full under the title of Phases. Our limited time will not admit of our giving a particular account of these. He finds St. Paul a "broken reed," because, as he tells us, he (Paul), in his treatment of the gift of tongues, speaks like an Irvingite, and because the Christ of Paul's epistles is a different being from the Christ of the evangelists. We would very humbly suggest, whether Mr. Newman is not here putting the cart before the horse, and whether it would not have been quite as well, and rather more in accordance with common sense, to say, that Irving speaks like an Irvingite of what Paul says concerning the gift of tongues, and that the discrepancy between St. Paul and the evangelists, was, if any there were, very likely to have been discovered long before he brought his conceited ignorance to the functions of a Biblical critic. The fifty-third chapter of Isaiah kept him for some time, yet oscillating in vacuo, until the suggestion that "the narrative had been strained by credulity," caused this last link also to snap, and to drop him into the fraternal embrace of Dr. Strauss. The whole narrative or history of his creed is an exceedingly childish affair, exhibiting a series of infidel phenomena by no means new: they consist substantially of old, worn out misrepresentations, crambe bis quaterque recocta; of stale objections to miracles; cavils, a thousand times refuted, about dates and names; a great deal of absurd declamation and inconclusive reasoning, based upon the proposition which nobody disputes, "that miraculous phenomena will never prove the goodness and veracity of God, if we do not know these qualities in Him without a miracle:" in which he shows that he does not even know what purpose miracles were designed to answer, that is, to attest a special manifestation of divine goodness: from these and still more foolish positions he rushes on, until, in his sixth phase, "he attempts to cut up historical religion by the roots, and represents religion as a state of sentiment toward God that is independent of any outward creed whatever." (Pearson, p. 197) We must pass over his absurd arguments employed in this connexion to show, that "historical evidence must be wholly without value to men not learned in history," and get rid, for a while, of Mr. Newman, by quoting Mr. Pearson's concluding remarks on this singular person:

"But Mr. Newman's drift is to get rid of an historical Christ. He insinuates that Jesus was far from perfect—that his portrait as drawn by the evangelists is, in a great measure, imaginary

—and, if asked to specify the faults in that matchless character, he maintains that he is not bound to do so, because this were presuming him to be perfect until we find him to be imperfect." [Query: can this man's mind be sane?] "Yes. If a man is generally reported to be honest, and claims to be accounted so, you, if you deny it, are obliged to establish the charge of dishonesty. It is generally acknowledged that every mere man is imperfect—every sane mind admits it. The *onus probandi*, therefore, lies on him who denies it. So with the man who denies the sinless character of Jesus. We meet with another strange thing here. Mr. Newman represents it as moral suicide to sit in judgment on the claims of Jesus and then to submit our judgment to his authority, first to criticise and then to cease our criticism, first to exercise free thought and then to abandon it. We say, that to yield the mind up to Christ, after having been convinced of the divinity of his claims, is alone worthy of the name of free thought. And we ask, do you act thus in common life—in selecting a friend, for example? You criticise at first. Do you go on with your criticism? Mr. Newman would have us believe that it is with pain he gives up 'sentiments toward an historical person, which have been tenderly cherished as a religion.' But with his book before us, we refuse to do so.

"In concluding the 'phases,' he deems himself warranted, from his previous 'passages,' to consider it as a settled point that the external revelation is in collision with the moral sentiments. We have here Spiritualism *versus* Christianity. 'If the spirit within us,' says he, 'and the Bible (or church) without us are at variance, *we must either follow the inward and disregard the outward law; else we must renounce the inward law and obey the outward.*' Matters have been brought to no such pass. The child has not received '*dis*cordant commands' from his father and mother, and is not reduced to 'the painful necessity of disobeying one in order to obey the other.' Mr. Newman, throughout his book, has given such representations of the atonement and the doctrines connected with it, not to speak of the old refuted objections which he brings against many parts of the sacred record, as to remind us of the coarseness and unfairness of the school of Paine. He has first perverted the outward law, and then set over against it the inward. He has exalted the one to the judgment seat, and then brings the other blackened and deformed before it, to be condemned. And what, after all, does he mean by 'the spirit within us,' but individual feeling? One man's spiritualism may differ widely from another man's. Judging from some

recent manifestations, the inward oracle is far from being harmonious in its utterances. 'The authoritative unity claimed for it, is a fiction. Newman's Personal Spiritualism, in place of being a centre of rest, must be a perpetual battle-field between the claims of feeling and the claims of the understanding.' (Brit. Quarterly, No. XXIII) And then that wilful blindness to, or ungrateful reading of, the world's history, to speak of the world's religious progress as having been intercepted or turned back by *the claim of Messiahship for Jesus.* And what a miserable delusion to anticipate, that if the world was swept clear of intellectual creeds and an historical christianity, and men were thrown on their own inward sentiments, having no doctrine in common but the vague thing called 'God's sympathy with individual man,' the race would move steadily onward! But for the historical christianity which he contemns, Mr. Newman's religion, most assuredly, would not have differed in the degree that it does, from the religion of the Greek and Roman philosophers. The 'progress' would not have been quite so 'spiritual.'" p. 199 sqq.

To the same school as the foregoing belongs Mr. Mackay, who, in his work entitled "Progress of the intellect," speaks very contemptuously of the doctrinal articles and creeds of our age, and assumes a like hostile attitude with Parker, Newman and Co., towards the doctrines of the christian redemption. Mr. Pearson says of him: 'Our author places the polytheistic systems of the Greeks and the Jewish and Christian Scriptures on the same plane; both, according to him, being the mind's own weaving, the results of investing the inward conceptions with an outward and divine authority. He assumes that all religion is a form of symbolism; Christianity and material idolatry being in this respect on the same level, only the one is deemed a higher product of the intellectual law of development than the other. Like Mr. Parker and his fellow disciples, he holds that Christianity has two aspects. The first is 'the moral conception, which, as eternally good and true, is not so much its own peculiarity as an essential part of all civilization.' And secondly, its 'special dogmas and forms,' such as the atonement and Spirit's 'influences,' which, making up its accidental expression or clothing, have never ceased to accompany its development, though often threatening to obscure or supersede the vital meaning connected with them.' This is something like taking a man's soul for his clothes, or depriving him of reason and intelligence, in order to reduce him to a mere animal. Mr. Mackay, in short, like his fellow on the other side of the Atlantic, is a resolute disciple of what is call-

ed 'absolute religion,' 'an eternal, never-failing principle,' of which all religious symbols or dogmas are but a temporary livery. By this eternal, indestructible principle, we are to understand some such vague thing as a sense of dependence, or a feeling of Divine sympathy, which, as an ultimate fact, is supposed to underlie all the religions that the world ever saw; a sort of universal soul pervading all systems, Pagan, Hebrew and Christian, a kind of pantheistic element, to which all 'artificial forms of ritual or creed' bear the same temporary relation that the leaves of the forest, or the grass of the field bear to the principle of life that pervades the universe. Mr. Mackay would, without scruple, endorse Mr. Parker's statement, 'there is but one religion, as one ocean; though we call it faith in our church, and infidelity out of the church.' And he would shake hands with brother Newman in affirming, 'religion was created by the inward instincts of the soul: it had afterwards to be pruned and chastened by the skeptical understanding.'" p. 202 sqq.

Here we would merely venture to ask: suppose that the skeptical understanding of one age prunes away one element, another yet another, and so on, until all is pruned away—a development that is not only likely to happen, but which *has* happened, and is even now, in sundry quarters, in a state of rampancy—will the soul's religion then consist in having none at all? Are the opinions held by thousands of recent German immigrants, and the doctrines proclaimed by their immeasurably infamous newspapers, are these the legitimate form and expression of the pruned and chastened religion? Will those profound philosophers, those rapt mystagogues of the "universal, absolute religion," condescend to inform us? Who is not forcibly reminded here of Schiller's famous dystich:

> "Welche Religion ich bekenne? Keine von allen,
> Die du mir nennst!—Und warum keine? Aus Religion."

Mr. Mackay is not slow or timid in carrying on the pruning and chastening process. Regarding the Bible doctrines of the fall of man, atonement by Christ, and regeneration through the Spirit, as excrescences threatening to obscure or supersede the vital element, he lops them off. He does not deny that the fall and the atonement are in the Bible, but he dismisses them as mere "tricks of fancy," "ancient superstitions," "subjective facts in the writer's mind," in short, only "a projection of the inward consciousness into the outward world." Here, again, we would, most humbly and deferentially, venture a brief remark. If, as Mr. Newman affirms, "religion was cre-

ated by the inward instincts of the soul," we suppose that the aforesaid "projection of the inward consciousness into the outward world," must have been for a time (with a vast portion of mankind by no means yet expired) at least, a necessary phenomenon of the creative energy of the soul's inward instincts, constituting an important stadium in the religious developments of our race: entitled, therefore, to be treated with some respect, even when subjected to the pruning and chastening process of the skeptical understanding. And then the question very naturally arises: was this special and peculiar projection a necessary *accident*, i. e. an unavoidable point and state of transition in the religious development of our race, or was it necessary, as an *essential element* of the universal, absolute religion? If the former, then the time may be at hand when the skeptical understanding may justly cast it aside as obsolete and effete; if the latter, we do not yet distinctly perceive how it is ever to be gotten rid of. We need a great deal more light than we are likely ever to get respecting the universal, absolute religion, with its multiform projections. We incline to think that this theory very much resembles those huge, unwieldy pieces of ordnance at Constantinople, which would, doubtless, do terrific execution, if only they could be got ready to be discharged at the right moment, and in the right direction, and if there were not much greater danger that, *when* discharged, they would burst and blow up the engineers, than that they would do any damage to the unfortunate victims whom they are designed to annihilate. It is always safest to proceed with caution, and never to undertake too much at a time. We feel no alarm. Mr. Newman and his coadjutors are not likely seriously to damage christianity and the church. However, what they can do, that they do in right good earnest. They *try* at least.

Mr. Mackay seems to aspire to the lofty distinction of rivalling the illustrious Dr. Strauss in audacity of negation. While he admits that there existed the notion of atonement in the Hebrew mind, he "cannot admit the atonement doctrine to have been authorized by Jesus as part of his religion." "He is aware, however, that the teaching of Christ had something to do with the doctrine, and that the evangelists, in recording his sayings, are not altogether silent in reference to it. But the 'foolishness' cannot be tolerated, the 'stumbling-block' must be removed, though it be at the expense of Christ's character and the credit of the sacred record. Jesus, accordingly, is represented as having eventually been influenced, contrary to his original intentions, by the prevailing idea of meritorious suf-

fering, in order 'to uphold his sinking cause.' 'He used the terms and symbols of his age.' These the disciples applied literally, 'thereby creating a superstitious mystery never deliberately contemplated by their Master.' That there are 'distinct announcements by Jesus of his propitiatory death,' recorded in the gospels, Mr. Mackay does not venture to deny. But he easily disposes of them. Just as Mr. Newman, after putting the fifty-third chapter of Isaiah on the rack, and failing to extort a confession to his liking, settled the matter by saying that he 'had no proof that the narrative had not been strained by credulity,'—so Mr. Mackay declares that none of the distinct announcements referred to 'can be relied on as authentic;' or, lest this should be going too far, 'it seems needless to ascribe to them more than the figurative sense.' Mircles are impossible, says Strauss. The doctrine of atonement is incredible, says Mackay. And nothing remains but to falsify the record, or to bring myths and symbolism to account for them."—p. 205 sq.

Now, what is all this but a most arrogant and impudent assumption of authority to deny what the scriptures present as highest, holiest, most momentous truth—what the profoundest learning, as well as the most simple understanding has, in all ages, understood the sacred word to declare as literally and absolutely true? We see very little use in reasoning with such men, or arguing against such positions. Mr. Pearson very properly says that, as Mr. Mackay reproduces Strauss's mythical theory, the answer to Strauss is substantially the answer to be given to his notions of the Messianic development. Our author then fully discusses his arbitrary assertions relative to the atonement, showing how utterly his development-theory is here at fault, seeing that history, whose evidence can be set aside only by the most gross assumptions, is entirely opposed to it. "Any writer who should deal with the Hebrew Scriptures as he has done, could not be expected to feel much scruple in twisting the New Testament record. It serves his theory of symbolism, to make out idolatry or Moloch-worship to have been the practice of the early Hebrews. The ancient Hebrew God, according to him, was only one of the many gods of the nations, and cannibalism was associated with the rites paid to him by the people. The sacred record is at open conflict with this, the fact being that in the earliest Hebrew writings we have some of the sublimest descriptions of the glory of the one God that are to be found in the Bible. Mr. Mackay feels this. But in order to preserve his theory, he is forced to come out with the assertion that the Bible writers have transferred to olden

times improvements of newer date,—ancient Moloch practices having been cleansed by modern white-wash, and then impressed with the stamp of antiquity. And if we ask for evidence in support of this 'borrowed belief,' we receive no better answer than that it must have been so because his development-theory requires it. Having in this way made out a Hebrew development from mere nature-worship up through polytheism to the recognition of a personal and independent God, it could not be difficult for him to make out a Christian development in which Christ and Paul stand at antipodes—a development, however, according to his own showing, in the contrary direction, from better to worse.

"But this is no more the development of the New Testament than the other is of the Old. There was development throughout the period embraced by the New Testament record, but it was like the morning light which shineth more and more until the perfect day. Men must presume very much upon the unreasoning belief or intense hatred of our age in regard to evangelical religion, who can say either that there is not the slightest allusion in the teaching of Jesus to the evangelical doctrine of atonement, or that he, on the whole, discouraged the idea of it. That the doctrine is not so fully enunciated in the discourses of Christ as in the letters of his apostles, must be admitted. But this is just what might have been expected. In the one case, the work of atonement was unfulfilled; in the other case, it was finished and had become matter of history. Besides, the strain of Christ's teaching pointed to the time when the germs of truth which he had thrown out among his disciples would be fully unfolded, when, under an increased effulgence from on high, they should see the truth enshrined in his sayings which their prejudices prevented them from now doing. The atonement *was* embraced in Christ's teaching. What can be more explicit than his own words—words which are felt to be a difficulty, even by Mr. Mackay—"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The 'Pauline development' was not different from this, nor any thing added to this, but it was this truth more fully unfolded, and made, as it was designed to be, the grand central fact of the gospel of Christ. The progress of the New Testament was no more 'the progress of the intellect' than was the progress of the ancient Hebrews. Mr. Mackay fails in giving us any thing more than assumptions for his bold denial that the doctrines of Paul's epistles is countenanced by the prophets and the Great Teacher, as completely as he does in finding a

basement for his assertions that idolatry was the established religion in Israel up to the reign of Josiah—that the prophets then, in adaptation to the wants of the age, remodelled the system, made Jehovah, who had hitherto been only one among the many gods, now the Universal Power, and then represented this better religion as the religion of Moses and the early Hebrews. We are constrained to say that Mr. Mackay, in thus dealing with history, is guilty of the very deception which he would charge upon the 'holy men of God,' and our wonder is how he can attempt to palm it upon the world. But the atonement must be got rid of. The gospel doctrines must be deprived of their historical basis. And since the attempt to expel them from the sacred page has confessedly failed, nothing remains but to resolve them into the conceptions of a past age, to bring them before the chancery of the mind's own decision, and to dismiss them as unfit for this stage in 'the Progress of the Intellect.'" p. 208 sqq.

For our own part, we do not think that there is a nation upon earth, whose history could not very easily be travestied and burlesqued in the manner in which Mackay has perverted and distorted the sacred record: all that is necessary, is, to sit down very coolly with paper and ink before you, and pen in hand, to select the prominent facts of any such history, facts to which all its other events bear a more or less dependent relation, and then simply to deny that such facts ever transpired or occurred, and to substitute others in their place; a process requiring nothing more than audacious and unscrupulous effrontery; and for this reason we are of opinion that, were it not that great numbers are always ready and willing to be misled by such unblushing audacity of assertion, it would not be worth while to argue the matter for one moment with such perverters of the truth. Mr. Pearson next enters into an elaborate examination of Mr. Morell's "Philosophy of Religion," a work in which the author, although by no means to be placed on a level with Parker, Newman and Mackay, advances opinions and lays down doctrines, the tendency of which is, to end in the notions and pernicious errors of those men. Want of time forbids our following him in this most able and searching discussion. After disposing of Mr. Morell's particular views and opinions, he takes a general view of the whole subject upon which historical and evangelical christianity is at issue with those men, reviews and thoroughly ventilates their doctrines and theories, and gives them a complete and triumphant refutation. Interesting as it would be to present an abstract of his argument,

we must here also, for the reason stated above, decline the attempt, and, taking leave of our author, confine ourselves to a few concluding remarks upon the πιρωτον ψευδος, the fundamental error, which underlies the theories, not of Parker, Newman and Mackay only, but Mr. Morell's as well. Mr. Morell, in common with the trio just named, resolves religion into a peculiar mode of feeling, and, though treating the objective element with more respect, reduces it to comparatively little value. The subjective or intuitional consciousness has, in his speculations, a province assigned to it, that can scarcely consist with the claim of scripture to be accounted the law and the testimony. Although many of Mr. Morell's observations upon the intuitional consciousness are quite consistent with a sound and clearly discriminating psychology, he so utterly exaggerates its powers and the scope of its functions, as to lay himself open to the charge, that he ascribes to man a new faculty, for whose existence and active exercise such as alleged, there is no warrant furnished by any experience, or by the acutest introverted observation. And when he, and the others spoken of above, deny all external and supernatural revelation, and refer us, in respect of our religious concerns, to the subjective or intuitional consciousness, is it not quite obvious, that we are at once shifted from the only solid foundation which the world has ever known, and which is laid from without and above in our consciousness and our conscience, to the ever-varying sandbank of the religious consciousness of mankind in its perfect self-sufficiency and entire independence of supernatural enlightenment, influence and aid: a quicksand, of which not only the general aspects are constantly changing, but upon which every individual rears (or enjoys full license to rear) his own little mole-hill, enshrining his own idols; and then, after a while, awakes from his illusion only to rush into another, probably, according to all past experience, still more gross; or perhaps, to display his superior intuitional processes or developments, disports himself in ruthlessly demolishing the pigmy structures erected by his neighbors. Talk as they will of the religious consciousness of humanity, the doctrines of these men deny, in spite of themselves, its reality, by doing away with all positive, absolute religious truth, which alone can give to consciousness an object, and without which that which they call consciousness is only a process of the speculative reason, or even of the imagination; a process to which common minds can rise only in the form of wild fanaticism. The doctrines held, the external manifestations of religious character and life exhibited, by different nations and generations, in suc-

cessive ages, are all equally consistent with the only test here recognized, all equally religions, because all are expressions, utterances, developments, manifestations, phenomena, or whatever else they may be called, of the subjective intuitional consciousness. What though Mr. Morell would apply, as the others will not, that test only within the pale of christianity and of christian fellowship, he throws wide the door to unbounded license, when he shifts the basis of religious certitude from the inspired volume to the religious consciousness of humanity which it awakens. Surely Storch, Stübner, Münzer, Matthys and Bockelsohn, and many other raving fanatics, would have had the plea, that *their* consciousness had been thus awakened, in their favor. After denying, as Mr. Morell does, that the Bible is a revelation, what use, nay what sense, can there be in saying: "the power which that book possesses of conveying a revelation to us, consists in its aiding in the awakenment and elevation of our religious consciousness?" What can give to it, more than to the Koran or the writings of Zerduscht, the power thus to aid and to awaken, if it be not its absolute authority *as* a revelation from God of divine truths of doctrines to be believed, of divine acts to be relied upon, of divine precepts to be obeyed? Mr. Morell defines christianity, viewed as an outward condition of the religious life, to be "that religion which rests upon the consciousness of the redemption of the world through Jesus Christ." The only explanation which he any where gives of what he means by this, is: "the *exclusiveness* of christianity as the sole appointed means of human recovery, and the concentration of the agency of such recovery in the life and person of Christ, historically considered." Who does not see the refined rationalism of De Wette and others peeping out here? And does not Mr. Morell know that, when the whole Christ of the Bible revelation is not received, this expression, the redemption of the world through Christ, is one of the vaguest in vogue among men: that it may mean any thing, or next to nothing, according to the state of the religious consciousness of him who uses it? Do we not know that it is as current among Unitarians and Universalists as it is among evangelical christians, and that the "school of progress" will not object to it, so long as they are allowed to employ it, subject to their interpretation, to the chastening process of the skeptical understanding. To quote Mr. Pearson once more: "under its ample shade would come multitudes of teachers in Germany, America, England, and elsewhere, whose ideas of redemption and the Redeemer are as far apart from the christian doctrines as the East is from the

West. This vague and brief allusion to the objective element can only be explained on the principle, so dear to our modern sentimentalists, of unduly magnifying every thing within man, and lessening whatever comes to him in the shape of religion from without. What Mr. Morell's views are of the process through which the redemption of the world has been effected, and of the personal constitution of the Redeemer, we know not. But he has laid himself open to the suspicion of making the essential elements of the Christian life independent of those grand peculiar doctrines which have been generally understood to be the truth as it is in Jesus." p. 218 sqq.

But to return to the power of awakening and elevating our religious consciousness, which Mr. Morell ascribes to the Bible: we have but a few more sentences to add. Even within the pale of christendom, what widely different and antagonistic states of consciousness does not the sacred record awaken, say, e. g. between the Jesuit and the Puritan. And if our religious consciousness should become so perverted, our intuitional faculty so enervated, as that we should become a sincere votary of fetichism, what can Mr. Morell, and Messrs. Parker, Newman and Mackay have to say against our subjective religious position, and that of the African savages with whom we fraternize, when there is no supreme authority, no fixed basis of certitude, no paramount test of absolute truth—nothing but subjective or intuitional consciousness? It will not do for them to refer us to the purifying and elevating influence exerted by the more highly cultivated intellect upon the religious consciousness; for, even according to their own doctrines, religion is not an affair of the intellect. If it were, an elevated religious consciousness could be looked for only in those whose minds were highly cultivated, and then the unlearned, those whose intellect had not been cultivated, would be condemned to a vile and grovelling religious consciousness. If they refer us to themselves, we can only tell them that for every particular in which their religious *views* (views, we say, because, after all, the whole affair is, with them, a concernment of the intellect or the speculative reason) are higher than those of the gross polytheist, or the worshipper of Quitzliopotzli, they are indebted to that very volume, whose veracity they deny, and whose authority they reject.

We can, from all this, arrive only at one or the other of the following conclusions: either religion is nothing but an illusion, a hallucination, at most an unreal phantasm, which every individual brain conjures up according to its own subjective

tendencies, for its own benefit or delectation; or, every religious notion is, at least temporally or periodically, true: every human feeling is religious, as in the ancient Grecian mythology: every expression of the subjective, intuitional consciousness is a component part, more or less important, of the great ocean of the religious consciousness of the race, of the great, one, universal religion. That Mr. Morell would spurn such views, so broadly and distinctly stated, we do believe; but they are legitimate deductions from his doctrines, and those of the men with whom he has, in a measure, made common cause. They are, as justly as atheism or pantheism, to be placed under the general and comprehensive category of infidelity.

ARTICLE V.

THE MARYLAND SYNOD'S QUESTION.

History.

In the month of October, 1853, the Synod of Maryland held its sessions in the Second English Lutheran Church of Baltimore. The report of the presiding officer, exhibiting his official acts during the year, was submitted, as is usual, to the revision of a committee. The report of this committee was adopted by Synod, and, in reference to the point under consideration, reads as follows: "That the action of the President, in giving an honorable dismission to Rev. ———, cannot be considered as final, inasmuch as an honorable dismission cannot constitutionally be given by its presiding officer to a member who remains within the bounds of the Synod. The committee, therefore, propose the following resolution: *Resolved*, That the Synod do not confirm the dismission given to Rev. ———, which it is understood is still in his hands, and consequently under our control, but that Brother ——— be required to return it." The clause of the constitution, which the Synod regarded as violated by their presiding officer, is found chap. 2, Sec. 4, under the caption *other members of Synod*, and reads as follows, viz: "Any minister or licentiate in good standing, who removes from the bounds of this Synod *into those of another*, shall, on application to the President, receive a certificate under his signature, of his honorable dismission:

and such certificate shall be required of every member of another Synod who applies for admission into this body." The case was one in which the applicant for a certificate of dismissal remained within the bounds of the Synod. Two members of the Synod gave notice of their intention to enter a protest, on the record, against this decision. As they failed to present their protest, before the adjournment of Synod, the Secretary, according to by-laws Sec. 16, excluded the document from the minutes. At the meeting of Synod, in Clearspring, in October of the following year, a motion was made, by one of the two who protested, to repeal the action of Synod complained of (contrary, as we think, to by-laws, Sec. 18). Pending the discussion of this motion, it was resolved to postpone the whole subject until the meeting of Synod in the Capital city, next October. Since the action of the last Synod, the discussion has been continued, in the Lutheran Observer, the disputants unfortunately debating different questions. The original question, viz, the constitutional action of the President, in the case, having been neglected, and an abstract question substituted. Into this debate we have no desire to enter, preferring calm inquiry and investigation after truth, to special pleading and a display of gladiatorial skill.

Statement of the question.

Can a minister of the gospel, who does not intend to connect himself with any congregation or ecclesiastical body, claim, as his right, a certificate of dismissal in good standing, from the Synod or denomination with which he is connected? One party affirms that he can. We affirm that he cannot. Our effort, then, will be to establish the negative of the proposition. This we propose to do:

I. *By a reference to the nature and constitution of the church.* The term church, as used in a popular sense, as well as in the word of God, indicates a society composed of all those who profess the true religion. It is characterized as visible and invisible: the former being composed of all who profess, and the latter of all who possess true christianity. So far as discipline and ordinances are concerned, we can speak only of the visible church. We can trace the history of this church back as far as the calling of Abraham, and from that point, we grope our way in darkness, up to our first parents. From Abraham to the present time, we have but one church, though under different dispensations. This is proved by the covenants made by God with Abraham in Christ, as well as by precious

promises made to his ancient people, only to be completely fulfilled in New Testament times. See Gen. 12 : 2, 3; chaps. 15 and 17; and Roms. and Gal., passim. The form of the church, at first Patriarchal, passed into the Theocratic and, under the christian dispensation, assumed that of Independent, Presbyterial, and Episcopal. In all these forms, the church ever remained a society, the body of Christ, &c. As the different nations of the earth constitute but one human family, possessing all its attributes and characteristics, so the different associations or denominations of believers, though differently constituted, compose but one church, of which Christ is the head and governor. Now no society can exist without an organization and controlling power. Civil and simple society imply this. There must be a mode of receiving members, of disciplining the unruly, and of dismissing or expelling the incorrigible.

The society of believers, which we call the church, must, therefore, also have a controlling power, which power decides in all cases of discipline and dismission. An individual member, therefore, of this society, whether minister or layman, has not the right to claim a dismission, except in those cases in which the society has already conferred the right upon him. For, if he could claim a dismission, as a right, then it would follow that, in a society in which the power resides in the expressed will of the majority, one man claims for himself more wisdom and power than all the rest of his brethren put together, which is absurd. More than this, if one man, whether minister or layman, have the right to claim this dismission at his pleasure, then every one else in the society, for the same reason, possesses a similar right; and consequently the society, which is the creature of God, with all the blessings which it was designed and calculated to effect, would be destroyed: and there would be within it neither the power to perpetuate, nor, when injured, to recover itself. Any one, who permits himself to arrive at such conclusions, must have low ideas of the character of God, and of the church which he has established.

We assume, without entering upon the proof in detail, that civil society is the creature of God, because it grows out of the impulses of our nature common to all men, and from our necessities arising out of the necessities of our present existence. As an ordinance of God, then, it is manifestly the will of God that society be preserved in existence, and therefore, society has a right to adopt all such means as may be necessary to prevent its destruction. It is the will of God, therefore, that all men become and continue members of it. For the same rea-

son, all men have a right to become and are members of society, so long as they observe the social laws which God has given. It cannot, therefore, be the will of God that any man withdraw from this society, exclude himself from intercourse with his kind, and do violence to the laws of his nature. To dismiss such an one by a formal act of society, however the society may be constituted, would be a participation in an act, at variance with the will of God, formally expressed and written upon the very constitution of man. How much more is this true, when applied to the church. When we consider the church of God as made up of professed believers, and established for the purpose of benefiting the world, we conclude, independently of revelation, so soon as we know its principles and precepts, that it is the duty of all to belong to it. It is the will of God that all men should be saved and come to the knowledge of the truth. But the church has been in all ages, and is yet, the depository of the truth, and the administrator of the sacraments. The oracles of God were committed to her of old, and, through her agency, the world was to be evangelized. She is a nursery into which the seeds of eternal life are cast, and, when they have attained the proper stature, are transplanted, as trees of righteousness, into a more congenial soil. The reason, then, why it is the will of God that all men should belong to the church, is obvious. It cannot, then, be the will of God that any one remain without the pale of the church, and much less, that any one belonging to it, whether minister or layman, should abandon it, or be dismissed from it. Whither will he go? He can but return to the world, which is at enmity with God, and from which it is his duty to escape. But it will be urged that he does not return to the world, he is yet a member of the church invisible, he belongs to the elect of God, as is proved by his previous conduct. He is connected indeed with no particular church organization, but belongs to the *church at large.* We will concede the first point assumed, viz: that the person under consideration has been, in the eye of the observer, a christian. The act, however, of leaving the church, or desiring a dismission from the church, is not christian. It is contrary to the will of God, as already deduced, and therefore, cannot be claimed as a right. But it may be urged, that there are certain reserved rights, and inalienable, which no society or organization can touch or control, and that among these are the right of disposing of himself as he may please. The reply is, that no one has a right to act in opposition to the will of God. For if he have, whence did he derive it? Certainly not from the Creator, and from the creature

it is impossible. All men have the power, but no man has the right to act in opposition to the will of God.

We are at a loss to know what is meant by the church at large. The term is vague and indefinite. It cannot, from the nature of the case, mean any particular denomination, nor all together. Neither can it refer to Independent christian churches, for they also belong to the visible church of God. We cannot understand the expression, unless it mean, in religion, what the term squatter sovereignty means, when applied to our public domain. It is squatter right, in the church, authorizing and justifying any man, minister or layman, to demand a dismissal whenever it may suit his convenience, without having any definite object in view, and then squat down whenever and wherever it may please him most, or best promote his own purposes. Of such right, however, neither scripture nor reason utters one word. Reason and experience teach, that man is social, and needs society, in order to attain the end for which he was created, and that a state of solitude is abnormal and unnatural. Religion, natural and revealed, teaches the same truth, whilst the church of God is established, as a society, to give the lie to all monastic institutions, and to cast reprobation upon all those who, from selfish motives, seek to withdraw from the congregation of the faithful. But it may be conceded, from the nature of civil society, and of the church as a society for the spiritual edification of its members, that we are not required to give a certificate of dismissal to an applicant as a right, yet that the conscience of the applicant must be respected, and therefore he can demand it on this ground. For the enactments of men cannot, and must not shackle the conscience, else they become tyrannical and oppressive. More than this. We have no guide but conscience, in the absence of positive precept, and conscience is enlightened by the truth. If then, I am urged by conscience to demand a dismissal as my right, should it not be conceded? The answer to all this is, that the authority of conscience is admitted, in all cases, to be supreme to the individual. Conscience ought always to rule and be supreme. But, whilst the claimant for a dismissal is governed by conscience, it must be granted that those to whom the application is made have consciences also, and if their conscientious convictions come into collision with those of the other party, who should yield; the solitary or the society? The one or the many? Common sense comes in here and summarily decides, that where there is no law, but that impressed upon our nature, the majority rules, and therefore, no

one can demand as his right, that which depends upon the will of the majority to dispense.

Perhaps the will of God, as deciding in this case, which we are seeking, may be better ascertained from his word. To this, therefore, we betake ourselves, and,

II. *Inquire the teachings of the Bible on this subject.*—Whilst the founder and head of the church was on earth, all questions of doctrine, discipline, and governmennt, would have been settled by a reference to his decision. The same result could have been had, by the decision of one, or all of the Apostles, under inspiration. As no case precisely like this is recorded in the sacred narrative, we are left to deductions from facts and general principles growing out of facts, and positive precepts, if we can find any, touching the point under discussion.

Two particulars seem to be clearly made out by the word of God, viz: 1. The majority, and not the individual, decided in all cases of counsel and deliberation, and: 2. Positive precepts, so far as understood, are adverse to the act and the right of dismissal, under the circumstances.

1. In all cases of counsel and deliberation, the majority, and not the individual, decides. We take for granted, that, when the majority has the right to decide, the individual has no right to demand. Even in those cases in which inspired Apostles constituted a part of the assembly, the majority wielded the power, and sent forth the enactment. The first chapter of the acts of the Apostles contains an account of the first assembly of the church, after the resurrection of our Lord, and was composed of Apostles and believers, men and women, numbering one hundred and twenty. This assembly decided, without a dissenting voice, to choose a successor to Judas, who had fallen from his office by transgression. They prayed, and gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles. Let us suppose that there had not prevailed the unanimity which existed, how would the question have been settled? Evidently by the decision of the majority. Suppose that Joseph, dissatisfied with the decision, and uneasy from many causes unknown to the brethren, yet a member of the churgh in good standing, had demanded, *as his right*, a dismissal to Judaism, or Paganism, or the church at large; what may we suppose would have been the language and conduct of the brethren? They would first have looked with surprise upon such a novel proposition. What! no assembling with the brethren, no mingling of prayer, and praise, and thanksgiving to the great Master, with those

who have just come out of the world for this purpose!!! Perhaps Peter would turn upon him his piercing eyes, and utter the solemn words: "Thou hast no part nor lot in this matter." It is clear, they could not, under such circumstances, dismiss him. Suppose that Joseph, from disappointment and chagrin, would put his turban on his head, and turn on his heel, and snap his finger and say aloud, that he did not care a button for their decision, and walk out of the assembly into the church at large, would they have reason to revise their decision and yield to his wishes? We think not, and we flatter ourselves with the belief that the Apostles and others assembled would agree with us.

The next council recorded in the New Testament, is found in the 15th chapter of the acts, and is constituted of Apostles, Elders, and the whole church at Jerusalem, to settle the question whether the law of Moses was binding upon the Gentile converts. It would seem that there had been much disputing, and then Peter arose, and after him James, whose sentiments on the subject before them, were adopted by the whole council. The conclusion at which they aimed, on this subject, is expressed in the following language: Acts 15: 23, &c. "The Apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia: It seemed good unto us, being assembled with one accord, to send chosen men unto you. For it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things," &c. The particulars worthy of attention in this convention, are the following, viz:

1. It was composed of Apostles, Elders, or Bishops, or Preachers, and brethren, or lay members of the church. In this respect, similar to our Synods, with this exception, that Apostles were present, and perhaps a larger proportion of laymen than are ordinarily admitted to vote among us.

2. The question for the decision of which they were assembled, was not one of discipline, but of doctrine. A question, the determination of which would contribute much to the prosperity of the church among the Gentiles, and the happiness of the individual members of the church, because it would affect, not a part, but the whole of the church. It was a question, therefore, of far greater importance than the one which the Maryland Synod was required to settle.

3. It was decided, not by authority, as though the Apostles, under inspiration, had uttered the will of God, not to be gainsaid, or controverted; but by fair discussion in which, it appears, not only that all had a right to express their views, but

that many used it, for there was much discussion. A course entirely different would have been pursued, if the decision had rested upon the authority of inspiration. Besides, the language in which the decision was expressed, would have been different. Whether this convention establishes the authority of Synods, in settling church difficulties, whether of doctrine or discipline, definitively, I will not now presume to affirm. Certainly it establishes and sanctions a mode of doing so. It affirms the authority of the majority, in the decisions of ecclesiastical bodies, and it proves that the church possesses authority.

4. The language in which the opinion of this assembly is expressed, is worthy of especial attention. "It seemed good unto *us*, viz, Apostles, Elders and Brethren, being assembled with one accord. For it seemed good unto the Holy Ghost and to us, to lay upon you no greater burden than these necessary things," &c. Here we are taught practically, as elsewhere by precept, that the Spirit of God is with his people in their deliberations and conclusions, put forth for his glory, in the highest welfare of the church. Shall we conclude that the Holy Ghost is not with the assemblies of his people, in the church and in the Synods, and in other conventions of his people now, as he was in the Synod at Jerusalem? Or shall we conclude that he yet dwells with his church, whether in her general or representative assemblies, or in her individual congregations, and that the decision of a majority, properly formed and ascertained, is an expression of his will, for all practical purposes, as far as we can ascertain it. If this be not the true state of the case, then we ask, with all submission, how is the will of God to be ascertained, for the settling of difficulties in the church? If it be alleged that the will of God cannot be known, without a new revelation from him, then are we thrown back, as in the former case, upon the majority, as expressing in their opinions, the collected wisdom of the assembly. If this conclusion be correct, then no member of the church, whether clergyman or layman, has a right to demand a dismissal from the church, but must submit to the decision of the majority, as expressing the will of God, as far as it can be ascertained. Perhaps it will be objected, that no such terms as Synod, ecclesiastical court, &c., are mentioned in the word of God, and therefore there is no warrant for Synodical action, and no authority for Synodical power, and that the power resides with the individual, until he transfers it to the Synod. The discussion of this topic we postpone, and propose to consider, under the general head of Synods and ministers. It is sufficient for the present to say that the objection is met, by the

very nature of civil society, and especially the nature of the christian church.

We proceed to consider the second point made out, as we suppose, by the word of God, viz: *Positive precepts, so far as understood, are adverse to the act and the right of dismissal, under the circumstances.* Since the nature of civil society, and especially the church, is such as to refer all authority to the majority, where the will of God cannot be otherwise more clearly ascertained; and since the Apostolical church pursued this course, in the few cases left on record, even in the most important matters, it is altogether unlikely that the positive precepts of the Bible would come into conflict with this position. One of the precepts of the Bible, inculcated in various places, is submission to lawfully constituted authority, or, if not lawfully constituted, the powers that be; 1 Pet. 2: 13. "Submit yourselves to every ordinance of man for the Lord's sake," &c. Now, whilst we freely concede that this passage has a direct reference to civil institutions, and the preservation of good order and subjection in the State, and has no reference to Synods, as such, we are as fully assured that the spirit of the precept is of universal application. The principle is true, in the household, in the State, in the meetings of the people, in the church and in the Synodical sessions of the church. The reason of the duty is always the same, "for the Lord's sake." A similar precept we find in Rom. 13: 1. "Let every soul be subject unto the higher powers. For there is no power but of God: The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive unto themselves damnation," &c. The precept here is plain. The christian submits to the enactments which have been made, though he may feel them to be oppressive. He knows that authority is necessary. He knows also that all human enactments are imperfect, and their execution often unequal, and that he could probably himself not make them better, if he would make the effort: he submits, therefore, for a twofold reason, and waits for a glorious hereafter. Let us assume that, in the history of the church, it has been found useful and necessary for the church, in her representatives, to hold an annual convention; that this convention has been made necessary for the preservation of the purity of the church in doctrine and in practice; that the congregations could not safely employ the services of a minister who was not in connection with some one evangelical convention or Synod; that this convention, for its own preservation and the welfare of the church, must

have its regulations; that the convention is organized, its rules of order and government are formed, and all its proceedings are commenced, conducted and concluded in the fear of God, and with the measure of wisdom which such imperfect beings as ministers are, could attain. Suppose that a man, regularly introduced into this convention, desires liberty or license to preach the gospel, submits to an examination, is approved, licensed, and in due season ordained to preach the everlasting gospel, wishes, for reasons unknown, to separate himself from this convention, with no purpose to unite with any other similar association, or any other church, can he demand as his right a certificate of honorable dismissal from this body, upon the principle involved in the positive precepts quoted above. We say no. He is bound to submit to the judgment of his brethren upon christian principles, and he will do so, if christian principles prevail in his heart. The convention which would concede such a right, would violate the precept, "bear ye one another's burdens, and so fulfil the law of Christ;" and that other social precept, "look not every man on his own things, but every man also on the things of others;" and that other one, "brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself lest thou also be tempted."

The same principle of submission to the church is directly expressed in Matth. 18: 15, 16, 17, &c. The case is that of trespass against a brother. Reconciliation is to be effected, if possible, between the parties. If this should fail, one or two more are to be added to the pacificators. If this should fail to produce reconciliation, the last resort is the church. "But, if he neglect to hear the church, let him be unto thee as an heathen man and a publican." The authority of the church is here distinctly asserted, and that authority, as in the two conventions recorded in the Acts of the Apostles, is expressed by the majority. If any one assert that a Synod, as constituted among us, is not the church with full powers in matters over which jurisdiction has been given to it, we desire to have no controversy with that man. With such an one we cannot reason. The same truth, we think, is taught in those passages of the Bible which represent the church as one body, composed of various members, and as a house made up of parts all resting upon the Apostles and prophets, as the foundation, and Jesus Christ as the chief corner-stone. Especially when these expressions are taken in connection with the cautions against divisions and schisms, thus destroying the beauty, marring the symmetry and enervating the power of the church.

III. We proceed to consider the practice of the church, on this subject. Three forms of church government have existed in the church, from early times, and continue to exist, viz: Congregationalism, Presbyterianism and Episcopacy. The practice of the church, in these forms of government, will settle the question as to the principle involved. The congregational, or Independent form of church government, gives all the power to the congregation of believers, and each congregation, independently of its neighbor, elects and ordains a pastor for itself. This is the theory. We can very well see that this must be so, in any case in which believers are separated from the other portions of the church. Such acts, from the necessity of the case, must be valid until some higher authority interpose and pronounce them illegal. In this case, however, the pastor must be a member of the church, and must be amenable to the decisions of the church, as any other member of the congregation. This, which we are willing to concede, for the sake of the argument, is an early form of the church, did not long continue in practice, nor does it now strictly prevail in the Congregational churches of this country. They have found it expedient and useful, for the general welfare of the congregations, to form Conferences, Associations, Conventions and Consociations. These are either general or local. The general associations claim no legislative nor judicial authority, and yet their enactments have all the force of law to those who are members of the association. The local associations have committed to them the work of examining and licensing candidates for the ministry, as in our Synods. Formerly the recommendation of any pastor, and the vote of the congregation for the work of the ministry, were sufficient to give authority to take the pastoral oversight of any vacant congregation. Now, it is worthy of especial attention, that the minister is a member of the congregation of which he is pastor, and is subject to the decisions of the congregotion, or a majority of them, precisely as the most insignificant member of the congregation. He has no right, then, to demand a dismissal whenever it may seem good to him, without assigning a reason or requesting a conference. He can ask to be dismissed, and, after the congregation and others, who may be invited to advise in the case, have deliberated and conferred about the matter, he may be dismissed for good reasons. But to demand this as his right, irrespective of the concurrence of the congregation, is an unheard of assumption of power. Moreover, as the pastor is a member of the church over which he has been appointed overseer, it may be to the point, and conclusive on

this part of the argument, to quote from Punchard on Congregationalism, Part IV., Ecclesiastical practice, Sec. 5. Dismission of members. "It may be proper to remark, in this connection, that we suppose Christ has given his churches no authority to *dismiss* any of their members *to the world.* Now, every person about to unite with a congregational church, ought distinctly to understand, that there are only two ways by which a member may become permanently separated from one of our churches; one is by dismission and recommendation to a sister church; the other is by exclusion from church fellowship. There are no private ways to get in or out of our churches." Looking then at congregationalism as that form of church government, from which those who take the opposite side of the question from us, would derive their strongest arguments, we discover here the same correctness of principle, and stringency of practice, which other forms of government exhibit, though the place where the power resides may be different. For we find that the pastor is a member of the church over which he has been elected overseer, is amenable to all the regulations of the church, is liable to be tried for heresy or for immorality, as any other member of the church, and can claim no title in virtue of his office, to despise the regulations of the church, and demand as his right, a dismissal to the world at large, or the church at large. If this power be delegated, as it is now, to consociations or associations, the principle and the practice are the same, only the power is not in original, but in delegated hands. The theory of the church, which, by way of distinction, is called Presbyterian, locates the power of the Keys in the Synods and Councils, although in practice, the wishes of the congregations are consulted. So that, as to the actual working of the Congregational and Presbyterial systems, there is not as much difference as there seems to be. The offices of the church, from the pastor to the deacon, must needs be taken from the membership of the church, and, through the ruling elders, the laity are represented in the judicatories of the church. The powers of the Synods and Councils are expressed in the confession of faith, chap. 31, Sec. 3. "It belongeth to Synods and Councils ministerially to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his church; to receive complaints in cases of mal-administration, and authoritatively to determine the same; which decrees and determinations, if consonant with the word of God, are to be received with reverence and submission, not only for their agreement with the

word, but also for the power whereby they are made as being an ordinance of God, appointed by his word." This includes the power of licensing and dismissing, of ordaining, or deposing, and, in a word, of ordering and doing every thing which may be for the welfare of the church, in accordance with the word of God. No member, therefore, of the Synod or Council, can demand, as his right, a certificate of dismissal from this body, because the power and the right of dismissal is with the Synod, and not with the individual. It is well known that all calls to congregations, and dismissions from one church to another, and from the jurisdiction of one ecclesiastical body to another, are moderated by the Presbytery. The question therefore is settled, so far as the principles and practice of the Presbyterian church are concerned, that no minister can demand, as his right, a certificate of good standing and dismissal no one knows whither. That a respectful request to the Presbytery to retire from the active duties of the ministry, for sufficient reasons, has often met with favor, cannot be denied. But all such cases recognize the right of granting to the Presbytery, and not of demanding, to the individual.

The Lutheran church, in its form of government is Presbyterian, and yet it contains some features which resemble congregationalism. The Synods license and ordain ministers, whilst the connection between the minister and people is formed and dissolved without reference to the Synod. An offshoot from a church in Europe, which is united to the state, and controlled by it, her position in this country was anomalous. Apparently congregational, she had yet, in her ministry and people, the spirit which governed them in the fatherland, modified by the political institutions of her adopted country. The solitary congregations, scattered here and there through this American wilderness, soon realized the importance of union and communion with each other, so that, as early as the middle of the last century, the ministers and the lay-representatives of the church, as many as could conveniently assemble in one place, formed themselves into a Synod. After having made the experiment of the value of Synodical conventions, and the question was proposed at a Synod of the united American Lutheran church of the Swedish and German nations, "Is it expedient to continue the yearly meetings of the pastors and lay delegates?" "The decision by vote was as follows: It is highly expedient and useful, that laborers of one master, and in one vineyard, should be intimately acquainted with each other, that the bond of christian love may be cemented,

that ministers may consult together on the extension of the kingdom of God, and each one, according to the measure of grace received, may labor for the common good, that they may encourage, exhort and comfort each other, decide questions of conscience, in love, with mildness, simplicity, and christian humility, that they may discover and amend mutual failings, settle differences and causes of suspicion, inasmuch as a family or kingdom at variance with itself, cannot stand; and as a spiritual union and harmony among ministers, is calculated to make a deep impression on the minds of friends and foes, a Synodical meeting is calculated to keep out of the church disorderly men, pretending to claim the ministerial office, and by its means our young ministers may also enjoy opportunities to learn from the experience of the elder." (See Dr. Hazelius' American Lutheran church.) The Synods were so modified, by the agencies already referred to, that, whilst the congregation, in its independent capacity, exercised discipline upon the lay members of the church, the minister could be disciplined only by the Synod and Ministerium. The consequence from this has been that, in theory and practice, the Synod has acted only as an advisory body, in the appeals made to it from the individual churches, but has exercised, as a ministerium, judicial power over the ministers. Dr. Hazelius, in the excellent work already cited, has remarked, with much truth and force, that the objection to church discipline, derived from the fact that it is not recognized in the European Lutheran churches, has no force when applied to the church in America. For in Europe, the powers of jurisdiction are in the hands of the civil law, which, in this country, has no connexion or authority over the church. "A church government, unconnected with the civil authorities, is, therefore, absolutely required among us, and consequently also bodies, to exercise the same (*viz: Synods*) *and unless unlimited power were granted to these bodies, a code of laws is as necessary in the church, as it is in the State.*" The Synod of Maryland exercises supervision over congregations, as well as over ministers, and this is manifestly the natural, rational, and scriptural order of the church of Christ. No power is given to the minister to withdraw at his pleasure, or demand, as his right, a dismissal, except to another Synod. So particular is the constitution of this Synod on this subject, that it forbids "minister or licentiate to be absent from the meetings of Synod *without the most urgent necessity*," and if any minister or licentiate be absent from two successive Synods, and neglect to send a written excuse, or if the excuse sent be not sustained by a majority of the Synod,

the delinquent shall be subject to the discipline of the Synod." Substantially the same features belong to the constitution of the different Synods of the church, for they have been formed and developed under the pressure of the same circumstances, and had to contend with similar difficulties. The case of a minister's demanding, as his right, a dismissal in good standing, into the world, or the church at large, and sustained by the Synod, is unexampled, we think, in the history of the church in this country.

Synods and Ministers.

It may be profitable at this point, and throw light on the subject under discussion, to examine cursorily the source of the powers of ministers and Synods. The church derives all its powers, of whatever kind, from her great and adorable Head. Organized christian congregations were not formed, until after the ascension of Christ, and the day of Pentecost. These were first formed by the Apostles and their coadjutors. The church at Jerusalem seems to have been the mother church, formed out of Jewish materials, and by converted Jews, and naturally and clearly after the model of the Jewish Synagogue. These churches were independent of each other, and managed their internal affairs according to the measure of wisdom which they possessed. Indeed it could not well be otherwise, in the infancy of the church, because the congregations were too remote from each other, and the state of the church and the world was so distracted by various causes, that any other form of government could not easily have existed. This is apparent also, from the fact that the Apostles wrote epistles only to individual churches, and gave to them general principles for the government of the churches and their members. This form of church government continued, we have every reason to believe, until the close of the second century.

The elders, or bishops, or ministers, or angels of the churches, were ordained from among the membership of the churches, for the specific work which was assigned them, first by the Apostles, authorized by the inspiration which they derived from the Holy Ghost, and by Timothy and Titus, and by others not mentioned in the record, authorized by the Apostles. We have no evidence that Timothy and Titus, and the others appointed to this work, were more inspired than good men are in this age of the church. The qualifications and duties of the incumbents of the ministerial office, with the dignity and importance of the work itself, are clearly recorded for the instruction and guidance of the church in all coming time. After

the churches were thus organized, and christianity was clearly established on the earth, with specific directions as to the qualifications of membership and the offices needful, then inspiration ceases. Holy men of God no longer speak as they are moved by the Holy Ghost. Why is this? Manifestly because the church, by the good providence of God, with the knowledge of the truth in her possession, was competent to carry forward the mission work committed to her care. I have said that the officers of the church were ordained by the Apostles, and those authorized by them, to their appropriate work. This work, together with the persons to be ordained, were pointed out by the church or congregation, in the election which they held before ordination. Thus in Acts 1 : 15–26, immediately after the ascension of Christ, an Apostle is chosen in the room of Judas. In Acts 6: 1–6, we are informed that the same church, viz: the model-church at Jerusalem, elected seven of their number to serve tables; and when they had prayed they laid their hands on them. In Acts 14: 23, 24, we have an account of the election and consecration of elders in the churches of Pisidia and Pamphilia, under the direction of Paul and Barnabas. In this passage the word translated "*ordained*" in the Greek is "*elected*," or "*voted by holding up the hand.*" We need cite no more authorities on this point, to show the practice of the early church, under Apostolic direction. Here then is the source whence the ministers of the gospel derive their right to preach the gospel. Is this a divine right? Is it the will of God that men, thus elected by the professed members of the church, preach the everlasting gospel, and does God give his sanction to the work, in addition, by blessing their labors? So thought Paul, for he assisted in ordaining them to the work, by the imposition of hands. The history of the church proves how greatly their labors were blessed. Here, then, we have ministers elected by the congregation, under the direction of the Apostles, and ordained by it to the work of preaching the everlasting gospel. This course, then, cannot be wrong, in this period of the church's history. The original power to elect and ordain to this work, is put, by the great head of the church, into the hands of the individual congregations. Has the minister, then, rights which other members of the church do not possess? Can he lord it over God's heritage, and gratify his inclination at will? Is he independent of the church relationship, and can he go and come, be dismissed and admitted at his pleasure? Nothing of all this. If we have read the word of God aright, he is amenable to the same discipline as the other members of the church,

unless the courtesy of the church should, by their own act, release him. His superiority consists in a more exalted office, in superior intelligence and moral worth. He is to be an example to the flock, over which he has been made an overseer, of all that is excellent in character and conduct. Not to have dominion over their faith, but to be helpers of their joy.

If the question be asked, "can the person who has been elevated to the office of the ministry by the congregation, be deposed by the same? we answer as a dictate of common sense and reason, unhesitatingly, yes. For as God has given the greater power, viz: to create, it will follow that the less, viz: to depose, for a sufficient reason, is involved in it. They are commanded to withdraw from the disorderly and, if refractory, after proper admonition, to regard offenders as heathen men and publicans. If the will of God can be ascertained, concerning the ordination of a candidate to the work of the ministry, only by the votes of the church, then the will of the same great being may be ascertained in the same way, concerning his deposition, provided there be no positive precept on the subject. If a brother who has formed loftier notions concerning the office and the person of the minister, should affirm, once a minister, always a minister, and therefore, as God has created the office, and called the man into it, no man, or set of men, have the power to depose him; we reply, assuming that it is so, it must be conceded that the church have the right, and where the circumstances justify, it is their duty, to vote that he is a *bad minister, and unworthy of the office.* There is, however, a fallacy in the language employed by the objection. For, whilst the office of the ministry was created absolutely by the great head of the church, in his last command to the Apostles, the incumbents of the office are elected and ordained by men, precisely as in the case of ordinary church members. There is, therefore, no reserved right back of the church, upon which a minister may throw himself, and exclaim in proud defiance, you dare not touch me, for I am the Lord's anointed.

The scriptural warrant for Synods, we find in the passages of the Bible referred to on the subject of the election of officers by the people, and particularly the narrative recorded in Acts 15: 22–29. As we do not rest our defence of the authority of Synods, or any particular form of church government, upon any positive precept of the New Testament only, nor upon the practice of the Apostles and early christians, but also upon what is right in itself, or the law of man's social nature, and upon expediency, we need not adduce any addi-

tional scriptural proofs. The particular form of church government, unlike that of the old covenant, was left, under the new, untrammeled, and committed to the wisdom of the church as circumstances seemed to demand. Synods manifestly grew out of the necessities of the church. As, in the Congregational churches in this country, there arose consociations, associations, &c., and as in the Lutheran church in this country, the fathers of the church found it highly expedient and useful for laborers of one common master to consult together on the extension of the kingdom of God, so we have every reason to believe did the first Synods exist in Apostolic and early christian times. The powers which these Synods acquired or possessed, were obtained or bestowed by the consent of the congregations. Hence the laity are represented generally by delegates, and the churches by the pastors and a layman, elected for that purpose. The power, which originally existed in the congregations, to elect to the pastoral office, and ordain to this work, and which was exercised by them, is now transferred by them formally, when candidates are to be examined and licensed, as in the congregational church, and by common consent, expressed in the constitutions and disciplines of Synods and Presbyteries, as in the Lutheran and Presbyterian, and Reformed churches. If the power is conferred by the people of the churches, upon a diocesan bishop, as in the Episcopal church, the argument remains unaltered, the power as to its source, is the same, only it occupies a different location. The divine right is the same, for it comes through the membership of the church, and is expressed by the congregation through a vote, or, by the presbyters, or by the diocesan bishop. As the pastors of the churches or congregations are presumed to be better educated, in all the knowledge necessary to constitute an efficient ministry, it was natural and proper that the power of licensing and ordaining be delegated to them, in their Synodical capacity. Experience teaches that such a course is wise, for it has produced the blessed fruits which we witness in the churches of this land. Now then we infer, from the fact of the existence of this power, thus received by the Synods, that as they judge of the fitness of a candidate, by examination, for the sacred office, so they can and must decide, when in the office, whether he has honored or disgraced it. They have the power, therefore, of dismissal or retention, independently of any constitution, and no individual has the right to demand a dismissal at his pleasure. The licensing power makes the man a minister, and this resides with the Synod. But I hear a brother, full of zeal and fervor, exclaim,

"*the Holy Ghost made me a preacher, he converted me, he called me, and I speak as I am moved by him.*" All that we have to say to such cases is, that they are deficient in the humility of the gospel, and are not pursuing gospel order, or cultivating gospel charity. In the days of Paul there were those who preached Christ, even of envy and strife, supposing that they would add afflictions to his bonds. What then? He rejoices that Christ is preached, yet surely does not approve of such a mode of entering the ministry. Mark 9 : 38 ; Luke 9 : 49. John said to Christ, "Master we saw one casting out devils in thy name, and he followeth not us, and we forbad him because he followeth not us." But Jesus said, "Forbid him not, for there is no man which shall do a miracle in my name, that can lightly speak evil of me." Does this justify any one, who conceives himself called to the work, with his crude and unaided notions of truth and duty, to take upon himself the office, and constitute himself a minister of the gospel? We think not. There are many such at the present day, whom neither God nor man has called to this work, but who feel the impulse from within, and obey it. If only they would work miracles, to give evidence of their heaven-ordained mission, we might believe them ; until then we shall rest satisfied with the conclusion that Christ has given the commission to the church, to evangelize the world, and we believe that she is endeavoring to execute it.

We will only add, as conclusion, on the point under consideration, that the Synods are voluntary associations, formed and conducted under the guidance of the word and spirit of God. Every ministerial member enters it voluntarily, and promises, under the most solemn circumstances, "to perform all the duties enjoined in the formula of government, and to submit himself to its rules of government and discipline, so long as he remains a member of any Lutheran Synod." How can he then demand, as his right, a dismissal and clean papers, when no such right is expressed or implied in the constitution? The constitution gives authority for no honorable dismissal, except to a minister or licentiate in good standing, who *removes from the bounds of the Synod with which he is connected, into those of another.* To demand a dismissal as a right, under other circumstances, into the world, or the church at large, is to fly into the face of the constitution, law and order. Besides, "it is the duty of every ordained minister, licentiate, and lay delegate of Synod, not only to observe the provisions of the constitution himself, but also, as far as is in his power, see that

it is obeyed by all connected with it."—*See Constitution Md. Synod, Chap· II.*

There is one point in the practice of the Lutheran church, which demands serious attention, and which has doubtless led some good men into the idea "of the church at large." It is the anomalous position of the ministers, in reference to church membership. Where are they church members, and who constituted them such? A young man is licensed, and is admitted into Synodical connection, and takes charge of congregations, but is never formally dismissed from the church of his youth, and is never formally admitted into another; where does he hold his membership? With what congregation is he connected? Ah, says the good brother, "he belongs to the church at large," which means that he can float about among the churches, communing now here, and then here, and vote when and where he pleases, and contribute as he lists to the support of the gospel or not. This is a beautiful theory, and a more beautiful practice. For if this be the privilege of one church member, then why not of all, and thus there would be but one church, and that would be at large. To rectify this anomolous position, and to supply the want of a regular dismissal from one charge to another, the authority of the Synod comes in, and introduces the minister, as a member in good standing in the church, both to the churches within her own boundaries, and to others. This constitutes another, and a most powerful source of control, which the Synods possess, according to our practice, over all the ministers who place themselves under their influence. Here is the check to that licentiousness into which some would run, if released from all human authority. For if a minister is a member of no congregation in particular, and can demand an honorable dismissal from Synod when he pleases, without condescending to assign a reason, then is he independent of the congregation and Synod, and can act as he lists, without fear of censure from the church. He is a superior being, elevated not only above his lay and clerical brethren, but above all law and government, a member, in short, of the church at large, and amenable only to his own conscience.

IV. The consequences of admitting the principle against which we are contending, we conceive would be disastrous. Indeed, from all that we can gather of the motives which led the fathers of our church to form Synods, not the least operative was the desire to prevent the introduction and continuance of ministers, in the church, of unsuitable intellectual and moral characters. This is expressed, in so many words, in the

answer already quoted, to the question, "*Is it expedient to continue the yearly meetings of pastors and lay delegates?*" We are among the number of those who believe that a wholesome discipline is as necessary for the minister as it is for the people, and that an irresponsible position in the church or state, is as dangerous for the minister as for the member of the church. To admit the principle then, against which we contend, would make the minister irresponsible. The effect of withdrawing from Synodical connection, and from intercourse with the brethren, and from church connexion, must, from the nature of the case, be disastrous to personal piety. Under such circumstances, the christian could not grow in grace, and the new man would speedily waste away and perish.

Maintaining the character of a minister, and residing within the limits of a congregation of which he does not form a part, he could not easily abstain from performing ministerial acts, and preaching without the consent of the brother in charge. If he were a turbulent spirit, presuming that he had been injured, whether really or not, by the brother in charge, he would occupy precisely the position in which he could occasion him real harm. And who that has had experience in the ministry, or has read church history aright, will not say that he will, in all probability, do it? What is the experience of many of our ministers now, on this very subject, and what has it been in the Maryland Synod in time gone by? Assuming that six or twelve irresponsible ministers, belonging to the church at large, were distributed throughout the congregations belonging to the Maryland Synod, and the effect, without any particular effort of theirs, would be disastrous to the churches.

Finally, we are at a loss to know what good motive could influence a pious minister of the gospel to desire a separation from his brethren. If the motive were a good one, he would not hesitate, if a man of christian spirit, to lay it before his brethren, and be guided by their judgment. If the motive were bad, and the man did not possess a christian spirit, then he is a proper subject of discipline, rather than of honorable dismissal. Does he desire to secularize himself, and enter into some business more lucrative than that of preaching the gospel, there is no power in the church to prevent him, but then the Synod has the right, and it is her duty, to make the facts known to the world, and the secularized minister may be received into church connection, as an ordinary member of the congregation with which he unites. Does he desire to withdraw from his brethren, because he regards them as dishonest,

ungentlemanly, and tyrannical, these allegations ought to be investigated, and the brother who is injured should be placed in a proper position before the church and the world, but no one man, under such circumstances, can demand, as his right, a dismissal with clean papers, for he is a slanderer of the brethren. Should he be incapacitated by sickness or old age, from discharging the ordinary duties of the ministerial office, no Synod will hesitate to honor such a man, and coöperate with him in promoting his highest good. He submits his circumstances to Synod, and invariably do they yield to his wishes. Yet in such cases, there is no desire to withdraw from the jurisdiction of Synod. It is regarded rather as an honor to continue the connection, whilst the Synod modifies its rules to meet the peculiarities of the case. Thus the mother Synod of Pennsylvania has her Senior, and thus in the Maryland Synod, at the head of the list of ministers, stands the venerable and venerated name of J. D. Kurtz, D. D., still a member of Synod, still loving and praying for his brethren, and loved and prayed for by them. He forms one of the links which bind the past and present of the church together. A model of a christian man and a christian minister, not desirous of being separated from his brethren, but separated by the providence of God, he rejoices to hear of their order and their prosperity in the good work of the Lord. May the mantle of his humility and submission to law, fall upon all the members of the Synod of which he has been, and is yet, such an exemplary member!

ARTICLE VI.

REMINISCENCES OF LUTHERAN MINISTERS.

JOHN G. SCHWARTZ.

Semper honos nomenque tuum, laudesque manebunt.

It is seldom that the church is called to mourn the premature death of one, so highly gifted as the subject of the present sketch. He was a young man of rare attainments and extraordinary promise. Endeared to all by his talents, his virtues and his piety, he was taken away in the morning of life, and from a scene of active and useful exertion. In him were

united qualities, which seemed, in a peculiar manner, to fit him for the position, to which he had been elected. He had just commenced his career under circumstances the most auspicious. The most sanguine expectations had been excited. Everything conspired to produce the impression, that this servant of God would become one of the greatest ornaments, which have adorned the church of Christ in this country. Had he lived, he would certainly have left his mark high on the scroll of history. But his destiny was soon fulfilled, and his work accomplished. He was translated from the field of his earthly labors and honors; his Master required him for another and higher sphere.

> "Death loves a shining mark, a signal blow!
> He calls for victims from the fairest fold,
> And sheathes his shaft in all the pride of life."

The solace of the church under the afflictive dispensation was, that it was the stroke of our Heavenly Parent, who is infinitely wise and good—who doeth all things well, and is never found to deny comfort to those who ask reverently that *His will, not theirs, be done.* God took him, and God loveth Zion! "Even so, Father, for so it seemed good in thy sight."

Professor Schwartz was born in the city of Charleston, S. C., July 6th, 1807. His parents were both pious and communicant members of the Lutheran church, under the pastoral care of Rev. Dr. Bachman. They were deeply interested in the spiritual welfare of their son, and at an early period, instructed him in the principles of virtue and religion. Although he was deprived of his father when only twelve years of age, the influence of his exemplary life and pious example remained. The impressions received were indelible. The seed sown produced abundant fruit. His mother's watchful care and affectionate counsels, too, were not without their appropriate effect. The early incentives to virtue and goodness, which she furnished, were never lost upon the son. He was restrained from wandering into forbidden paths. His morals were protected from the dangers to which they were exposed. Parental fidelity was rewarded. The child was prepared for usefulness in this life, and trained for happiness in the skies. The father had dedicated his son, when quite young, to God, and before his death, fondly cherished the hope that he might be fitted for the christian ministry. When near the close of his earthly pilgrimage, he called his pastor[1] to his bed-side and said: "This boy has given me such proofs of possessing tal-

[1] Rev. John Bachman, D. D., LL. D. of Charleston, S. C.

ents—he seems so religiously inclined, that I thought if I should live, I would try to give him an education, so that, by God's blessing, he might become a minister of the gospel, but as I fear I am only a short time for this world, I will take it kind in you, if you will encourage him, should he continue to feel so disposed, and I trust God will bless you for this act of kindness." The request of the dying man was not disregarded.

The grief occasioned by his bereavement had, however, scarcely subsided, when young Schwartz visited his pastor for the purpose of obtaining counsel in reference to his studies, as he was desirous, in accordance with the wishes of his father, of devoting himself to the sacred office. The Doctor gave him advice appropriate to his tender years, but fearing lest his resolutions had been hastily adopted and in a measure influenced by the suggestions of friends, he told the lad to weigh the question carefully for one year, and if at the expiration of that period, his inclinations continued, he would direct him further. They met frequently during the year, but there was never any allusion made to the topic, which had been the subject of inquiry, although the young man was exceedingly correct in his deportment, and his studious habits had attracted attention. "Our conversation," says his pastor, "had almost escaped my recollection, when he one day presented himself before me. It appeared an unusual visit at an unusual hour, for it was early in the morning on a rainy day. He told me he had come to remind me of his promise to give me the result of another year's reflection; that it was that day a year, since I had encouraged him to call, and he had come punctually, to say that his feelings and wishes were still the same, and that his resolution to devote himself to the service of the church, remained unchanged."

From this period, the subject of our narrative appeared to feel that he was called to preach the gospel, and at once commenced his studies with this end in view. Dr. Bachman, in whose family he now spent much of his time, became warmly attached to him; a friendship sprang up, by which they were for years intimately united, and which was dissolved only by death. He took a deep interest in his friend's progress, and devoted several hours every Saturday to giving him instruction. For some time young Schwartz was a regular pupil of Dr. Jones, but the principal part of his Academical education he received at the school of the German Friendly Society. He entered with ardor upon the pursuit of knowledge, and soon became distinguished as a scholar, occupying a prominent

rank among his associates. In the fall of 1824 he entered the Junior class of the South Carolina College at Columbia, and in 1826 was graduated with the highest honors of his class. His amiable disposition and marked abilities had won all hearts, and had rendered him, whilst at college, the favorite of students and instructors. One of his professors at the time wrote: "He is not only among the best scholars, but one of the best young men the institution has, for several years, graduated."

It was in the year 1824, before leaving home for college, that he made a profession of religion, and was confirmed according to the usages of the Lutheran church, although his actual conversion long preceded this public testimony of his faith in Jesus. The principles he professed, he always carried into practice, and adorned the doctrines of the gospel. He never forgot that his solemn vows were upon him. To the means of grace and the ordinances of the sanctuary, he faithfully attended, and seemed to enjoy communion with God's people. He was deeply interested in the prosperity of Zion. For her welfare his prayers ascended; to her he was willing his cares and toils should be given; her heavenly ways he prized beyond his highest joy. He loved, too, the church in which he had been reared. Only a short time before his death he remarked, "The more I study the principles of our church, the more am I convinced that they contain the true doctrines of the Bible; and the more they are studied, the more will they be admired." Yet he was free from all sectarian feeling. He honored the conscientious convictions of those, who differed from him, and was disposed to coöperate in works of benevolence with all who loved the Lord Jesus.

During the Senior year of his collegiate course, in addition to the studies of the class, Mr. Schwartz turned his attention to the study of Theology, the prosecution of which he continued after his graduation, under the direction of Dr. Bachman. In the summer of 1827, before he had reached his twentieth year, he preached, with great acceptance, his first sermon in the Lutheran church of his native city and, during the absence of the pastor, for several weeks supplied the pulpit twice every Lord's Day, and also attended, during the week, to other religious exercises, in addition to his daily labors as teacher of a Grammar school in the city. The same year he was licensed to preach the gospel by the Synod of South Carolina, and immediately engaged in itinerant missionary service, visiting nearly all the middle and upper districts of the State, and frequently officiating every day in the week. He preached in the humblest and most destitute places, adapting his language and

manners to the minds, that required the plainest kind of instruction, and laboring to build up the kingdom of the Redeemer. The performance of this itinerant service was not without the happiest effect upon the young missionary himself. His christian experience was strengthened, and his own heart was disciplined; he became acquainted with the wants of the church, and learned to sympathize more deeply with the desolation that prevailed. It might be a question, whether such labor ought not to be exacted from every candidate before ordination. The report, which Mr. Schwartz presented respecting the condition and wants of our people in the regions he visited, stirred up our church in the State, and led to renewed efforts to supply the vast destitution. Means were devised by the Synod for gathering our scattered members into congregations, and furnishing them with the preached word.

On his return from his missionary tour, Mr. Schwartz accepted the appointment of Assistant Professor of Ancient Languages in the Charleston College. He was induced to take this step, chiefly from a desire to pursue his Theological course still further. His duties in this field of labor he performed with great satisfaction to the Trustees, and to the young men intrusted to his care. He soon, however, tendered his resignation to the Board, as he discovered that the faithful discharge of his collegiate duties afforded him little leisure for Theological study. He felt that he was called to devote himself to the active duties of the ministry, and that he could not appropriate his time to any object, which would lead him aside from his peculiar work. He therefore relinquished his present situation, with all its advantages and literary prospects, and after a trip to the North for the restoration of his impaired health, he resumed his missionary labors with increased interest and concentrated energy. From this time commences the most active and interesting period of his life, which although brief, was eminently owned and blessed of God, and secured the affections of all who witnessed his laborious and self-denying exertions. He was disposed to make any sacrifices, and to embark his all in the cause of the gospel, frequently declaring that he could never be happy in the pursuit of any other course. He was located in a district of country regarded, for many years, as unhealthful, having the charge of four congregations. His labors were arduous, and he was exposed to frequent attacks of disease; and although he received the most eligible proposals to locate elsewhere, nothing could induce him to surrender a field of labor, in which he was doing good. The number of his hearers greatly increased. New members were

added to the church, and the congregations begged the "Society for the Promotion of Religion," from which he had received his appointment, that the services of the missionary might be continued, in the expectation that they could themselves raise for him an adequate support.

As early as the year 1829, preparatory measures had been taken for the establishment of a Theological Seminary by the Synod of South Carolina, in consequence of the insufficiency of ministerial supplies. The great obstacle to the progress of our church in the South, was the want of clergymen. Our doctrines were approved, new congregations were organized, but the number of pastors did not meet the wants of the church. It was found impossible to procure a supply from the North. Said the Synod, "We have applied in vain for aid. So wide a field is opened to our sister Synods in the North and West, that they have no ministers to send us, and it is believed our only permanent dependence, under the blessing of God, will be upon pious individuals, who will hereafter be educated for our church; who are natives of the State within the bounds of our Synod, and who are attached to our institutions, and accustomed to our climate." The establishment of a school of the prophets in the South, was regarded by many of the brethren as essential to the preservation of the church, and therefore, in humble reliance on the divine blessing, the enterprise was commenced, under the auspices of the Synod of South Carolina. But it encountered, at first, much opposition. Many doubted the feasibility of the project. There was a strong prejudice in many of the churches against all institutions of the kind. These difficulties were, however, gradually removed, a zeal was awakened in the effort, and funds were raised for the purpose; it was therefore determined that the institution should go, at once, into operation.

The first thing which then engaged their attention, was the election of a Professor for the important and responsible position. The eyes of all were immediately turned to Mr. Schwartz, although only twenty-three years of age. His piety, his talents, his education, the high estimation in which he was held by the church, directed attention to him as the proper incumbent for the office. He received the unanimous vote of the Synod. Says one who was present on the occasion: "After his election there was a pause of many minutes, when he arose to address us. For a time his feelings almost prevented the power of utterance. He at length proceeded to thank us for our favorable opinion—stated his sense of his incapacity to discharge the duties of the station to which he had been

elected—pointed out its difficulties; but signified his willingness to undertake it by the help of God, and entreated our prayers and intercessions, and those of all christians, in his behalf. The youth of the individual, the occasion, the importance of the subject, and the feeling and eloquent address, melted the whole audience into tears, and I am sure that few, who were there present, will ever forget the impressive scene."

The Professor soon after entered upon his arduous duties. As circumstances prevented the immediate location of the seminary, and his congregations in Newberry and Lexington seemed so desirous of retaining his services for the year, he was permitted to continue among them, and to receive, for the present, such students as might offer, at his residence in Newberry. Several young men soon presented themselves for instruction, and to the work assigned him he began to devote himself with his whole strength. He appeared deeply impressed with the responsibilities of his position, and his dependence upon the Great Head of the church for success. He writes to a ministerial brother: "I have taken on myself a burden of responsibility almost greater than I can bear, yet God's grace is sufficient for me, and I trust that with his blessing, I shall at least perform my duty faithfully and conscientiously. I stand, however, in need of the prayers of my friends, and I call upon those at whose request I consented to accept the situation; I call upon my brethren in the ministry to aid me by their prayers and their counsels." From the following extract taken from one of his letters written at this time, it will be seen that he entertained correct views concerning the sacred office. "All the young men," says he, "now with me, are promising, and if their hearts be right in the sight of God, I have no doubt they will prove a blessing to our church. The heart is known, however, only to God—we can judge only by the outward appearance; but did I think that any of these students were deficient in proper views of religion, and of the ministerial office, I should feel it my duty to advise them not to enter the institution. I dread the idea of being instrumental in educating any one for the holy office of the ministry, who, through a want of personal religion, may bring disgrace upon our sacred calling. Whilst I can testify to the consolations and encouragements which the christian minister will receive at the hands of God, in the midst of the peculiar discouragements and difficulties, which belong to his profession, I believe those difficulties and discouragements to be of such a character as to drive any one from his office who does not feel the supporting comfort of God's presence. I could

not, therefore, advise any person to enter upon this work, without being convinced that he experiences religion in his own soul, and the importance of that duty, that commands him to preach this religion to others."

But just as the prospects of the Seminary were brightening, and the Professor was growing upon the affections of the church, the sanguine hopes of our Southern friends were crushed—their expectations were disappointed.

"On earth
There is no certainty, no stable hope."

During the summer months the District, in which Professor Schwartz lived, was generally sickly, and he had proposed to transfer the institution, for a season, to a more healthful location, but as there was then in this congregation an unusual attention to serious subjects, he thought he could not desert his people. In reply to the remonstrances of his friends, he says, "I am incurring some risk by remaining I know, but am I not in the hands of God? Has he not hitherto helped me? If it please him to remove me, by any means, from the church, will he, who is the Head of the church, permit it to suffer thereby? I would not be presumptuous in my confidence, but am I not authorized to commit myself and all my concerns into the hands of him who hath said, 'Lo I am with you always!' Happy shall I be, if I be the humblest instrument of glorifying his Almighty name! I feel that I am in the hands of Providence, and I find the more I can realize my dependence upon God, the more cheerful, contented and happy I am. If God shall see fit to remove me, more will be accomplished by my death than could be by my life." Soon after he was seized with a violent attack of fever, which at first seemed to yield to the influence of remedial agencies, but the disease returned with increased severity and, on the 26th of August, 1831, terminated his valuable life, in the twenty-fourth year of his age.

His last moments were such as might have been expected. *Constans et libens fatum excepit.* He suffered pain, but no murmur escaped his lips. His mind was calm and comfortable. His faith was unclouded. Conscious of his approaching end, he was troubled with no fears or doubts. His soul was sustained by that precious word of God, which he had treasured up in childhood. To one of his Physicians he said, "See, Doctor, how much better it is to make our peace with God in time of health, than to wait until we are laid on a bed of sickness, for repentance in a dying hour is seldom of any avail." To a dear friend he remarked, "be

not distressed on my account, for whether I live or die, all will be well." Just before he expired he exclaimed, "I shall soon enjoy the glorious light of heaven, happiness and immortality. I am not afraid to die, for I know that my Redeemer liveth." He passed away without a struggle or a groan, having the faculties of mind and of speech till the last. As he drew near the grave, his face wore the expression of calm submission; the bright anticipations of his soul shone forth in the lineaments of his countenance.

> "The room I well remember; and the bed
> On which he lay; and all the faces too,
> That crowded dark and mournfully around.
> This I remember well; but better still
> I do remember, and will ne'er forget
> The dying eye—that eye alone was bright,
> And brighter grew, as nearer death approached."

His remains were buried in the cemetery of the Bethlehem church of Newberry District. The largest concourse that ever assembled in that part of the country, gathered around his grave. It was said that language could not describe the feelings of the community on the sad occasion. No one could have died more generally beloved or more sincerely lamented. No one could have possessed a stronger hold on the affections of the people, or enjoyed public confidence in a higher degree. All classes, rich and poor, old and young, white and black, bore testimony to the worth of the deceased. Long will his virtues abide in memory, "despite the ruins of the tomb." In addition to the religious exercises, conducted by several of our ministers at the time of the funeral, the occasion was still further improved, and a most eloquent and impressive discourse delivered, in the city of Charleston, by his former pastor, Rev. Dr. Bachman, from the words: "Be thou faithful until death, and I will give thee a crown of life."

In Professor Schwarts were united qualities of the highest character. His intellect was of the first order, and had been cultivated in the first schools. His perceptions were clear and accurate, his mind remarkably well balanced. He had practical good sense and a discriminating judgment. He was an accomplished scholar, and his authority in classical literature was acknowledged by all. His attainments in Hebraistic studies were considerable, and it is said he was a proficient in the German and French languages. He was also well read in Theology for one of his age. He loved to study, and it was his high resolve to extend and amplify his stores of knowledge.

Had his life been spared, he would undoubtedly have exerted a decided influence upon the church. He was regarded as a most interesting and impressive preacher. Scriptural truth was always distinctly exhibited. All who listened to him were struck with the fervor of his eloquence, and the deep piety which pervaded his discourses. The arrangement of his thoughts was lucid, the construction of his argument logical, and his diction full and appropriate. In all his religious opinions he was thoroughly and decidedly evangelical. His convictions of sin were deep and abiding. His faith in the atonement of Christ, as the only remedy for our fallen nature, grew daily stronger and deeper until the last, when faith was lost in light, and hope in full fruition.

His piety was perhaps the most striking feature of his character. He seemed habitually to walk with God. He was earnestly conscientious and faithful to his convictions. He seemed never to lose the sense of the Divine presence. He started out in life with the feeling, that no man liveth to himself, and that it was his duty to exert all his powers to do good. He left his peaceful home, and the attractions of society, and retired into a sickly part of the State, and thence he writes: "Here in the woods of Carolina I suspect my lot is cast—here I shall live, and here shall I die. To be instrumental in doing good and enlarging the Redeemer's kingdom, is all I ask." His talents, his influence, his affections, were all consecrated to Christ, and laid at the foot of the cross. From a boy he was active in the Sabbath School, in the circulation of the sacred volume, in the advocacy of the Temperance Reform, and in all philanthropic and christian efforts. In all the relations of society he was exemplary and faithful. In his intercourse he never forgot his office or his responsibility. Religion formed a frequent topic of remark, even when he was engaged in cheerful conversation, and his correspondence often took a serious turn. His thoughts seemed detached from the world and directed to heaven. All things were to him full of God, and he loved to speak of his goodness and mercy. He was a man of amiable temper, conciliatory spirit, warm sympathy, and great kindness of heart. He was free from all affectation. In everything that he did, he was perfectly natural. Sincerity was a prominent characteristic. The words he uttered came from his inmost soul. He did nothing for gaining popularity. He never appeared to have any selfish ends to gratify, or any hidden schemes to produce future results. He manifested all that he felt. Nor was he one of those, who conclude that nothing is well done, the paternity of which they cannot claim.

He was neither elated by success nor depressed by failure. In adversity he was hopeful, in prosperity humble. He was unaffected by any change in his condition or by reverse of circumstance. His mind, so well balanced, was always prepared for the vicissitudes of fortune.

Sperat infestis, metuit secundis
Alteram sortem bene præparatum
Pectus.

Inflexible integrity and uniform consistency animated all his conduct. His course of life was unique, bearing upon one point, and in accordance with the laws of that higher nature, whose rightful supremacy he recognized, and whose dictates he strove to obey.

"Early had he learned
To reverence the volume that displays
The mystery, the life which cannot die:
What wonder if his being thus became
Sublime and comprehensive! Low desires,
Low thoughts, there had no place, yet was his heart
Lowly; for he was meek in gratitude,
Oft as he called those ecstacies to mind,
And whence they flowed."

We cannot, perhaps, more appropriately conclude our sketch of Professor Schwartz, than by giving an extract from one of his last letters, written to a young friend, in whose spiritual good he was warmly interested. The spirit which it breathes, and the counsel it contains, cannot fail to increase our admiration of its author. The lessons, it suggests, may prove profitable to the reader.

"1st. Never forget that you have a soul, that must live after the body is dead—that is capable of eternal happiness at God's right hand, or may be banished forever from the presence of God, and consigned to darkness and everlasting despair. The thought of this will help you to deny yourself sinful gratification and sensual indulgence.

2d. Endeavor to keep the fear of God constantly before your eyes. Remember that the Searcher of hearts is always looking down upon you; that you are in his hands, and that he is able to raise you to heaven, or sink you down to hell. Remember that his eyes are always upon you, and you will 'learn to do well and fear to do evil.'

3d. Make it a rule, wherever you are, to let nothing keep you from the house of God on the Sabbath, except it be actual sickness. When we neglect the church our souls begin to be in danger.

4th. Make it a rule never to lie down at night, nor to commence the labors of the day, without thanking God for his mercies, and praying to him for his protection and favor. This will be of immense advantage to you in assisting you to do good, and in helping you to avoid sins.

5th. Keep out of the way of temptation. It is the part of a wise man to keep at a distance from danger. We are so weak, that if we give the least opportunity to our besetting sins, they soon get the better of us. Always recollect then to avoid that kind of company and those places, in which you know there is danger.

6th. Seek good company, and avoid the society of such as show themselves to be the enemies of God by profanity, desecrating God's Holy Sabbath, and by other immoral practices.

Lastly. Think always that you, as well as all men, are a fallen creature, a rebel against God, and that you can be saved only through the merits of that Savior who loved us, and gave himself for us. Oh! never forget that salvation is by the cross of Christ. Pray to God to help you to believe in Jesus, and give your heart to him, to be renewed and to be sanctified."

CHRISTOPHER F. BERGMAN.

Omne capax movet urna nomen.

Our church in the South also soon after sustained a severe loss in the death of another faithful watchman on the walls of Zion, who fell in the harness, in the midst of his days and of his usefulness, while pastor of the Evangelical Lutheran Church at Ebenezer, Ga. The early departure of Bergman filled many a heart with the most intense sorrow, and spread a deep gloom, not only upon his bereaved congregation, but upon our whole Southern Zion. His name is enshrined in the affections of the church; his memory is worthy of a place among those, who have fought the good fight of faith, and laid hold of eternal life, who have labored for the furtherance of religion, and the dissemination of the gospel.

Christopher F. Bergman was born at Ebenezer, Georgia, January 7th, 1793. He was the only son of Rev. John E. Bergman, who had been born and educated in Germany, and sent to Georgia, as successor to Rev. Christian Rabenhorst. The subject of our present reminiscences received his training under the exclusive care and direction of his learned and venerable father, by whom no efforts were spared to fit his son for an active and useful life. He bestowed upon his culture the

most careful attention, and diligently sought to instil upon his youthful mind virtuous principles. Whilst endeavoring to unfold his mental faculties, and to aid him in the acquisition of knowledge, he did not forget to instruct him in the way of life, and to lead him to the contemplation of those subjects, which pertained to his everlasting peace. These efforts were not without their influence. The pious lessons were treasured up in the heart. In the morning of life the son was brought under the power of divine truth, and united with the church. It was not, however, until some years after, that he dedicated himself to the ministry of reconciliation; and when he came to the decision that he was called to the work, he was on the point of making application for licensure to the Presbyterian church, and of seeking a field of labor in that connexion, in consequence of his strong sympathy with some of the doctrinal views of the Calvinistic system. This was a source of sincere regret, not only to his aged father, who thought that a door of usefulness was opened in the Lutheran church, but also to the congregation at Ebenezer, who had for a long time entertained the hope, that when the tomb had closed upon their revered pastor, his son, who had been raised among them, and had already won upon their affections by his exemplary conduct, would be able to minister among them in holy things. Their expectations seemed almost frustrated, and their cherished plans defeated. A single circumstance, however, changed the determination of the young man, and gave a different turn to the aspect of affairs. One of our ministers, Rev. Dr. Bachman, whose faithful and efficient services are so well known and appreciated in the church, about this time made a visit to Savannah, for the purpose of resuscitating a Lutheran congregation in that city. Whilst there, having heard of the condition of our church at Ebenezer, whose pastor was declining in health, and rapidly sinking into the grave, he determined to extend his visit thither. On this occasion he met with Mr. Bergman for the first time, and in a conversation with him, succeeded in removing the difficulties which had long perplexed his mind, and in giving a new direction to his theological opinions, in fully satisfying him as to the scriptural character of the doctrinal basis of the Lutheran church, and of her claim upon his services. The last hours of the dying parent were cheered by the result, and the congregation rejoiced in the prospect of the accomplishment of their fondly cherished wishes.

At this period in our narrative we must pause, for a moment, and introduce a brief sketch of our church in Ebenezer, with

the origin of which so many interesting associations are connected. As early as the year 1734, a colony of Lutherans established themselves in Georgia. They came from Salzburg, formerly a district of Bavaria, and restored to the Austrian dominions at the peace of 1814. The victims of persecution at home, they sought an asylum in this country, which offered protection to the oppressed. They were accompanied by two able and faithful ministers of the gospel, Messrs. Bolzius and Gronau, who, for many years, preached the word in its purity, and ministered to the spiritual wants of this interesting people. The colony originally consisted of ninety-one individuals, who settled about twenty-four miles north of Savannah, and, in gratitude to God for the gracious leadings of his Providence, gave to their settlement the name of Ebenezer. To this colony others were soon added. God was in their midst and blessed them. The church prospered. A deep-toned piety prevailed, and Christ's kingdom was extended. The various trials through which they had passed in their native land, the cruel persecution and painful adversity they suffered, had greatly improved their character, fitted them more fully to appreciate the change in their condition, and to value the privilege of worshipping God under their own vine and fig tree, without fear or molestation. Through the instrumentality of Senior Urlsperger, of Augsburg, aid was furnished them by the British Society for the Promotion of Christianity, and the oppressed Salzburgers were enabled to reach the place of their destination. Large sums of money were raised for them in Germany and England, and the British Parliament voted £26,000 for their relief. Friends were raised up in all directions. They met with the kindest sympathy, and awakened the sincere regard of christians of every name. Whitfield especially took a lively interest in the welfare of the church; he lived on the most intimate terms with their ministers, and furnished a tangible proof of his friendship, by affording pecuniary assistance and securing contributions for the congregation from different sources. A Presbyterian clergyman, on one occasion, accompanied Whitfield to Ebenezer, and assured our ministers of the deep respect entertained by his brethren for the Lutheran church, also informing them that the perusal of Luther's Preface and Commentary on Galatians, had produced among the English inhabitants in the colony of Virginia, a great awakening, "so that they were holding meetings on the Lord's Day; that they were seeking edification and growth in religion, through the writings of Luther, and were desirous of

connecting themselves with the Lutheran church."[1] From time to time the Salzburgers received fresh accessions from Europe, and in 1746, pastor Lembke, and in 1752 pastor Rabenhorst arrived. In 1738 these colonists had erected an Orphan House at Ebenezer, to which benevolent enterprise liberal contributions were given by Whitfield, who likewise presented them with a bell for one of the churches they had erected. The colony was beginning to assume a most promising appearance, but during our revolutionary struggle, the church here, as in other places, deteriorated; its interests greatly suffered. Our members were warmly attached to the principles of the revolution, and naturally sided with the American party. At the very commencement of the difficulties, they took an active part in favor of liberty. When efforts were made by the opposition to identify them with the cause of Great Britain, they resisted the attempt, and thus reasoned: "We have witnessed the evils of tyranny in our native country; for the sake of liberty we have left home, houses and estates, and have taken refuge in the wilds of Georgia; shall we again submit to bondage? No! we will not." Upon this principle they acted, and for their love of freedom they were driven from their adopted home during the ascendency of the British

[1] Several interesting incidents are on record, in the early history of the colony of Virginia, of the influence of Luther's writings in producing seriousness, and in leading individuals to a knowledge of the truth as it is in Jesus. At this period the church of England was the established religion, and much formality prevailed. Rev. Samuel Davies writes to the Bishop of London, "that a little before the year 1743, about four or five persons, heads of families in Hanover, had deserted from the established church, not from any scruples in reference to her ceremonial peculiarities, the usual cause of non-conformity, much less about her excellent articles of faith, but from a dislike to the doctrines generally delivered from the pulpit, as not savoring of experimental piety, nor suitably intermingled with the glorious peculiarities of the religion of Christ. These families were wont to meet in a private house on Sundays, to hear some good books read, particularly Luther's; whose writings were the principal cause of their leaving the church." It is also stated, "that a gentleman got possession of *Luther on the Galatians*. Deeply affected with what he read, so different from what he had heard from the pulpit of the parish church, he never ceased to read and pray till he found consolation in believing in Christ Jesus the Lord his righteousness." Several refused to attend the ministrations of the church, and determined to subject themselves to the payment of the fines imposed by law. They agreed to meet every Sabbath alternately, at each other's houses, and spend the time with their families in prayer and reading the scriptures, together with *Luther's Commentary on the Galatians*—an old volume which had, by some means, fallen into their hands."Mr. Morris moreover remarks, among other things respecting the interesting awakening that existed at the time, "that as we knew but little of any denomination of dissenters, except Quakers, we were at a loss what name to assume. At length recollecting that Luther was a noted Reformer, and that his book had been of special service to us, we declared ourselves *Lutherans*."—*Vide Sketches of Virginia, by Rev. W. H. Foote, D. D.*

arms. Their cherished prospects were almost ruined during the war. Their house of worship was converted by the enemy into a stable for their horses, and a hospital for the sick. At the termination of the war, when the success of the Americans allowed these exiles to return to Ebenezer, they were obliged to commence operations anew, to rebuild their village, to revive spirituality, and to recover the ground they had lost during the contest. Long and arduous were their labors, but they did not despair. Their troubles, too, were increased in consequence of pastor Rabenhorst's death occurring soon after. Although destitute of regular ministerial supplies, they kept together as a congregation, and trusted in God, the God of their fathers, who had so often brought relief, and in times past, been their solace and strong refuge. About the year 1784, soon after the declaration of peace, and the acknowledgment of our independence, the elder Bergman reached this country, and at once proceeded to Ebenezer, having been sent thither by the friends of the Salzburgers in Europe, as successor to the lamented Rabenhorst. Pastor Bergman was a fine scholar and a most excellent christian, and served the congregation at Ebenezer for thirty-six years. Unfortunately, however, for the interests of Lutheranism, he conducted the exercises of the sanctuary exclusively in the German language. This course was most impolitic, and proved here, as elsewhere, detrimental to the progress of our church. In former years no evil was experienced from this source. The members of the congregation were either Germans, or the immediate descendants of Germans, and Bolzius, Gronau, Lembke and Rabenhorst, labored effectually in their vernacular tongue. But the times had changed. The tide of immigration from Europe had been diverted from the Southern States to other sections of the land; the rising generation, surrounded on all sides by those, whose knowledge was limited to the English, in the course of time, lost the language of their fathers, and derived comparatively little benefit from German preaching. They consequently took no interest in the services of their own church, conducted in a tongue, which they with difficulty comprehended: they therefore naturally withdrew, and united with other denominations. Hence the congregation which half a century before required the services of three ministers, towards the close of the eighteenth century was reduced to a very small band; a remnant only of the former large and flourishing congregation remained. In the retrospect, how often have we to regret the rigid adherence of many of the patriarchs of our church to the German lan-

guage. How many thousands, for this reason, lost their ecclesiastical attachment, abandoned their paternal communion, and sought instruction and edification among our brethren of a different name, whilst others became irregular and careless attendants upon the services of their own denomination, and altogether negligent of the claims of religion! What a different position would the Lutheran church at this day occupy, if a different course had been pursued, a wiser policy adopted. With the Divine blessing, the place of our tent would have been enlarged, our cords lengthened, our stakes strengthened, and our church would have become one of the strongest and most influential in the land!

But to proceed with our sketch; in accordance with his convictions of duty, and the earnest solicitations of the congregation at Ebenezer, the subject of our memoir consented to assume the pastoral office, and become the successor of his venerable father. At the meeting of the Synod of South Carolina and adjacent States, held in the autumn of 1824, he applied for license, and the committee appointed to examine him, reported "that he had received a classical education, and carefully attended to his theological studies under the care of his father, and they considered him well qualified for the ministry." He was accordingly set apart to the solemn work of preaching the gospel, and at once entered upon his responsible duties. He consecrated his whole being to the work, and with this consecration he allowed nothing else to interfere. He labored faithfully, acceptably and usefully. His people learned to love him and to profit by his ministry. His labors were not in vain. But his career was brief. Before many years disease developed itself in his system; consumption, that foe of thousands, was found rapidly undermining the citadel of life, and insidiously and gradually advancing, until it laid him prostrate. All that medical skill, or the most devoted affection could do to avert the stroke, proved unavailing. On the morning of the 26th of March, 1832, at so early a period of his life and labors, he was summoned to share the joys of a departed parent in the realms of bliss, having been the honored pastor of his father's charge, during a period of not quite eight years. On the occasion of his death, a most touching and appropriate discourse was pronounced by Rev. S. A. Mealy, of Savannah Ga., from the words of the Apostle: "I would not have you to be ignorant, brethren, concerning them which are asleep; that ye sorrow not even as others, which have no hope. For if ye believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

From all that we have been able to gather respecting this man of God, we infer that he possessed superior natural abilities, improved by diligent culture; that he was a man of noble character and eminent piety. Although young in the ministry, his sphere of usefulness was daily increasing; had he lived, he would have exercised a very great influence upon the church. He was very much devoted to the work, to which he had dedicated himself. Deeply impressed with its responsibilities, he faithfully fed the flock intrusted to his care. Sensible that he must watch as one, that would have to give an account of his stewardship, he was indefatigable, and most earnestly dispensed the message of salvation. As a pastor, he was very efficient. He was emphatically a good minister of Jesus Christ. No part of his duty was ever neglected. He never failed fully to meet the demands made upon him. He knew so well how to sympathize with the afflicted, to weep with those that wept, to bind up the broken-hearted, to dry up the tears of the afflicted, to soothe the sorrowful, to console the dying with words of heavenly peace, to minister to all the spiritual wants of his people. By his brethren in the ministry he was highly esteemed. He was annually and unanimously elected Secretary of the Synod, from the time of his ordination, until the last convention which he was permitted to attend.

As a preacher, Mr. Bergman is said to have been pleasing and impressive, easy and natural, plain and practical, fervent and instructive. In the preparation of his discourses, he never seemed to be influenced by a desire to secure popular applause. There was no attempt to display his learning. He was even disposed to reject all ornament. He generally wrote down his thoughts just as they occurred to his mind. If he sought for expressions at all, it was for those, which would move the souls of his hearers, arouse the conscience and reform the life, rather than for those which would gratify the ear or please the fancy. He was unwilling to cultivate any art, for the mere purpose of giving effect to his delivery. He relied upon the influence of the truth. He was confident of the verification of the promise, that the word would not return void, but would accomplish that whereunto it was sent. His sermons were characterized by native good sense and correctness of sentiment. Christ was the sum and substance of them all. The doctrines of the Reformation, as taught by our own Luther, he cordially believed, and earnestly defended.

In social intercourse, Mr. Bergman was dignified and grave. His appearance and his manner forbade any rude approach or

undue familiarity. To those who were not intimately acquainted with him, perhaps he seemed inaccessible and austere. He was cautious and reserved, yet beneath all, there was a warm heart and deep affection. He was ardently attached to those, whom he loved. He was neither obtrusive nor officious, yet he was affable and kind, free from offence towards all men. He never spoke or acted unadvisedly. It was not his practice to speak unkindly of others. He was cheerful, but never trifling. He never encouraged hilarity, which was inconsistent with the ministerial character. In all the relations of life he reflected honor upon the position which he occupied. His piety was seen in every transaction, and was the basis of all his excellencies. It was not merely theoretical, but practical, humble, serious and uniform, burning as a steady flame, and acquiring increasing brightness from its continuance, radiating a constant light, and exerting a conservative influence upon all, with whom he came in contact. He lived in the continued exercise of a virtuous and christian self-control, and labored to bring every thought into captivity to the obedience of Christ. He exercised a simple faith in all the teachings of the Bible, and his faith worked by love, purified the heart, and overcame the world. His was "the wisdom that is from above, first pure, then peaceable, gentle and easy to be entreated; full of mercy and good fruits, without partiality and without hypocrisy;" and ever brought forth "the fruit of the spirit, love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, temperance." As he advanced in years he grew in piety, and advanced in christian knowledge. His path was "as the shining light, that shineth more and more unto the perfect day." It is a mysterious, though wise dispensation, which removed one so eminently fitted for usefulness, in the strength of his influence; but his work was done, and he went to receive his reward. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

But it was not only during his life, but in the hour of death, we see the sincerity and depth of the principles he professed. His triumphant departure furnishes another to the many monuments which are erected along the highway of life, to show the power of religion, to the praise of Him who giveth his people the victory.

"Even in death,
In that dread hour, when with a giant pang,
Tearing the tender fibres of the heart,
The immortal spirit struggles to be free,
Then, even then, that hope forsakes him not,
For it exists beyond the narrow verge
Of the cold sepulchre."

Mr. Bergman died, through the triumphs of grace, as he lived, meek, humble, patient, full of hope and confidence. He was perfectly composed, in view of the prospect before him. He found the promise made good. He was sustained by the all-powerful consolations of religion, and met with a peaceful and triumphant end. As he drew near the cold river of death, and prepared to cross its banks, no fear disturbed his mind. Not a cloud cast a shadow over his mind. He enjoyed a calm, full assurance of a blessed immortality. Said he, "I can look at the grave without any dread." Being asked if he had any doubts of his acceptance with God, he replied, "None! Blessed be the God and Father of my Lord Jesus Christ, I have no doubts." To one who inquired, whether if it were the Divine will, he would not wish to be spared a little longer to his family and congregation, he said: "If it is the Divine will, I would rather go now. I feel that for me to depart and be with Christ, is far better. I think I can truly say, for me to live is Christ, to die is gain." On the day preceding his death, he was visited by several members of his congregation. He recognized them all, and clasped them by the hand, bidding them a final adieu, and addressing to each a parting exhortation. A friend who was sitting by his side, apprehending that his end was approaching, inquired whether he did not wish to see his wife and babe. He replied, "Not now—I have for some time been anticipating this event, and my God enabled me to give them up three weeks ago, to surrender them with entire confidence to his care and protection." The ties of kindred and the attraction of an interesting and increasing sphere of usefulness, were insufficient to reconcile him to the thought of living, after he had obtained a near vision of the more blessed ties, and the higher and purer service of the heavenly world. To a ministerial brother, who remarked, now is the time to test the full value of the religion which you have so long professed, and which you have faithfully preached, he at once rejoined, "O death, where is thy sting? O grave, where is thy victory? Thanks be to God who hasgiven me the victory through my Lord Jesus Christ." He then dwelt for some time on the expression *faithfully preached.* At length he broke forth, "Not unto me, O Lord, not unto me, but unto thy name be all the praise. We have this treasure

in earthen vessels, that the excellency of the power might be of God and not of us." Just before he died, he desired this brother to pray with him, and he distinctly, though feebly, repeated every word, and concluded the prayer with *Amen.* He lay composed for some time, and then bade his friend an affectionate farewell, after which he repeated those beautiful lines:

> "Cease fond nature, cease thy strife,
> And let me languish into life,"

These were his last words. He soon ceased to breathe. The silver cord was gently loosed, and the spirit returned to God who gave it.

> "He died as sets the morning star, which goes
> Not down behind the darkened West, nor hides
> Obscured amidst the tempests of the sky,
> But melts away into the light of heaven."

His redeemed spirit, released from its frail tenement, ascended to those celestial mansions, to receive the gracious salutation, and to hear the welcome plaudit, "Well done good and faithful servant, enter thou into the joy of thy Lord."

If, as the poet tells us, there is a sacredness which surrounds "the chamber, where the good man meets his fate," let the odor of its sanctity be embalmed for the benefit of future generations. Let it be preserved for the encouragement of the church in distant times. Let us derive from this hallowed spot, consolation in our trials, and incentives to renewed exertion in the cause of Christ. As we gather around the tomb, may we gain lessons of practical wisdom, and improve the solemn truths designed for our spiritual good. May we be impressed with the comparative worthlessness of all earthly possessions, for in the words of sacred authority, "What will it profit a man, if he shall gain the whole world, and lose his own soul." Let us listen to the admonition, how short is time, and how frail our hold upon it, what responsibilities we sustain, and what important issues are before us. "Man is of few days and full of trouble, he cometh forth like a flower and is cut down: he fleeeth also as a shadow and continueth not." May we so live and "walk with God," that death will be to us only an admission into higher life, that when summoned from time to eternity, we may commit our departing spirits to Him who gave them, with humble trust, with filial prayer, with undying hope, that "when Christ, who is our life shall appear, we may appear with Him in glory;" that survivors may discover in their remembrance of us springs of comfort, testimonies to the power of religion, encouragements to virtue and piety, and pledges of immortality.

ARTICLE VII.

The Four Witnesses: being a Harmony of the Gospels on a new Principle. By Dr. Isaac Da Costa, of Amsterdam. Translated by David Dundas Scott, Esq. New York: Robert Carter & Brothers, 285 Broadway.—1855.

This work is the production of a man who has acquired, in Europe, a high reputation for learning, but is not more esteemed on this account than for his eminent piety, and his most able defence of evangelical christianity against the assaults of rationalistic infidelity. He is, by birth, a descendant from one of those Jewish families who, in the seventeenth century, sought refuge in the Netherlands from the persecutions of Spain and Portugal. In his introduction to a work noticed elsewhere in this number, he says: "I sought eagerly for an answer to the important question, what can be the reason of my people's continuing to be a nation, after having lost the requisites usually essential to a national existence? Through the merciful guidance of the God of my fathers, the attempt to solve this question became, in his hand, the means of leading me to the knowledge of his blessed Son, the Lord Jesus." Having become a devoted christian, he wrote the work before us for the purpose of combating the infidel views and writings, and exposing the arbitrary and unsound criticism, of the German rationalists. While the more directly polemical portions of the original have been eliminated in the translation, the body of the work, containing all that is important for us, has been retained. His profound knowledge of Hebrew lore and Jewish history, and his thorough acquaintance with the institutions and usages of the Jews, eminently qualify him, in certain important respects, for the work which he has here undertaken, i. e., to reconcile and harmonize the alleged discrepancies and disagreements, so often laboriously sought out, and urged with hostile intent, between the narratives of the four evangelists. All who read the scriptures with any degree of attention are aware, that differences in the manner of narrating the same events, and reporting the same discourses, do exist between the four gospels. Many and various methods of explaining and reconciling these, have been resorted to by Biblical critics, and infidels have, at all times, been ready to make capital of them. That these alleged disagreements and contradictions are only apparent, and susceptible of a satisfactory

explanation and reconcilement, is well known to students. While nothing is more certain that to effect this is highly important, it is impossible to deny, that not *all* the attempts of the learned have been successful, and that certainly not *every* proposed method of reconcilement can be accepted as satisfactory, seeing that there is a considerable variety or diversity among them. In the work before us, the author has attempted a harmony of the gospels upon a plan or principle which, though to some extent applied by others, e. g., Olshausen, Ebrard,[1] &c., is interesting in the spirit and compass which it here assumes, and it has been employed, and consistently and fully carried out, for the purpose of harmonizing the four gospels, and vindicating them against the misrepresentations of rationalistic critics, and the false allegations of infidels, in a manner which is most elaborately, ingeniously, and, as we think, successfully done. If it should happen to strike the reader that, in any particular connexion, there is too much artificial straining to apply, consistently and effectually, the principle adopted, we can only suggest that, as the attempt to explain and harmonize is indispensable, the question can only be, whether the method or plan here pursued will not, upon comparison, approve itself to be far more natural, easy and satisfactory than any other heretofore applied and recommended by others. In order to present to our readers, as clearly and fully as can be without a minute dissection of the whole work, the principle or method followed by our author, we will let him speak for himself, by quoting the concluding paragraph of his Introduction:

"It has been with the view, therefore, of showing that in reality those alleged contradictions, errors, and inaccuracies are apparent only, that from the earliest ages of the Church attempts have been made to draw up what have been called *Harmonies of the four Gospels.*— Unhappily, by far the most of these Harmonies, for want of any principle of solution drawn from the very nature and organical construction of these writings, have contributed rather to embarrass than to resolve the problem, owing to the purely mechanical and forced manner in which its solution has been attempted. Hence, when two or more Evangelists relate one and the same event in a different order as respects the connexion, it has been found most convenient to suppose that the same event had actually occurred *more than once;* or, when several of the Evangelists relate what was said by the Jews, the Apostles, and the Lord himself,

[1] Wissenschaftliche Kritik der Evangel. Geschichte.

with some variations in the literal expression, it has sometimes been thought that we cannot do better than accumulate *all of them together*, which ordinarily gives a meaning overcharged, heavy, one may even say *absurd.* And so in other cases. Some authors of Harmonies, learned and ingenious men, from not possessing the true key, have fallen upon this awkward and embarrassed mode of reconciling the Gospels. Nothing more common, for example, than the forced reconciliation of the narrative of St. Matthew (xxvii. 44) and that of St. Mark (xv. 32), on the one hand, with that of St. Luke (xxiii. 39), respecting the converted thief on the cross. St. Matthew and St. Mark, speaking in general terms of the *kind* of persons who blasphemed the Lord Jesus on the cross, ascribe this outrage, among others, to *the thieves* (in the plural) crucified along with our Lord. St. Luke, on the contrary, presenting the history in its amplest details, ascribes the blasphemy, not to both malefactors, but only to one, who was forthwith reproved by the other; and that other's prayer of faith and happy end are at the same time related to us. Now, instead of perceiving the perfect accordance which, viewed in this light, exists between the two narratives, provided we do not slavishly adhere *to the very letter* of the two first Evangelists, a most forced and unnatural construction has been put upon the matter, by supposing that at first *both thieves* had blasphemed on the cross, but that *one of the two* had repented immediately afterwards, had reprimanded his fellow-thief, and besought the Lord's forgiveness. But in making such a supposition, it has not been considered that, if the malefactor's conversion really took place in so prompt and immediate a manner, St. Luke, at the least, would have noticed, in a word or two, this sudden transition, made in a moment, from the most frightful enmity to the liveliest faith! But further still, it has not been considered that if the converted malefactor had actually taken part a moment before in his companion's blasphemies, the first thing he certainly would have thought of doing, would have been to abase himself on account of his last offence, not to reprimand *the other malefactor* for a sin in which he himself had just before taken part. One has but to read attentively the converted criminal's expressions, as given by St. Luke (xxiii. 40, 41), to see that, while admitting himself to be a miserable sinner like his fellow, he evidently distinguishes between himself and him, in regard to the reviling of the Lord Jesus. And St. Luke himself points to the same distinction when, at verse 40, he says: "But the other answering rebuked

him, saying," &c. Thus, it appears that there is no way of reconciling the Evangelists, if we admit the plural of St. Matthew and St. Mark in its *literal* acceptation. All, on the contrary, perfectly harmonizes when, as we have just hinted, we explain that plural as a mere indication of *the species.* And this will strike us still more clearly when, by an exact analysis of the gospel of St. Matthew, we shall see that the use of the plural in cases where the other Evangelists (St. Luke in particular) speak of one thing or person only, is, on the part of the first of our Evangelists, a constant mode of writing, and by no means fortuitous; the result, consequently, of his individual style and manner as an historian, not of some involuntary error or inaccuracy.

The fault almost as much of the defenders as of the impugners of the revelation and inspiration of the Gospels, lies in their not perceiving that there is in the manner in which we relate or represent things, whether with the pen or the pencil, a certain variety, nay, even a kind of apparent contradiction, necessarily resulting from the truth itself of our description, according to the particular point of view in which we contemplate an object or event, at the moment when we relate or describe it. The most ordinary language of common life presents us with such contradictions, apparent but nowise real, and the reconcilement of which is in every one's power. It is thus, that, without for a moment contradicting his science and his personal conviction with respect to the earth's revolving round the sun, an astronomer will, like every one else, speak of *the sun's rising and setting.* Or when the painter in drawing objects seen from a certain altitude, gives to those objects on his canvass the exact height which he *sees* them have from that point, will it be said that he is in contradiction with some other painter who represents to us the same objects, seen close at hand, on level ground, and so in their natural dimensions? Both representations are true; the one, as the ancients used to say, κατὰ τὸ φαινόμενον (according to the impression made on the spectator), the other κατὰ τὸ ον (according to the reality of the object in itself). Our language and our thoughts are perpetually alternating betwixt these two diverse verities.

On applying this very simple principle to the investigation of the true harmony of the Gospels, we shall find the following result—a result satisfactory in every point of view: that each of the four Evangelists has described the same object, but that object seen as a model, for example, placed in the centre of four different points of view—like a building seen and

drawn from four different sides. Now, no doubt, those four drawings will differ apparently; they ought to differ; there would be error or falsification if they did not differ,—and yet when combined together they would intimately coalesce; and the more they are contemplated, and the more they are compared, all apparent contradictions would vanish, and all differences and discrepancies would be accounted for.

But to justify the application of this example to the great question of the harmony of the Gospels, we must patiently analyze the leading traits in the special character of each of them in particular. We have in these pages sought to find the determining reason of this different character belonging to the four writings, each of them separately, in the individual character, the object, the plan, and the particular calling of each of the four writers themselves.

Our first endeavor, accordingly, has been to inquire into the relation that subsists between each of the four Gospels and the inspired author under whose name it has hitherto passed among us. This inquiry will at once present, of itself, a striking and decisive result in favor of the genuineness and authenticity of those writings, independently even of the external testimony of the first ages of the Church, and of the Ancient Fathers. For if, in point of fact, on scrutinizing these several writings, we find clearly demonstrated to us, in the first of the four Gospels, the distinctive marks, and seal as it were, of one of the Twelve, and specially of the one who had formerly been a publican—in the second Gospel, the unmistakeable characteristics of one who, like St. Mark, was a companion and *son in the faith* of St. Peter—in the third, the evident tokens of an intimate friend and faithful fellow-laborer of St. Paul, as was Luke, the physician—finally, in the fourth, the no less evident marks of the *well-beloved disciple of the Lord himself*—we possess a proof of the genuineness of those four compositions, all the more strong and irrefragable when compared with the external testimony of ages, as the testing of a diamond by fire is more conclusive than the most universal external testimony to the fact that the diamond has been all along considered by its owners, and received from the hand of the jeweller, as such.

After this, when the same examination of our four Gospels shall have demonstrated to us, that the variations and the differences that they present are in exact proportion and necessary relation with the special character and particular plan of each of the respective writers, we find no difficulty in arriving at such an agreement among the four compositions as, while

it preserves these differences, will be found to result in *the most perfect expression of the truth*, rendered by each from his own particular point of view, and equally just and true."

We can assure our readers that, even though they should not be able always to agree with the author and to adopt his views and explanations, they will read his work with deep interest, and find it rich in sound learning, original thought and acute reasoning, combined with perfect sincerity and most devout earnestness in setting forth and vindicating the harmonious integrity of the four evangelical witnesses. The variations or alleged disagreements between them are often very minute and subtile, while in other places they are more obvious and striking; and we are inclined to believe that theologians and students will not only admire the acuteness, the skill and ingenuity of our author in exhibiting, explaining and reconciling them, but be willing, on the whole, to accept his plan as the most natural, the most susceptible of a rigid and consistent application, and the most satisfactory in its results. Every one acquainted with this subject knows, that the variations or alleged disagreements between the four evangelists are not, in themselves, of any real consequence, or that they derogate, in any degree, from the entire reliability of their respective narratives: quite the contrary. Still, the necessity of explaining them, and showing how they probably arose, and from what causes they would very naturally, or rather, necessarily, arise, unquestionably exists. And a successful attempt to devise and carry out a general principle upon which to harmonize the four gospels throughout, has been hitherto a desideratum. That this has here been supplied and effectually justified in the application, by Dr. Da Costa, we most decidedly believe. We have incidentally learned that the work has been most highly commended by one of the most distinguished divines and theological professors in this country; and, so far as we have been able to examine it in its details, we have been led to form a very high opinion of its merits, and cannot but regard it as a most valuable contribution to apologetic literature.

The volume concludes with a series of interesting and valuable Notes and Additions. Among these is an article on the two genealogies of the Savior given, the one by St. Matthew, the other by St. Luke. On this important subject the author's views differ from those commonly received by the learned. That his view, in general, is not new, we very well know: but we consider his arguments in its favor as quite conclusive, and his vindication of its correctness as perfectly successful. As our Quarterly has recently presented an elaborate article on

this vexed question, translated from the German, and as we consider our author's mode of settling it far more satisfactory than any that we have yet seen, more accordant with Hebrew institutions and certain stubborn facts, and free from the arbitrary assumptions and forced explanations of Wieseler and others, we here extract it, both for the sake of its intrinsic value, and in order to furnish a specimen of the author's style.[1]

"*Remarks on the two genealogies of the Savior in St. Matthew and St. Luke.*

The difference between the two genealogies in St. Matthew and St. Luke has been warmly assailed from the earliest ages by the enemies of the gospel. In our own days, especially since the appearance of Schleiermacher's *Essay on the Gospel of St. Luke*, it belongs, according to the judgment of some learned men, to the *irreconcilable* variations between the two gospels. But *untenable* and *irreconcilable* are, within the domain of the theological science of our days, terms about which it is not absolutely necessary that we should allow ourselves to be disquieted. With several of the truths that have been declared untenable by our modern critics, it is almost as with those generals of the enemy who, after being slain in the bulletins of Napoleon, were found all alive and well on his own territory.

From the first, the totally different genealogies in St. Matthew (i. 1—16), and in St. Luke (iii. 3—38), have been explained in two ways. According to some, we have in St. Matthew the genealogy of Joseph only, while the genealogy in St. Luke must be that of Mary. According to others, we have in St. Luke, as well as in St. Matthew, the ancestors of Joseph; but these, in the gospel of St. Luke, are given in the *natural* line, that is to say, so as that, by natural generation, Joseph actually traced his origin from David by Nathan; in St. Matthew's Gospel, on the contrary, so as that, by the lineage of Solomon, he was descended from that same family-chief David, by a merely *legal* descent, or in other words, through the intervention of marriages *according to the law of the Levirate.* For ourselves, we hesitate not to declare in favor of the last of these views. But before proceeding to the proof, we would first demonstrate the incompleteness of the other at-

[1] Although perhaps scarcely necessary, it may be as well to remark, that many things said above, are, of course, not intended for the learned, but for the benefit of general readers.

tempt to solve the difficulty, by supposing that in St. Luke we have the genealogy of Mary.

It is utterly impossible that the genealogy of the Gospel of St. Luke can have any connexion with Mary. The terms used by that Evangelist (iii. 23), are clear, and admit of no other signification but this very simple and plain one: Jesus was (*as was supposed*, or rather, *as he was considered in the eye of the law*, Gr. ἐνομίζετο), the son of Joseph, the son of Heli (τοῦ Ἡλὶ).

To understand by this expression a relationship of *father-in-law* and *son-in-law* between Heli and Joseph, is irreconcilable with all usages alike Greek and Hebrew; but it would involve the further consequence, that the same relationship should subsist between all the other persons named in the genealogy, which would be absurd. As little can we admit another forced construction which has been attempted, in order to make out that Mary was *the daughter of Heli*, and which is this: Jesus *was supposed* to be the son of Joseph; but *he really* was a son, that is to say, a *grandson* of Heli, which Heli is then to be held the father of Mary. The whole genealogy in St. Luke presents a succession from *father* to *son*: the idea neither of *son-in-law*, nor of *grandson*, can be expressed by the article τοῦ in the first step of the series, any more than in those that are beyond it. It is observed solely and exclusively with respect to the relationship between Jesus and Joseph, that it was not a *natural* relationship, but ὡς ἐνομίζετο.

But we have yet more to say. Nowhere in either of the two Gospels do we find it said, that the virgin Mary was *herself* descended from David.

In St. Matthew, Joseph is most particularly put on the foreground by the side of Mary. This would make it less strange should no mention be made of the descent of Mary from David in this first Evangelist. But St. Luke also, who, with respect to Mary, introduces so many details in the account he has given us of the Lord's conception, birth, and infancy—St. Luke, too, nowhere attributes to Mary a descent from David. Quite the contrary! he evidently excludes her from that descent, in contra-distinction from her husband Joseph. One has only to read chap. i. 26, 27: *And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.* And chap. ii. 4, 5: *And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto*

the city of David, which is called Bethlehem; because HE *was of the house and lineage of David* (Gr. διὰ τὸ εἶναι ΑΥΤΟΝ), *to be taxed with Mary, his espoused wife, she being great with child.* If ever the rule that *the inclusion of the one is the necessary exclusion of the other*, is admissible, it is certainly in such a connexion.

But what puts an end to all uncertainty in this question is, that in this same Gospel the true descent of the mother is clearly indicated to us. In the message of the angel, Mary is called in express terms *the cousin of Elisabeth* (i. 36). Now, this name of *cousin* (Gr. συγγενὴς) can have no other signification in the original but that of *descendant of the same family in the male line*, that is to say, in descent from the same male ancestor.[1] Here, then, in a more limited sense, but one quite the same in kind, Mary and Elisabeth are called *cousins*, because they were of the same tribe.

If, then, the tribe of Elisabeth be known to us, we know also that of Mary. But St. Luke has told us in so many words what the descent of Elisaboth was (i. 5): *The wife of Zacharias (was) of the daughters of Aaron; and her name was Elisabeth.*

Christ, accordingly, was not of the race of David by his mother! No! and this, moreover, was not necessary in order to the fulfilment of the prophecy that the Messiah should be born of the house of David; for this very simple reason, that in Israel descent by the mother's side was not taken into consideration in making out the tribe to which a man belonged. The rule laid down by the Rabbins on this point, is the simple result of all that the Bible teaches and assumes with regard to it.[2]

What then? Shall we have no alternative but Strauss's dilemma? "If Jesus be of the tribe of David, then he can be so only through Joseph; but in that case, the fact of his being conceived by the Holy Ghost must fall to the ground. If, on the contrary, he was conceived of the Holy Ghost, and not by Joseph, then his descent from David falls to the ground,

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[1] AMMONIUS in Ἀγχιστεὺς. "Συγγενεῖς οἱ ὄντες ἐκ τοῦ αὐτοῦ γένους, ΓΕΝΟΥΣ. It is in the same sense of extraction from the same masculine ancestors that St. Paul calls all the Israelites his συγγενεῖς (Rom. ix. 13; comp. xvi. 7, 11, 21, and the note of Bengel on ver. 5, 7. *Erant Judæi.*")

[2] Bava Bathra, f. 110, 2, משפחת אב קרוית משפחה משפחת אם אינה קרוית משפחה: *The descent on the father's side only shall be called a man's descent; the descent by the mother is not called any descent.*

seeing that that descent appears in the Gospels to have belonged to Joseph, but not to Mary."

For ever be such a conclusion far from us! Nay, both truths stand equally unshaken—that of the Savior's descent from David, and that of his conception by the Holy Ghost. The solution of the apparent difficulty lies in our having a correct and a complete idea of what constituted *descent, according to the flesh*, in conformity with views truly Israelitic, and with the institutions and the will of God.

In the patriarchal world, and, after that, in the Israelite world, the woman who was given in marriage—(let the comparison be understood in a manner becoming the sacredness of the subject)—was viewed as a living possession, bearing fruit to the husband. Hence the expression we meet with every where: *She bore* HIM *sons and daughters.* The children belonged to the father—belonged to him just as the fruit of his field did; but they did not belong to him simply as an individual, but, through him, to his whole tribe and race. The fruit of a married woman's womb was a blessing in the house of her husband: it was a blessing by the propagation of his name and posterity in Israel. Hence, when a husband died without having left children, the obligation imposed by the law of Moses on the brother of the deceased to raise up a posterity by the widow, not for himself, but for his deceased brother; that is to say, to propagate that brother's posterity, and to possess *his* heritage. That same law was, by a legal extension, applied to relatives more remote, but always of the same tribe and family, as clearly appears by the history of Ruth and Boaz. Compare Michaelis, *Mosaisch. Recht*, ii. § 98.

Now, this first-born Son, whom Mary brought forth at a time when she was engaged by the marriage-bond to Joseph, belonged (so far as related to the Savior's human origin and the law of Israel) to Joseph, and, through him, to the race of David and the tribe of Judah.

But then, what are we to think with respect to his conception by the Holy Ghost? Why, that it alters not in one jot or tittle the *legal* relationship of the Son, borne by Mary to her husband Joseph. Mary was, and remained throughout, the field blessed by God, which bore its fruit to the house of David, to a son of David (in Matth. chap. i. 20, Joseph is so named by the angel with an evident emphasis). Being conceived, however, not according to the ordinary laws of nature, but by the power of the Holy Ghost, without human intervention; the fruit of Mary's womb was on that account not an ordinary man, or simply a *man*, but a *man-God.* Our Lord Jesus

Christ accordingly had his incarnation by the Holy Ghost, his humanity by Mary his mother, his right and his name as a son of David by Joseph, in conformity with the Israelitic laws and institutions. It is then in consequence of this *real* (that is to say, *legal*) relationship, and not merely from a *mistaken notion* among men, that Jesus is called again and again in Scripture *the Son of Joseph* (Luke ii. 41, and especially 48; John i. 46).

We find the same point very clearly decided, as it appears to us, by Wetstein, in the following manner (on Matth. i. 16): "When, however, from the statements immediately subjoined by St. Matthew, it is evident that Jesus was not the son of Joseph according to the ordinary course of nature, it follows that we must understand him to have been so by *adoption.*" And again: "When Joseph had received Mary his wife, and Jesus as a son and heir, given to him by God, it is manifest that Jesus entered into his family by *insertion.* Unless this be admitted, to what family can he be referred, seeing that females (among the Jews) were never entered on the genealogical rolls; and, assuredly, if a male child born to Joseph and Mary after consummated wedlock would most assuredly have been regarded as belonging to the pedigree of Joseph, so far must a miraculous intervention have been from deteriarating the condition of a child not so born, and of nullifying his claim to the family title, that the rather on this very account must he have been regarded with the strictest propriety as having preserved every natural right and claim full and unimpaired."[1]

Such, precisely, is what may be called a holy Levirate, acted upon by the Holy Ghost with respect to Joseph. It is clear, when we speak thus, that we mean only by an *analogy* (agreement in *principle*). That Analogy is now manifest. The principle lies in the relation of each Israelite, and his offspring, to his tribe and his family. A husband in Israel leaves a wife without children. His brother, or his near relation, of the same tribe (*agnate*), is obliged to raise up children for the her-

[1] "Cum autem ex iis quæ mox a Matthæo subjiciuntur, constet Jesum non fuisse filium Josephi naturalem, consequens est ut intelligamus filium adoptivum. * * * Cum Josephus Mariam uxorem et Jesum filium et heredem A DEO DATUM accepisset, manifestum est Jesum in ipsius familiam INSERTUM fuisse. Quod nisi admittatur, ad quam familiam referetur, cum MATERNUM GENUS (apud Judæos) IN CENSUM NON VENIAT? Imo, cum puer, matrimonio inter Josephum et Mariam consummato natus, certissime, ex genere Josephi fuisset, tantum aberat, ut per miraculum interveniens fieret deterioris conditionis et nullius familiæ, ut hoc ipso potius, omnia jura, quæ natura dedisset, salva atque integra servâsse merito sit existimandus."

itage, and for the name of the deceased. Such was the human Levirate in Israel. But in the case before us, in a sense infinitely higher, and yet equally true, neither Joseph, nor any human being, is in a condition to raise up for the house of David Him who, in order to the accomplishment of the prophecy, could be called, and who was *Emmanuel*, that is to say, *God with us.* The Holy Ghost stretched his vivifying wings over the espoused wife of the descendant of David, his legitimate heir; and the fruit thus conceived, when brought forth by Mary, belonged to the man to whom she had been given in marriage. That holy thing, divinely implanted in the field which belongs to Joseph, belongs no less (according to a genealogical relationship in Israel) to Joseph, and through him to David and Judah. It is true, then, and an actual fact, that *our Lord sprang out of Judah* (Heb. vii. 14), that He is *the Lion of the tribe of Judah, the Root and the Offspring of David* (Rev. v.), not by the flesh and blood which he held from his mother, but by Divine implantation, in the marriage of that virgin with the heir of David, according to the well-known rule of law: *Hi is the father, to whom marriage points.*[1]

And it is precisely on this account that in a gospel of the birth of Jesus Christ, we had no need to make out any genealogy but that of Joseph. We find, accordingly, such a genealogical list *both* in St. Matthew *and* in St. Luke. But wherefore, then, this double genealogy? and wherefore does the one list differ from the other? To this difficulty *also*, the ancient Israelitic Levirate supplies the key.

It is known from what different points of view, and in what different relationships, the different genealogical lists were anciently written in Israel.[2] Nothing, at all events, is more natural than a double genealogy of the same person, if, in the history of the genealogy, a Leviratic marriage intervenes once, or more than once. And in that case, can we well imagine a less violent explanation of the two different genealogical registers of the same son of David, Joseph to wit, than that the Royal or Solomonic line should have been extinguished at different times by childless marriages, and re-established and kept up on each such occasion, by virtue of the law of the Levirate? And further, is it not perfectly in harmony with the whole plan of the two Gospels, that St. Matthew (the Evan-

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[1] *Pater est quem nuptiæ demonstrant.*

[2] The reader may consult, among other authors on this subject, the Thesis of Surenhusius, *de modis explicandi genealogias*, in his Βιβλος καταλλαγῆς.

gelist of the *royalty* of Jesus) should have given us the *legal* descent, or that by Solomon; St. Luke, on the contrary (the *historical* Evangelist), that by Nathan, that is to say, the *natural* descent of Joseph.

But is not this genealogy in St. Matthew so drawn up, that *owing to the small number of generations* between David and Joseph, it remains, after all, historically irreconcilable with that in St. Luke? Here, too the peculiar character of Israelitic usage explains all. That people's genealogies have not always for their object to give a regular succession from generation to generation, from father to son, but only to furnish proofs of the descent of an individual, or of a family, from some family chief, or patriarch, from whom his descendants inherited an interest in some privilege or promise on the part of God. In the genealogy given by St. Matthew, all bears on Christ's descent from *David*, from *Abraham* (Matth. i. 1). It need be no matter of surprise, then, that in an ulterior development several intermediate names should be found omitted. The catalogue indicates clearly enough the points of main importance. And that once admitted, what difficulty can there be in supposing, that the genealogical list borrowed by St. Matthew from the family of Joseph (whatever may have been the reason that some names have not been recorded in it), should be capable of being divided by St. Matthew, reckoning from Abraham to Christ, into three sets of fourteen generations each?

We have then, as a final result, both in St. Matthew and in St. Luke, according to their own expressive terms, the genealogy of *Joseph;* but in St. Matthew his *legal* descent from David by the Levirate in the royal or Solomonic line; in St. Luke, the *natural* descent of Joseph from the same patriarch David in the Nathanic line; in St. Matthew, so to speak, by way of extract, but at the same time with remarks intercalated by the Apostle (in naming the women, for example, who ordinarily are not noticed in the genealogy); in St. Luke in a simple but continued line from Jesus, by Joseph, David, Abraham, and Adam, up to God (Luke iii. 23–38).

ARTICLE VIII.

GENERAL VIEW OF DIVINE WORSHIP AS HELD BY THE LUTHERAN CHURCH.*

Translated from the German of Kliefoth, by Rev. B. M. Schmucker.

As early as 1523, before the appearance of the *Formula missae*, Luther published a small work "On the Order of Divine Worship," which commences with these words: "The form of divine worship which now generally prevails (the Catholic of the middle ages), has a noble christian origin, as has also the office of the ministry. But just as the office of the ministry has been perverted by priestly tyrants, so divine worship has been corrupted by hypocrites. And as we do not abolish the office of the ministry, but desire to place it again in its true position, so it is not our purpose to set aside divine worship, but to restore it to its ancient purity. Three great abuses have crept into public worship: the first, that God's word has been silenced in the church, and reading and singing alone are heard. This is the most pernicious abuse. The second, God's word having been silenced, so many wicked fables and lies have crept in, in the form of legends, hymns and sermons that it is lamentable to behold. The third, this worship has been performed as a service by which divine grace and salvation were merited, and hereby is faith trampled upon." These words, the first which were uttered within the Lutheran church concerning her public worship, fully express her principles, and that which follows here is merely a historical commentary on them.

The three abuses mentioned by Luther may be reduced to one, for the first two mentioned have their source in the third. The fundamental error and abuse of the Catholic church is this, that usurping the place of the only mediator between God and individual men, she disregarded the office of Christ, and substituted her own works and deeds for the work of Christ. The natural result of the influence of this fundamental error on divine worship was, that it became entirely transformed into a work of the congregation, and that no portion was allowed to remain, of which it could be said that in it God and his Son

* Th. Kliefoth. Die ursprüngliche Gottesdienstordnung in den deutschen Kirchen lutherischen Bekenntnisses, ihre Destruction und Reformation.

took part in the worship, in order to communicate himself and his gifts to the congregation. The Lord communicates himself to the world and to his people in his word and his sacraments; the influence of this fundamental error must be to lessen the prominence of both in public worship. It is an incorrect opinion, though frequently met with among protestants, that the entire public worship of the Catholic church is absorbed by the services of the mass; they have a great multitude of matins, vespers, horae, &c., in all of which no mass is held, but which claim to be really a ministering of the word. But it was an unavoidable result of their error, that the use of the divine word, the holy scriptures, was gradually abolished in their services, and that in them the church, more and more, from time to time, drew near to God with her hymns and prayers in her own words alone. The sacrament of the altar could not be set aside so easily as the scriptures, but is retained as the central fact in the mass. But while its outward form was retained, their fundamental error led them to give it a meaning directly the opposite of the truth. The Lord's Supper was no longer the place at which the Lord offered the fruits of his sacrificial death to his people, and they partook of them; but according to the Catholic view, the church by the hand of her priest produces the body and blood of the Lord, and lays them before God as a daily offering made by her for the redemption of the world. So that the Catholic church never draws nigh to God in her worship as receiving, as needing to learn and to be fed, but always prepared, and full of all good gifts of the Lord, she has nothing more to do in her public services, than simply to draw from the full treasury of her riches, her words and works, her praise and glory, thanksgiving and honor, and lay them before God. And even for each individual member, a personal appropriation is scarcely any longer necessary; for the public offering, although made only by the priest, is to be considered as the work of the entire church, in whose presentation every member of the church has part. It is only necessary that by baptism I be united to the church, that by keeping the ordinances established by the Catholic church for its members, I become incorporated in the church; thus united to the church, I have part in her works; but if I can perform works acceptable to God, then I have the favor of God; and I no longer need the continuance of the reconciling grace and gifts of God, e. g., the preaching of his word, which was, for this reason, generally omitted; nor have I need of subjective faith and personal sanctification, for their place is supplied by my objective relation to the church. It is this which gives rise to

the whole theory of the *opus operatum* benefit of the services of the sanctuary, prayers, masses, &c., even to absent and deceased members, with all its consequences, as private masses and masses for the dead. But this proud self-exaltation of the Catholic church tended directly to impoverish her in three respects: *First*, the necessary result was, that only the prist who read, sang, or consecrated, took any part in the worship, while the congregation, though represented by his labors, looked idly on. And inasmuch as the entire benefits of these works was secured by the mere performance of them, and they were not looked upon as instrumentalities by which divine grace was conveyed to the congregation, their number was so much increased that a dozen masses were read in one church at the same time; while one priest was hurrying to the close of his mass, another was just beginning, and a third was in the middle, and during this confusion of services, the congregation stood and—looked on. The priest reads, sings and prays, not for the people, but in their stead, in a foreign tongue, and drinks the Lord's blood for them all. *Second*, every vigorous productive energy must gradually die out in a church which had forsaken the living fountains of God's word, which did not even drink the Lord's blood for its spiritual nourishment, but as an offering for the world. No special effort to maintain the claims, in this respect, of a church in which one worshipped for all, was necessary, in order that every exhibition of free productiveness should be prohibited in the cultus, and every thing reduced to so mechanical a performance of forms, as, even granting the *opus operatum* theory, could scarcely be expected to have a sufficiently edifying influence on the church, as even to fit it for merely sacrificial worship. *Third*, the more the Catholic church withdrew from the gifts of the Lord in her worship, and sought to bring her own gifts, the more did she come, in the course of time, to abtrude her imperfect and sinful works in the places where the honor of the Lord dwelleth; she introduced her saints-days into the year of our Lord; she read legends instead of the appointed word of God; she invoked her saints, i. e., herself, instead of the triune God; her worship became an overgrown waste of her own works.

When the reformation arose in opposition to this confused mass of doctrinal and historic fictions, there were two modes of opposition possible. Objection could be entered to the Catholic form of worship, on the ground that it is a departure from the ancient form, it is traditional and impure, it is not apostolic, nor in accordance with the scriptures. This appeal to the tribunal of the scriptures alone, was the course adopted

by the Reformed church. She did not examine the Catholic form of worship, in order to learn what parts of it were not in doctrinal accordance with the teachings of scripture, but rejected everything which external historic proof did not show belonged to the times of the Apostles, or the earliest age of the church. And so thoroughly consistent was she, that in addition to other things, which will appear hereafter, she made but little use of the hymns of the church, restricting herself mainly to versifications of the Psalms.

The Lutheran church agrees withe the Reformed in maintaining the principle of accordance with the scriptures, inasmuch as she considers only such things as pure and admissible by the church, which are not opposed to the scriptures, but approved by them. But in her rejection of that which she found provided, and in the establishment of her form of worship, she was not satisfied with an abstract immediate accordance with scripture established by external historical proof, but decided truth and error by a doctrinal standard. The principal passage in which this view is set forth with symbolic authority, is the well known one found in the Apology for the Augsburg Confession, article "of the mass," "what is a sacrifice."[1]

In this passage Melancthon combats the fundamental error of the Catholic cultus, according to which it is, in all its parts, a work of the church, a sacrifice which she brings before the Lord, and he presents the following in opposition to it. Divine worship consists of two distinct elements: *the sacramental* and *the sacrificial.* We characterize as *sacramental*, every ceremony or act in worship, in which God bestows upon us the blessing which his promise has connected with that ceremony, as for instance baptism, which is not an offering which we lay before God, but an ordinance in which God baptizes us, and bestows on us forgiveness of sin, according to his promise. We characterize as *sacrificial*, every ceremony or service which we offer unto God as a tribute to his glory. The sacrificial, however, may be distinguished as of two kinds: *the propitiatory sacrifice*, which atones for guilt and punishment, and secures reconciliation with God, and forgiveness of sins for mankind; and the *sacrifice of thanksgiving*, which does not merit the forgiveness of sin, but which is offered unto God by those whom he has redeemed, in gratitude for that and all his other blessings. A propitiatory sacrifice, in the christian sense, cannot be made by man, but the only propitiatory sacrifice, made

[1] Müller, Symbol. Bücher. p. 251.

once for all, is the death of Christ (Heb. 10: 4–10). There remain, therefore, for us, only sacrifices of praise and thanksgiving; and the entire divine worship divides itself into the sacramental part, to which belong the word of God, baptism, and the Lord's Supper, and the sacrificial, which includes the sermon, faith, prayer, praise, confession, and even in a wider sense, the sufferings and the entire christian life of believers. This distinction, which should never be overlooked, is set at nought by the Catholics, for they suppress God's word, they do not even allow the Lord's Supper to retain its sacramental character, according to which God allows us to partake of the fruits of the propitiatory sacrifice made by his Son, but they make of it a propitiatory sacrifice which they themselves offer, and so transform their entire divine worship, that even those parts which in their nature are sacramental, are made to become sacrificial.

Upon this foundation then, the Lutheran church has built up her divine worship. Firmly believing the promise of the Lord in Matthew 18: 20, she believes and teaches that the Lord is truly and actively present in the worship of his people, and in it bestows himself and the gifts of his grace upon them, through his word and the sacraments, through those vehicles which the Lord has appointed to be conveyancers of his spirit, and means of grace, in order that by the preaching of the one, and the administration of the other, he might evermore gather a church out of the midst of the world. Thus we read, in the Brandenburg Kirchenordnung of 1533: "For the divine Majesty on high, God the Father, Son, and Holy Ghost, are present in the congregation of his people, receiving the hymns and prayers of the church, and communing with it through the divine word and sacraments, as Christ says: 'for where two or three are gathered together in my name, there am I in the midst of them.'" These two things, the word and the sacraments, in which the Lord is present and communes with the congregation, are therefore the first and most essential part of worship, and everything else, as the sermon, hymns, &c., obtain sacramental character only by their connection with them; they are absolutely necessary, dare not be omitted, added to, or diminished, because only through their use is the active presence of the Lord made manifest; and there can be no divine worship held in which at least one of these two is not found. Thus Luther says:[1] "If God's word is not preached, it is better that we neither sing, read, nor even assemble

[1] Ed. Walch. X. 264.

ourselves." And the Courland Kirchenordnung of 1570 still more in detail: "It is necessary that all christians should constantly be diligently taught how great a difference there is between the ceremonies in worship which men have prescribed, and the word of God, which alone bringeth salvation, and the holy sacraments. For both these, namely the word of God and the two sacraments, baptism and the Lord's Supper, alone, are the parts necessary to our salvation, which never can, nor dare be perverted, altered, added to, or diminished, by men or angels, except at the peril of heinous sin against conscience, and inevitable injury to the church of God. For Paul says distinctly, Gal. 1 : 8; But though we, or an angel from heaven preach any other gospel, let him be accursed. And 1 Cor. 11 : 23; For I have received of the Lord, that which also I delivered unto you; and proceeds to give an account of the institution of the Lord's Supper. But afterward he speaks very differently of mere ceremonies: The rest will I set in order when I come; of which he speaks further in the fourteenth chapter. Ceremonies, however, are external rites, &c." It is evident, in accordance with these principles, that the leading controlling idea in Lutheran divine worship, is that it is to teach and communicate in general, and that a Lutheran congregation, in its worship, assumes above every other, the position of needy expectant desire, not indeed toward the clergyman, but toward the Lord and his word and sacraments. Therefore the Lutheran Kirchenordnungen in general, in their introductions to the part containing the order of divine worship, exalt the sacramental portion as above explained, above that which they designate as strictly ceremonies.

But this is only one side. The Lutheran church has an immoveable faith in the efficacy of the divine word and sacraments. Where the former is preached, and the latter administered, there, she is confident, a church of God must grow up, be it great or small. The Mecklenburg Kirchenordnung says: "Where the pure christian doctrine is preached, there is certainly the church of God, for there God works mightily through his Gospel, and there are ever in that assembly elect saints who shall be saved." But when the word and sacraments have gathered together a congregation, and it has partaken of the life of the Lord through them, that life must necessarily show itself forth in its influence upon their life in all the fruits of good works, and in its influence upon their worship, in supplications and thanksgiving, in psalms and music, in prayers and hymns, in vows and confession. This is the sacrificial portion of divine

worship, in which the congregation, planted by the word and sacraments, draws nigh to its Lord with prayer, and goes from his presence with thanksgiving, as distinguished from the sacramental portion, in which the Lord bestows his gifts upon the congregation. The more the Lutheran church has kept this sacramental sphere of the communicating grace of the Lord pure, undisturbed and in high honor, the more fully has she been able to cultivate her sacrificial sphere; for by the faithful use of the former has she obtained that fulness of inner life which has pervaded the latter. As an example of the great richness of the sacrificial element in her worship, we might here merely refer to the body of hymns, and the musical wealth of the Lutheran church. Nevertheless there are two things here which require notice. First: However much stress our church laid upon this sacrificial part of her worship, its origin, and the whole process of its development, forbade that she should ever attribute any power to remove sin or meritorious worth to these her offerings of thanksgiving and prayer, or to the forms and ceremonies by which they were made. The Catholic church, on the other hand, looking at it in an entirely different light, attributed both to hers. The Lutheran church only brings again to the Lord, that which he has given her, and offers not arrogantly, but humbly, those fruits which he has planted in her. All the Lutheran Kirchenordnungen, without exception, guard against this error. Secondly: It requires only a glance at the mode in which the Lutheran church rightly believes the genesis of the sacrificial element to have occurred, in order to understand the other principle to which she clings firmly; that the sacrificial element dare be found in worship independently and by itself, but only in connection with the sacramental, out of which it grows.

When we thus view the sacramental and the sacrificial elements in worship, in their relation to each other, how the latter can only proceed from the former, and the former must necessarily produce the latter, we find that a mediate instrumentality is necessary to the production of the one by the other. The word of God must be explained in the sermon, and the sacraments must be administered and received, in order that the blessings of which they are the bearers, may be appropriated by the congregation. This mediating agency of the sermon, and of the administering of the sacraments, requires the office of the ministry. But just as the minister, according to the Lutheran view, stands within the congregation, and yet in another sense cetainly does not, so the sermon and the administering of the sacraments hold middle ground between the sa-

cramental and the sacrificial, and partake of the nature of both. The word of God and the sacrament in themselves, are purely sacramental in their nature; but when the church takes the former upon her lips, and joyfully proclaims the word of salvation which divine grace has given her, to her own members and the world, she is "ministering the gospel of God," Rom. 15: 16; and when the church takes the gifts of the altar which have been granted her, and gratefully derives strength from them, that act is a eucharist, a giving of thanks, and therefore a sacrificial act. So the sermon is sacramental in so far as it is an objective announcement of God's word, but every form of personal application which necessarily forms part of it, as entreaty, confession, consoling, exhorting, &c., are sacrificial in their nature. And in the sacrament the outward sign and the word of promise are purely sacramental, but the church's reception of the word and signs, with all the prayers and thanksgiving which attend it, are sacrificial acts. And other portions of worship have also this mediating character in part, as for example the singing, inasmuch as it is, in a certain sense, a sermon which the congregation directs to itself. With regard to these mediating agencies in divine worship in general, Melancthon already, in the passage of the Apology above cited, refers distinctly to them, and exhibits their nature. And it was the protestant church, indeed, which restored them to their proper province, in opposition to the Catholic, by which they were omitted. The Lutheran church positively insists that God's word dare not be wanting in any divine worship, and as positively that the reading of the scriptures must always be attended by the explanation of them. After the reading of the lesson at the early worship, "shall the minister, or whoever is appointed thereto, arise and explain a portion of the same, in order that all who are present may understand, learn and be admonished. And where this is not done, the congregation is none the better for the lesson; as has hitherto been the case in cloisters and monasteries where they have only bellowed to the walls."[1] It is true that they always conceded the truth of the principle—the scriptures their own interpreter—so that where they were without the interpretation of the ministry, such passages of scripture as explained themselves could be read. Nevertheless, such of the liturgies as are more specific, ordain that even in these cases, short summaries at least shall be read after the lessons, or they appoint particular lectionaries to be used, which contain paraphrases of the portions of scripture to be

[1] Luther's Werke. Ed. Walch X. 264.

read, thus furnishing also the explanation. With regard to the Lord's Supper, however, the protestant church positively demands that it shall never be held unless there are persons to communicate, thus rejecting the Catholic private masses. The Wolfenbüttel Kirchenordnung says: "When there are no communicants present, pastors shall not administer the sacrament, that the church fall not again into the popish idolatry of the sacrifice of the mass." All the Kirchenordnungen contain similar directions.

So clear a doctrinal appreciation of the nature and elements of christian worship, accordant with the purest spirit of the gospel, gave the Lutheran church a consciousness of freedom in its relation to the forms of worship which the church of the past had handed down. That we reject and cast away anything, is oftener the result of weakness than the proof of strength. The Lutheran church possessed, in this clear doctrinal appreciation, a standard by which she was enabled to decide upon what was permanent in the form of worship, which had come down from former ages, and what was not. It was not necessary to her preservation from error that, like the Reformed church, she should adopt the contracted principle of rejecting everything not found in the scriptures and earliest ages of the church; she could judge clearly and positively with reference to the liturgical forms which had been handed down, prove all things, hold fast that which was good, perfect that which was incomplete, pass by that which was unsuitable, and reject that which was false. The form of divine worship of the middle ages contained many single elements derived from the purest period of the early church, but they were overshadowed, altered and robbed of their true meaning. If the Lutheran church, restoring these elements to their original purity, treasured them up, she thereby secured for herself a bond of union with the ancient church and the church of all ages, which the Reformed church violently severed. The Lutheran church, indeed, was, to some extent, necessitated to pursue a conservative course. The Reformed church took its rise in smaller communities and cities; or at least such smaller and more cultivated communities, whose form rendered them more controllable, certainly exercised the controlling power in her organization; and this circumstance had great influence in shaping all her arrangements. The Lutheran church, from the beginning, had to control large districts of country and masses of people. Within such a sphere, she could only hope to achieve a reformation, by avoiding every unnecessary rejection of those things to which all were accus-

tomed, by adopting, in so far as the truth would allow it, a process of transition. Therefore she revised, purified and preserved that which had been handed down.

It would, however, be a great mistake, to believe that the entire action of the Lutheran church in reference to its liturgy, consisted in the mere purifying revision of the Catholic form of worship, as if she had merely pieced together an incongruous service out of these borrowed fragments, or only mended the old Catholic garment with a few new patches. A single retrospective glance will show the necessity of the opposite. The Catholic church had degraded the sacramental portions of worship to merely sacrificial significance, and, on the other hand, endeavored to attribute sacramental honor to her sacrificial offerings; thus corrupting both elements in divine worship and either discarding the mediating agencies, or reducing them to narrow limits. The Lutheran church, therefore, if she correctly apprehended these three elements in their distinctive character, was compelled at least to make a new disposition of the worship which would place them in their proper position to each other, and to introduce entirely new liturgical formulas not found in the Catholic worship, and even to give those portions which had been taken from it, a new position in relation to the whole, and thereby a new sense. The Lutheran form of worship is, therefore, a new one, notwithstanding its partially conservative relation to that of the middle ages.

Without entering minutely into particulars, as for instance, the universal introduction of the sermon, which was only occasionally found among the Catholics, the newness of the Lutheran form of worship appears distinctly in one point which was left entirely out of sight in the Catholic; in the participation of the congregation in the worship. The word and sacraments, which are God's gifts to his people in divine worship, are to be communicated to the congregation through the sermon and the distribution. This participation of the congregation by hearing and receiving, renders it necessary that they should take part in the worship, for people are only open to impression while they are active; and the congregation must preach to itself in the singing, in order that it may be preached to with profit. But finally, the whole sacrificial portion of divine worship is, in its very nature, an act of the congregation; and wherever this portion of the worship is not conducted by the congregation, either entirely or responsively, there is a backsliding to a considerable degree to the Catholic doctrine of "one instead of all." It would be accordant with their true nature, if the congregation themselves brought these their of-

ferings to the Lord. We cannot here show how the Lutheran liturgy provided for this participation of the congregation in the singing and responding; we can only mention two consequences which necessarily resulted from it. First, the use of the German language in divine worship. From her very commencement, the Lutheran church used the German language in reading the scriptures, preaching, and administering the sacraments. After considerable efforts, the German language was gradually introduced into all the other parts of the worship. The second consequence was that divine worship, which was only held in behalf of the congregation, formed each time a complete whole, in all of which the whole congregation was interested. And thus the accumulation of services which was prevalent in Catholicism, where a number of masses were read in the same church at the same time, without any connection between them, was done away with. "It is our desire that, God willing, everything should be done peaceably and in order, and we will not endure in our churches such discordant and profane babbling for money, as has so long been the case, where one was singing a festival mass, another a mass to Mary, and a third a requiem, and all howling together like a pack of wolves, and only to get money."[1]

All these views of the nature and arrangement of divine worship, united to render a fixed liturgy necessary. The more clearly the Lutheran church distinguished between the elements of divine worship, and the more she felt the danger of radical error in confounding them, and overlooking this distinction, the less was she disposed to leave the arrangement of these elements in the complete order of public worship, to the accidental preferences of single congregations and ministers; because it was in this arrangement that a confounding of the several elements could most easily occur. The participation of the congregation in the worship for instance, inasmuch as it had not been customary, was a point for which careful provision was as necessary as it was difficult. A small reformed commune, after fixing a few general rules, could leave the remainder to custom and common consent, but a more extended and fixed liturgical service was required by the large and populous Lutheran countries. And the peculiar importance which is attributed to the instruction and nurture of the congregation in the worship of the Lutheran church, required on pedagogical principles, a permanent arrangement and fixed forms in public worship, in order that familiarity might produce a natu-

[1] Brunswick Kirchenordnung of 1528.

ral and home feeling. "It is to be done for the guidance and instruction of the people; for this purpose it is necessary that liberty should be restrained, and worship conducted in accordance with one plan, particularly in the same church; I therefore entreat that the same paraphrase (of the Lord's prayer, of the liturgical use of which he is speaking) and the same exhortation to communicants may be used, according to the prescribed form, for the people's sake, so that one may not employ one form to-day, and another a different one to-morrow, and thus each display his own skill confounding the people, so that they cannot learn or retain anything."[1] Hence the great care which all Lutheran Kirchenordnung bestow on the accurate and proper arrangement of the formula for divine worship; and hence too the fact that the importance as reformers of a number of persons, as for instance, apart from Luther himself, Bugenhagen, Brenz, Corvinus, Veit Dietrich, lies in their labors in behalf of the liturgical arrangement of public worship. It is certainly true that, the Kirchenordnungen proceed with great caution in appointing these liturgical forms; they never neglect to forewarn the church that they had no idea that the forms provided were suitable under all circumstances, unchangeable or necessary to salvation. But they unanimously assest that these ceremonies, with the exception, of course, of the word and sacraments, are in their nature free, and of human and conventional authority and origin, in opposition to the high authority and claims of the missal among Catholics.

"Ceremonies, however," continues the Courland Kirchenordnung after the passage before cited, "are external rites, outward acts in the general assembly of the christion church, which devout men, in the exercise of christian liberty, according to the requirement of place and circumstance, have proposed, generally approved, peaceably agreed to, and unanimously adopted, to the end that everything may be done decently and in order, and to the edification of the church. They are therefore non-essentials, not necessary to salvation, and at times, in cases of special necessity, when particularly desired, may be omitted, or where they do not serve unto edification to the church of God, and as is unfortunately frequently the case, if unaltered would lead to idolatrous practices, they may be entirely set aside." All the Kirchenordnungen contain similar passages, though but few are so strong. It would, however, be a great error so to understand the expression, that ceremo-

[1] Luther, deutsche Messe X. 283.

nies are non essentials, as if it were a matter of indifference to the Lutheran church whether they are observed or not. That such is not the case, appears from the importance which she attached to her ritual, as distinguished not only from that of the Catholic, but also of the Reformed church, and also from the vehement commotion produced by the attempt to introduce a Kirchenordnung not formed according to pure Lutheran principles, as the Prussian of 1558.[1] The sense in which the term non-essential is employed, is that of the tenth article of the Form of Concord, as contra-distinguished from the Catholic view, which attributed to their ceremonies power to cancel sin and justify before God. It would also be an error to believe, that the Lutheran church laid great stress upon the preference, or dislike, or the love of change, of individual ministers or congregations. For history teaches most clearly, with what steadfastness she met the insubordination of individuals, from Carlstadt down; and how in theory, basing her claim on 1 Cor. 14: 33, she ever considered and treated the right of forming and altering the liturgy, as a right of the church, held congregations and individual ministers bound by the decisions of the church general, insisted on uniformity of ceremonies, forbade all arbitrary alterations, and fully acknowledged the great practical evil of inconsiderateness and disposition to change in reference to the liturgy. "In order that the scriptures may be suitably learned, the sacraments reverently received, and the christian church most fully and appropriately edified and extended, it is necessary above all things that there be harmony and general uniformity of ceremonies. Therefore we must guard with the utmost possible care against that most grievous and pernicious evil, the love of innovation. Nor should we, except in case of urgent necessity, without the best reason, seek to alter, renew, abbreviate, extend, increase or diminish anything in the ceremonies of the church, or inconsiderately to forsake an ancient, admirable, useful, received practice, and confessedly innocent custom, in order to adopt ceremonies and church services lately formed and introduced. It is greatly to be desired that uniformity of ceremonies should obtain throughout the whole land, and it would make a favorable impression on the simple uncultivated populace, and secure no small advantage to the growing church. For if the simple peasantry, who are not only weak-minded, but generally ignorant also, see a different order of services and ceremonies in one place, from those practised in another, they cannot

[1] Hartknoch Preusz. K. Hist. II. 3, p. 395.

tell how it stands with the whole matter of religion, and this want of conformity becomes a stumbling block to them. Therefore, it shall ever be our earnest endeavor to secure decent and christian order in the churches of this principality, and we will in no degree give way to the fanaticism of the Calvinists, who in their perverse blindness, will not understand that God is not a God of confusion and disorder, but of peace.—1 Cor. 14: 33."[1] Thus it happened that the Lutheran order of divine worship developed itself with considerable uniformity, not only in the national church of each Lutheran country, but—with a few exceptions—throughout all Lutheran Germany. The divergence of the liturgies of the different state churches from each other, is not greater than the liberty which each state church allowed within its own bounds. The Reformed church agreed with the Lutheran in her opposition to the Catholic church, with her views of the mass and the meritoriousness of ceremonies, &c., as also in many details of practice, for instance the adoption of the German language. But apart from the different mode of appeal to the scriptures, which the two churches adopted. there was one radical influential difference between the Reformed and the Lutherans, they rejected the Lutheran view of the sacramental element in worship. Zwingli says:[2] "I believe, yea, I know, that the sacraments not only do not bestow grace, but do not even convey it. For, inasmuch as grace is wrought or bestowed by the Holy Spirit, (by the word grace I understand reconciliation, forgiveness, and unmerited favor,) the gift is received by the spirit (of man) alone. The spirit does not need a bearer or conveyance, for it is itself the conveying power by which all things are conveyed, and not one which needs itself to be conveyed. Nor do we read anywhere in the holy scriptures that outward signs, such as the sacraments are, do certainly convey the Spirit; but if at any time outward signs, in connection with the Spirit, are conveyancers, it is the Spirit, and not the outward sign, which conveys. Just as in Acts 2, a mighty wind was borne along, and cloven tongues were borne by the power of the wind, and not the wind borne by the power of the tongues. As the wind brought the quails, and took away the locusts, but no quails or locusts were ever able to bring the wind. When the great and strong wind passed over Elijah, rending the mountain, the Lord was not in the wind. In short, the

[1] Churländ Kirchenordnung.

[2] Opera ed. Schuber et Schulthess. Vol. IV. p. 9.

wind bloweth where it listeth, &c.; so is every one that is born of the Spirit; that is, he is enlightened and drawn by means invisible and inappreciable to the senses. Here we have the truth declared; therefore the grace of the Spirit is not conveyed by the immersion, nor by the participation, nor by the anointing. But the Spirit, according to his gracious good pleasure, is already present before the sacrament; and in consequence, grace is wrought and bestowed before the sacrament is added thereto. Therefore it results therefrom, that the sacraments are instituted as outward signs of that grace, which is of itself already present in each one." According to this view, the word of God and the sacraments, are not *means* of grace, not bearers of the Lord and his Spirit and his gifts: the Spirit has nowhere any need of such mediate instrumentalities; and of course, divine worship is not the place where the gracious treasures of forgiveness, &c., are offered by the Lord to his people, but on the contrary, they are received by an immediate inward communication between the Holy Spirit and my spirit. And if the Lord is present at the worship of his congregation, he is not really so, but only in so far as his believing followers bring him and his Spirit thither in their hearts. And when the Lord's taking part in the worship is spoken of, an active participation is not so much meant as simply the reception of the offerings of the congregation.

And although the reformed church was afterward led by the influence of Calvin and the Lutherans, measurably to forsake the strictness of Zwingli, yet even according to the Calvinistic view, the Lord is only in so far efficaciously present in the gifts of the altar, as those who draw nigh, bear him in faith in their hearts. We are thus always brought back to the position that the Reformed church does not acknowledge a distinct sacramental element in the Lutheran sense, that with her, the sacrificial element takes decided precedence; and that while the Lutheran church in her worship, esteems as of chief importance the instruction and nurture of the congregation, she has shaped her worship more for the purpose of arousing and expressing feeling, and considers it as the sphere in which believers are to exhibit and employ that life which has been begotten within them by the hidden working of the Holy Ghost. But if the view held by the Lutheran church be correct, that the sacrificial grows only out of the sacramental, it must be difficult for the Reformed church to attain the full development of the former, on account of her want of appreciation of the latter. By her half appreciation of the word and sacraments as means of grace, she cut herself off from the source

from which God's people must ever derive power to sing, praise, pray and give thanks; and thus is explained the fact, which a passing glance, for instance at her poverty in hymns, shows that, notwithstanding her giving precedence to the sacrificial, she exhibits but a very imperfect development of it. Thus, but half appreciating the sacramental and sacrificial elements, she has necessarily been restricted to the mediating agencies of the sermon and the mere administration of the sacraments, with which almost the whole of her divine worship is occupied, and even these she receives and employs mainly in their sacrificial aspects. She esteems the sermon principally in the sense that in it, she "ministers the gospel of God;" and lays the greatest stress in the Lord's Supper on that which the congregation does in it, the doing it in remembrance of him, the showing forth the death of Jesus; ascribes to it the character of a thanksgiving, and prefers above every other, the name of the eucharist. The consequences of this view are perfectly apparent, no proper participation of the congregation in the worship could take place where the sacrificial element is so imperfectly developed. The participation of the congregation, indeed, in the Reformed church, was carried out more in the sphere of government, as it is indeed natural that such excitable communities should prefer to rule, rather than to learn. And a fixed and extended liturgy was the less necessary when the congregation took so little part, and especially in ecclesiastical districts so limited in extent. We find, therefore, that the position occupied by the liturgical service in the Lutheran church is mainly supplied in the Reformed by the extemporaneous prayers of the clergyman, and especially in their more cultivated congregations, they might reckon upon their being understood and enjoyed. The Reformed church, therefore, could never properly understand what the Lutherans wanted with their liturgy, as is shown by the following passage from the second Helvetic Confession, chap. 27, which is otherwise very moderate. "In olden times, ceremonies were appointed for the edification of those who were kept under the law, as under a schoolmaster or guardian; but since Christ has come, and abolished the law, we who believe are no more under the law, Rom. 6: 14; and the ceremonies which the apostles did not retain or renew in the church of Christ, are abrogated, as they themselves clearly declare, that they will lay no burden on the church, Acts 15: 28. We would, therefore, be reintroducing or restoring Judaism, if we should multiply customs and ceremonies in the church of Christ, after the manner of the old church. We do not, therefore, in any degree approve

of the view of those who think that the church must be restrained within bounds by many and divers ceremonies, as by a kind of discipline. For if the apostles did not even impose upon christians the ceremonies and practices which had been ordained of old by God, who that is reasonable would burden them with those which are fabricated by men. For the more ceremonies are heaped up in the church, the more is christian liberty removed, yes, even Christ and faith in him, for the congregation seek in these ceremonies, that which they should seek alone by faith in Jesus Christ, the Son of God. Therefore, devout men need only a few moderate simple ceremonies, which do not depart from the teachings of scripture." All of this has force only in reference to Catholicism.

The Reformed church, however, at least in those countries where the German language prevails, adopted this extreme position only in Switzerland and some adjacent town districts. On the other hand, it is well known that the south-western portions of Germany sought, from the beginning, to assume a middle position between the Lutherans and the Swiss. With regard to doctrine, they were unable to produce a separate confession, but after oscillating to and fro for a long time, finally gave in their adhesion either to the Lutheran or Swiss confession. They succeeded, however, in carrying out a sort of union in the practical sphere of the liturgy. It is true that, as is generally the case in unions and compromises, it accomplished nothing more than an adjustment of quantity; the Lutheran churches among them adopting somewhat fewer forms than the genuine Lutheran liturgies contained, and the Reformed churches somewhat more than the rigid Swiss admitted. There arose, however, in this manner, a distinct liturgical type, which may with considerable accuracy be characterized as an abbreviation of the complete Lutheran form of worship, and which was adopted in Baden, the Palatinate, partly in Wurtemburg, Strasburg, and other cities and small districts. The peculiar characteristics of this type may be learned from the Kirchenordnung of Count Palatinate Ottheinrich, of 1556. In the article concerning the Lord's Supper, after promising to be and remain purely Lutheran in doctrine, it proceeds: "With regard to the service for the administration of the same, whereas in times past a great many hymns, lessons, chants and prayers have been appointed in addition to the original form of institution by Christ, and some christian churches in which the gospel is preached in its purity still continue to use many of them, so we also, inasmuch as the ecclesiastical authorities propose, by the grace of God, to

adopt a useful and christian form of government and worship, will, in like manner, gladly retain them. Nevertheless, inasmuch as at the administration of the holy supper, two sermons should always be delivered, namely, the general sermon, and the annunciation of Christ's death, and the mass of the above mentioned articles might interfere with the time required by the sermons and the distribution of the supper, which cannot be dispensed with, therefore we will introduce some of these portions at other suitable times, and thus arrange an appropriate service, in order that the congregation may not be detained inconveniently long."

Before we proceed to exhibit in full the distinctive difference between the Lutheran order of divine worship, and the Catholic, Reformed, United, or any other type, it may be well to call to memory once more, the general principles of the Lutheran view, by the appropriate words of the Pomeranian liturgy. "Almighty God upholds his christian church on earth by the office of the public ministry in the congregation of his people, by instruction and the preaching of the gospel, by the administration of the holy sacraments, by the exercise of godly pure discipline, by christian hymns, prayers and ceremonies, and the like. The Lord God will also, that we men should honor, invoke, and praise him in the assembly of his people, (Ps. 149 : 1; Ps. 22 : 23; Ps. 84 : 2). Wherever the divine word is preached, prayed, read or sung, there the Lord our God is mightily present with all his holy angels, to the end that we, with all the angels and God's elect, might give praises unto the name of the Lord. To this end also, the Son of God is present, moving the hearts of believers through his word and pious hymns, Matth. 18 : 19, 20. Such assemblies of believers in Christ, in the house of the Lord, are lovely, beautiful and august, and to be held in highest honor and esteem. For in them, christians have a foreshadowing of that glorious everlasting assemblage of all the redeemed, which at the last great day shall appear before the Son of man, our Lord Jesus Christ. Therefore did God in the Old Testament also, in the laws of Moses, appoint unto his people certain times and ceremonies, which should be observed by the congregation, and commanded all men in general, to hallow the Sabbath day, and to appear with gladness in the assemblage of God's saints. For this reason all christians come together gladly to unite in the singing and ceremonies in the church. For although the christian church is not built on a like round of ceremonies, but upon the foundation of prophets and apostles, which is our Savior Jesus Christ, and upon his blessed word; yet inasmuch as God is

not a God of confusion, but of peace, and will that in the congregation all things should be done decently and in order, (1 Cor. 14: 40), there can be no doubt that it is a service peculiarly acceptable to the everlasting divine Majesty, when a uniform, spiritual, and useful form of worship is adopted and maintained, as far as possible. In addition to the manifold other blessings which it brings with it, it tends to secure unity in the doctrines of God's word, and to remove many causes of stumbling to the common people, who form their judgment of doctrines, sacraments, and the whole work of the ministry, from outward ceremonies. On this account the appointed order of hymns, lessons and ceremonies, is to be observed in our churches. And also where it has not hitherto been the case, pastors shall comply with this order, and shall not depart from it without especial and important reasons, but cheerfully conform thereto, out of willing christian love, in order that divisions and dissensions among the people may be avoided. For it shall not be allowed any one arbitrarily to reject this order, or to make any alteration therein, according to his good pleasure."

ARTICLE IX.

NOTICES OF NEW PUBLICATIONS.

Manual of Sacred History: a Guide to the Understanding of the Divine plan of Salvation according to its historical development. By John Henry Kurtz, D. D., Professor of Church History in the University of Dorpat, etc. Translated from the sixth German Edition, by Charles F. Schaeffer, D. D. Philadelphia: Lindsay & Blakiston.—1855.

This work has already been noticed more than once in our quarterly, and the English translation by Dr. Schaeffer has been, for some time, eagerly looked for, as the unusually favorable reception which it has met with in Germany, was justly regarded as conclusive evidence of its extraordinary merits. As a manual of the Bible history, it is far superior to any other work with which we are acquainted. Its design is to conduct "the friends of the Holy Scriptures through the region of sacred history:" to direct the attention of the intelligent and devout reader to the wonderful works and ways of God among men, and "to exhibit, in a statement that shall attempt to combine comprehensiveness with succinctness, the Divine Plan of Salvation—its first manifestation in history, its progressive movements, its glori-

ous execution and its ultimate triumph." The history is unfolded and related in brief sections, to each of which explanatory observations are appended. Under the guidance of profound Biblical learning and a truly devout spirit, the author gives us a clear and full view of sacred history, its copious details thoroughly digested, admirably arranged, and elucidated from other sources than the sacred page. Designed not only for the purposes of instruction in educational institutions, but also for the benefit of an intelligent christian community in general, its style is plain and popular: the Observations are replete with the results of extensive research and careful reflection, and with evidences of extensive and thorough learning. These will not only be found invaluable by general readers, but also furnish most desirable aid to instructors, and to pastors, in explaining the Scriptures to Bible classes, and contribute not a little to their own better understanding of the sacred word: meeting objections and cavils, solving difficulties, explaining obscure passages, reconciling apparent discrepancies, pointing out connections, exposing and rectifying errors, unfolding the nature and design of sacred institutions and ordinances, and showing the relation of events, persons, institutions and prophecies to the grand central fact and theme of Scripture, man's redemption through the incarnate Son. We would also direct attention to the general survey and characterization of distinct historic periods, and the treatises on Hebrew poetry in general, and the Psalms, the Book of Proverbs, the Song of Solomon and the Book of Job in particular, as valuable portions of the work. As regards the translation, it is not necessary to say more than that Dr. Schaeffer, than whom no one is more competent to the task, has performed the work with the most conscientious fidelity, and the most complete success. Paper and letter-press are unexceptionable. We can only hope that the work may be universally circulated, and pray that it may bring glory to God, and imperishable good to men.

Israel and the Gentiles. Contributions to the History of the Jews, from the earliest times to the present day. By Dr. Isaac Da Costa, of Amsterdam. New York: Robert Carter & Brothers, 585 Broadway.—1855.

As we intend to make this volume the subject of an extended review, we shall give it but a brief notice here. The author, himself once a Jew, but long since a sincere and devoted christian, relates here, from the christian standpoint, the history of the ancient covenant people, especially in their connexions with, and their relations to, the rest of the world, from the earliest times to their dispersion among all nations: more space is then devoted to the history of the dispersion itself, than to the earlier periods. The work is rich in historic lore, and will be found exceedingly interesting, especially in the history of Israel's exile and dispersion; in the copious narrative of the vicissitudes, the oppression, persecutions and calamities which have been the portion of that singular people, since their rejection of the anointed of the Lord; and in the consideration of the hope of Israel. While we would fain hope that it may produce much good among Jews, we commend it to the favorable regard of the christian community, as a work of great value and deep interest.

Maxims of Washington; Political, Social, Moral, and Religious. Collected and arranged by J. F. Schroeder, D. D., a citizen of the United States. New York: D. Appleton & Company, 346 and 348, Broadway.—MDCCCLV.

It was a happy thought of our friend, Dr. Schroeder, to collect and arrange as he has here done, the maxims of our peerless Washington, just at this present time, when not only foreign demagogues, red republicans and infidel communists who, having "left their country for their country's good," have found among us an asylum and a home, are often heard to revile the name and memory of that great, and wise, and good man, but when there is, among American politicians, so strong a tendency to forsake the principles which governed his public life, and to forget, or set at nought the wise counsels which he bequeathed to his country. The title specifies the four principal heads under which Washington's views and maxims are arranged: under each there are more particular subjects named, and under these again, a great number of minor specifications are given. Those who have not examined for themselves, in order to collect the valuable opinions and precepts of the illustrious American, can form no idea of the vast number of terse sayings, of profound views, of sound judgments and counsels, and of golden maxims, which are to be found in his writings, either public or of a more private character. Here to engage in labored commendation, would seem to us like attempting to gild refined gold. The examination of this volume has served, not indeed to raise our veneration for the father of his country, for this could scarcely be done, but to furnish us with more abundant reason to regard him, as we have ever done, "with an awful reverence." No true American should be without a copy of this work.

Parish and other Pencilings. By Kirwan, author of "Letters to Bishop Hughes," "Romanism at Home," "Men and Things as seen in Europe," &c. New York: Harper & Brothers, Franklin Square—1854.

This volume consists of thirty-four distinct articles, a number of which had appeared separately before, in the form of tracts. Some of them give personal reminiscences of distinguished ministers; three are devoted to Bedini, the papal nuncio, two of these contrasting him, in his reception and in his departure, with Dr. Duff: most of them present reminiscences and scenes from the author's experience of a pastor's life. They are all written in Kirwan's free, nervous, straightforward style, which, when he deals with papists, is apt to become rather too harsh and rough. There are, of course, some points upon which our views differ from his. But we have read the volume with deep interest: the articles are instructive, profitable and edifying: some awakening to sinners, others encouraging to christians: some adapted to one class of characters or states of mind, others to others. None can read a volume so replete with interesting and important matter, so earnest in urging upon the reader's serious consideration the momentous concern of religion, without instruction and profit.

Plane and Solid Geometry. To which is added Plane and Spherical Trigonometry and Mensuration, accompanied with all the necessary Logarithmic and Trigonometric Tables. By George R. Perkins, LL. D. New York: D. Appleton & Company 346 and 348 Broadway.—MDCCCLV.

We have always looked upon the class-books of Dr. Perkins as among the best in his department of science. Distinguished from his early youth for extraordinary capacity for the exact sciences, he has long held an eminent position among the scholars of his native state. His works are characterized by great felicity of arrangement, great clearness in the statement of principles, and uncommon skill in simplifying their application, in leading the student to a correct understanding and a ready performance of processes which are, to many minds, so formidable and difficult. Instructors will find the present work eminently adapted to the wants of their classes. In the first part, confined to the theoretical principles of Geometry, great care has been taken to classify and arrange the various Theorems, by bringing together such as correspond to analogous subjects: the Problems are arranged by themselves, and in no case mixed up with the Theorems. This plan, by which confusion is avoided, commends itself to the practical understanding. In the Geometrical portions, Vincent's great work has been freely used. The different propositions are arranged and presented in the manner which appeared to the author best calculated to impart a thorough knowledge of the most important principles of the science of Geometry. While the ordinary method of conducting demonstrations has, in general, been adhered to, the algebraic notation has been introduced, when, by so doing, the subject could be presented in a clearer and more satisfactory manner. This also we regard as an advantage. In the chapters on Spherical Trigonometry, this subject, generally considered intricate and difficult, will be found greatly simplified, and, by the judicious arrangement and full development of the different cases given, rendered far more easy of comprehension than it is generally found. We are confident that the work will prove in the highest degree acceptable and satisfactory to mathematical students.

Cornell's Primary Geography, forming Part First of a Systematic Series of School Geographies. By S. S. Cornell. New York: D. Appleton & Company.—1855.

This is one of the most attractive school books that we have seen in a long time. Designed for beginners, it really begins at the beginning. It is strictly progressive, setting out with the simplest element of geographical knowledge, the globe itself merely as such, and proceeding onward to details sufficiently minute for the youngest classes in schools. It takes up one point at a time, and strives not only to impress this firmly on the memory, but to give the mind a very distinct idea of it, by means of a series of questions and answers constituting one lesson, the successive lessons being illustrated by wood engravings which exhibit no small degree of artistic merit. After the first rudiments are disposed of, the more advanced lessons on particular

subjects are followed by a number of lessons consisting of map questions promiscuously arranged. Among the excellent geographies now in use, a strictly primary book, arranged on the plan of the one before us, has been a desideratum. The work is very handsomely got up, and cannot fail to render the study of geography easy, interesting and attractive to children.

Primary Class-Book of Botany, designed for Common Schools and Families; containing the Elements of Vegetable Structure and Physiology. By Frances H. Green. New York: D. Appleton & Company.—1855.

We are glad to see any successful attempt to win the young to the study of this delightful science, an acquaintance with which is not only important and useful in many respects, but a graceful accomplishment, especially for the gentler sex. The author, herself an experienced teacher, has here attempted to overcome the charge of dryness and dullness, so often brought against this study, and to disarm the prejudices and terrors entertained by so many in regard to it. What, therefore, the text communicates by words to the mind, is in all cases again taught through the eye to the conceptive faculty, by means of suitable diagrams and pictorial illustrations. Everything connected with the science is presented in a clear and attractive style, and explained in an interesting manner. A good deal of useful practical information is given, as regards the economical uses of plants, and everything is done to render the whole subject attractive and engaging to the young. We cannot too highly recommend the work to parents and teachers.

Harper's Story Books. A Series of Narratives, Dialogues, Biographies, and Tales, for the Instruction and Entertainment of the Young. By Jacob Abbott. Embellished with numerous and beautiful engravings.

This is a new series of books for the young, from the never resting pen of the Rev. Jacob Abbott, the author of the Young Christian Series. They are designed to present, in a pleasing and interesting form, important instruction to young people, and to imbue their minds with correct views and sound principles, and they can safely be recommended as fitted to exert a happy influence on young minds and forming characters.

Heartsease; or, The Brother's Wife. By the author of the Heir of Redclyffe. In two volumes. New York: D. Appleton & Company.—1855.

This is one of those beautiful works of fiction, which constitute, amidst the many and increasing corruptions of society, a redeeming feature of the age. The work illustrates, by a most charming example, the power which the patient perseverance in the path of duty, the meek and prayerful endurance and improvement of trials and sorrows, and the consistent firmness and strict adherence to religious principle, of a pious woman's gentle spirit will gradually acquire and most beneficially exert over an entire family not under the influence of religion. Even those who, in general, condemn works of

fiction, can scarcely fail to rejoice that, as this kind of literature cannot be got rid of, books of the character of this should proceed from the press, and be extensively read; particularly as they convey salutary lessons and wholesome principles to great numbers, who, as they read nothing else, would otherwise never be reached by such instruction.

A Discourse suggested by the burning of the old Lutheran church on the night of September 27, 1854, *delivered in the Evangelical Lutheran Church, Winchester, Va., the nineteenth Sunday after Trinity*, 1854. By Rev. Charles P. Krauth. pp. 22.

THE discourse is based on the words, which the Jews used, when contemplating the destruction of their temple: *Our holy and our beautiful house, where our fathers praised thee, is burned up with fire.* It is a most finished and eloquent production, in every respect worthy of the interesting subject, and fully sustaining the reputation which the author enjoys. Mr. Krauth is well known as an original and vigorous writer. Every topic he discusses he invests with a peculiar charm. *Nihil, quod non ornavit, tetigit.* His productions will always secure readers and win admiration. The discourse before us contains much valuable information, not only of a local character, but of general interest to the church. There are connected with the "Old Church on the Hill," many interesting reminiscences. As early as 1753, Lord Fairfax granted certain lots for the German Lutheran Church. At a meeting of the Synod of Pennsylvania, in 1762, the congregation at Winchester was received into Synodical connexion. In 1764 the corner stone of the church was laid, but the building was not completed for more than twenty years afterwards; the work having been suspended at different periods. During our revolutionary troubles, the edifice was used as barracks. In 1785, Reverend Christian Streit, the first, or one of the first Lutheran ministers, born in this country, took charge of the congregation. This man of God faithfully and successfully labored here till 1812, when, in the sixty-third year of his age, he was called from his toils and sorrows to his reward. It is also mentioned as an interesting fact, that on one occasion, when the church was without a pastor, the venerable Bishop Meade, of the Episcopal church, administered the Lord's Supper after our own form, in accordance with the wishes of the members.

A Discourse, portraying the History of the Grindstone Hill Evangelical Lutheran Church in Franklin County, Pa., delivered on Christmas, Dec. 25, 1854. By Rev. D. H. Focht. pp. 38.

THIS is also an exceedingly interesting document. It abounds in important facts, which are worthy of preservation in a permanent form. The author deserves the thanks of the church, for the care and labor, with which he has gathered together valuable material, and rescued it from oblivion. The congregation at Grindstone is one of the oldest in our connexion, and its history for a century, from its early beginning down to the present time, is presented in the discourse before us. The first Lutheran family settled in this region in 1742. The first Lutheran minister was Rev. J. G. Bager, who immigra-

ted to this country about the year 1757. The successive pastors of this congregation have been Rev. Messrs. Young, Steck, Lüdgen, Ruthrauff, Moeller, Kurtz, Hoffman, Harpel, Martin, Sahm, Eyster, Williams, Wedekind and Focht. The discourse, we are certain, will be read with pleasure by all, who are interested in the early history of our church in this country. We are glad to see of late, a disposition, on the part of several of our ministers, to collect interesting reminiscences, and valuable statistics connected with their churches. It is high time that the work should be done. Church records should be examined, and personal recollections obtained from aged members, relics of a former generation, so that the future historian of our church may be put into the possession of facts, that are indispensable for his successful labors. Allow us, in this connection, to suggest to the pastors of our older congregations, to undertake this work of love. Although it may cost them labor, it will not be lost. They will receive the gratitude of the church at large. Dr. Schaeffer's sketch of the church at Harrisburg, Dr. Richards' of the church at Easton, and also at the Trappe, we have read with interest, and find useful for reference.

An Address delivered before the Education Society of the West Pennsylvania Synod of the Evangelical Lutheran Church, Sept. 29, 1854. By Rev. D. H. Focht. pp. 26.

This is an able argument in favor of an educated and pious ministry, worthy of the careful perusal, and candid consideration of our members. The importance of educating pious young men for the sacred office, the obligations of the church to lay hold of the subject, and to prosecute it with vigor and earnestness; the loss that has already been sustained in consequence of the want of adequate ministerial supplies, and our duty to furnish deserving young men, in indigent circumstances, with pecuniary aid during the course of their preparation for the work, are the topics discussed by the author with great clearness and cogency. We have read the address with much satisfaction.

The Short explanation of Luther's Smaller Catechism, with Scripture proofs and illustrations. For the use of Families, Catechumens and Sunday Schools. Translated from the German, and published by the authority of the Synod of Pennsylvania.—Baltimore: Published and sold by T. Newton Kurtz, No. 151 West Pratt Street.

A translation of the Catechism noticed in a former number with approbation.

ERRATA.

In the article on "The Lutheran Church in the New Netherlands," in No. V. of this Review, pp. 328 & 329, the following typographical errors occur:

Page 328, line 26, for "convenience," read *connivance*. Line 28, for "or," read *as*. Line 39, for "chieftains," read *chaplains*. On page 329, lines 3 & 4, for "transposed," read *transferred*.

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